

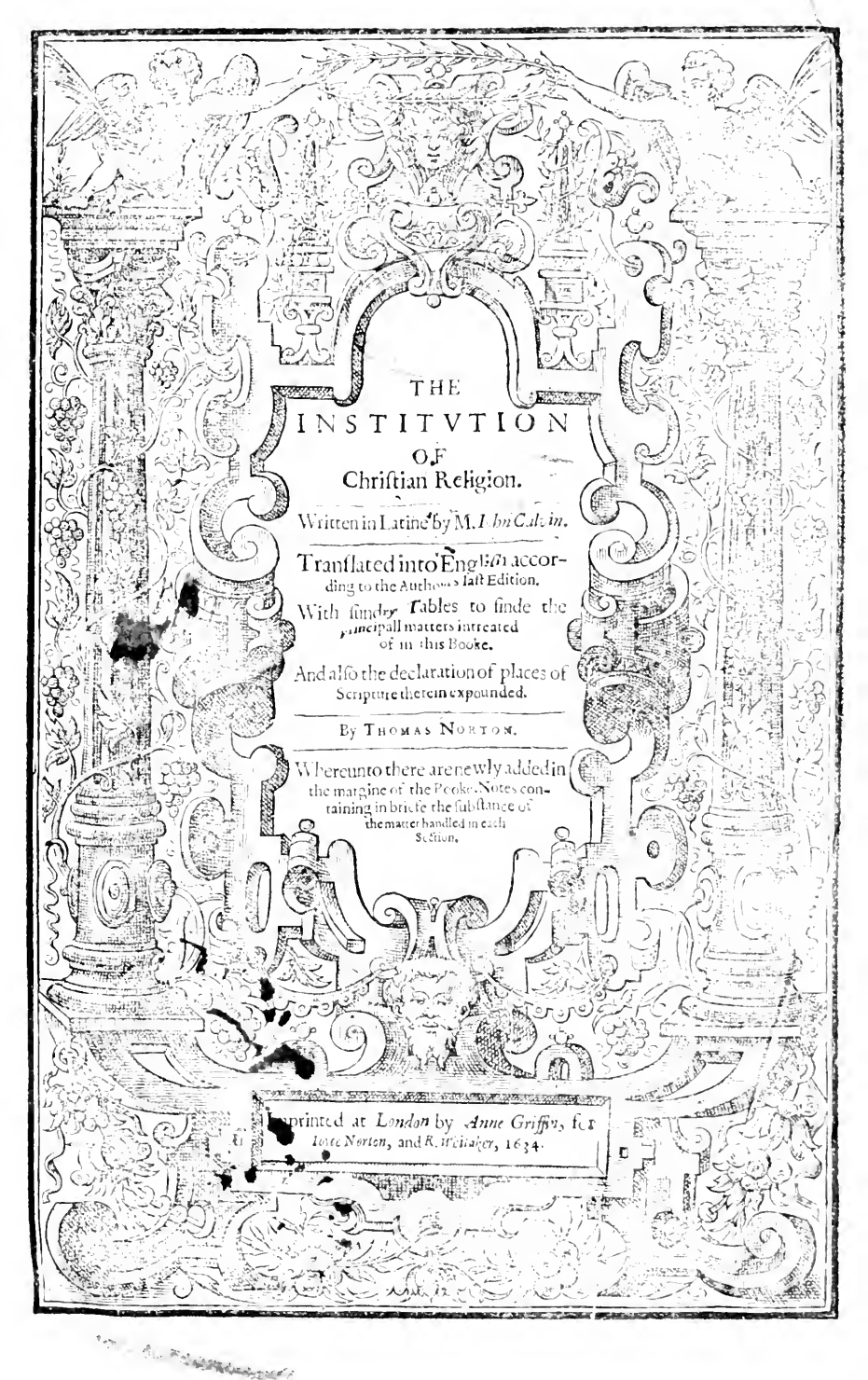
George Becker, Blomfield



SCD
2083







THE
INSTITUTION
OF
Christian Religion.

Written in Latine by *M. I. bu Calkin.*

Translated into English according to the Authors last Edition.

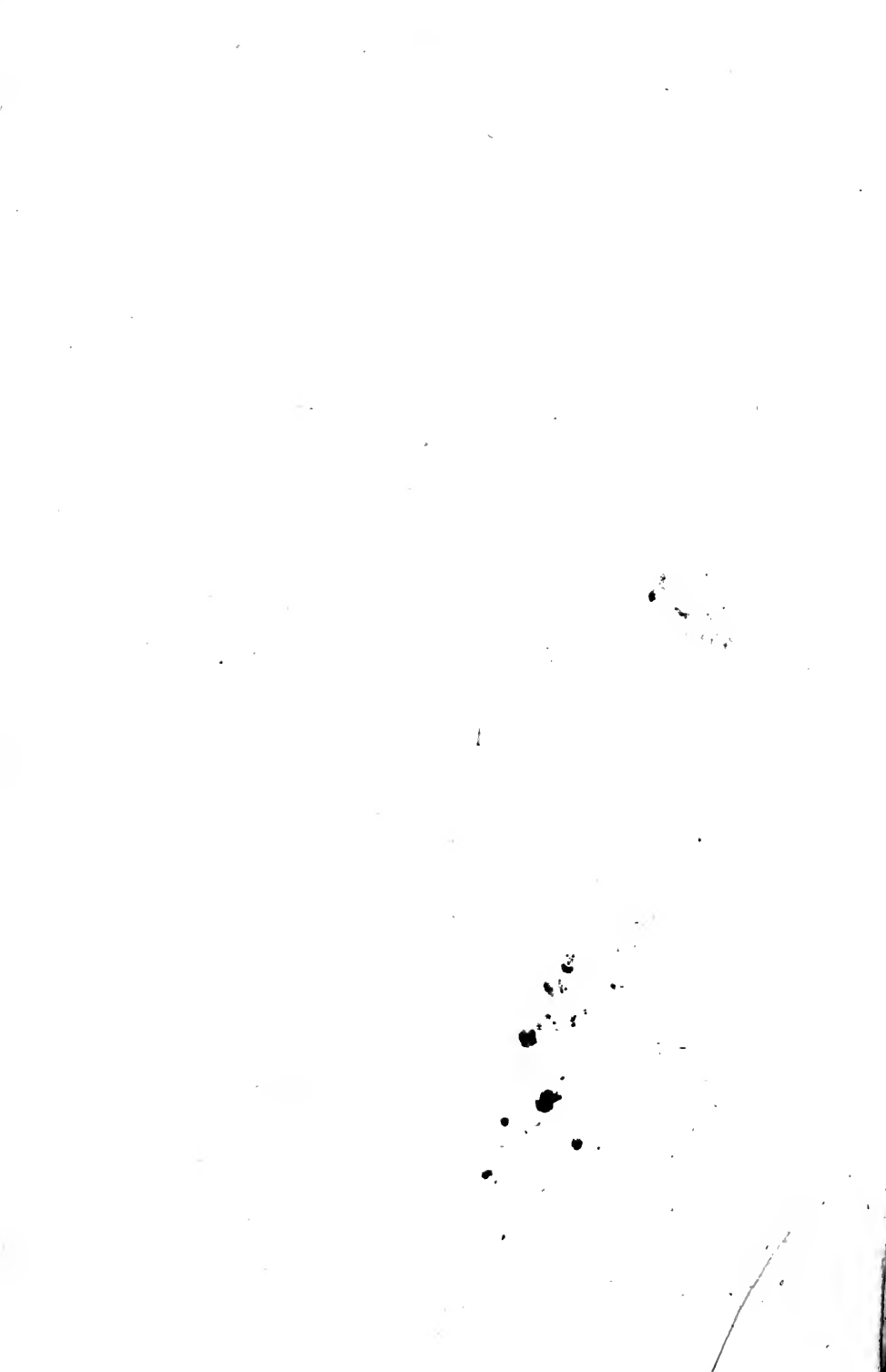
With sundry Tables to finde the severall matters intreated of in this Booke.

And also the declaration of places of Scripture therein expounded.

By THOMAS NORTON.

Whereunto there are newly added in the margine of the Pecke. Notes containing in briefe the substance of the matter handled in each Section.

Printed at London by Anne Griffon, for
Ioseph Norton, and R. Winstanley, 1634.





THE TRANSLATOR TO
the Reader.



Good Reader, here is now offered you the sixth time printed in English *M. Calvins* booke of the Institution of Christian Religion; a booke of great labour to the Author, and of great profit to the Church of God. *M. Calvins* first wrote it when he was a young man, a booke of a small volume, and since that season he hath at sundry times published it with new increases, still protesting, at every edition, himselfe to be one of those *qui scribendo proficiunt, & proficiendo scri-*

bunt, which with their writing doe grow in profiting, and with their profiting doe proceed in writing. At length, having in many his other works travelled about exposition of sundry books of the Scriptures, and in the same finding occasion to discourse of sundry comon places and matters of doctrine, which being handled according to the occasions of the Text that were offered him, and not in any other method, were not so ready for the Readers use: he therefore entred into this purpose to enlarge this booke of Institutions, and therein to treat of all those Titles and Common places largely, with this intent, that whensoever any occasion fell in his other books to treat of any such cause, he would not newly amplifie his books of Commentaries and Expositions therewith, but referre his Reader wholly to this Store-house and Treasurie of that sort of Divine learning. As age and weaknesse grew upon him, so he hastened his labour; and according to his petition to God, he in a manner ended his life with his worke: for he liued not long after. So great a jewell was meet to be inade most beneficiall, that is to say, applied to most common use. Therefore in the very beginning of the late Queenes most blessed raigne I translated it out of Latine into English, for the commoditie of the Church of Christ, at the speciall request of my deare friends of worthy memory, *Reginald Wolfe*, and *Edward Whitechurch*; the one her Majesties Printer for the Hebrew, Greeke and Latine tongues; the other her Highnesse Printer of the Booke of Common Prayer I performed my worke in the house of my said friend *Edward Whitechurch*, a man well knowne to be of upright heart and dealing, an ancient zealous Gospeller, as plaine and true a friend as ever I knew living, and as desirous to doe any thing to common good.

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pecially by the advancement of true Religion. At my said first edition of this booke I considered how the Author thereof had of long time purposely laboured to write the same most exactly, and to packe great plenty of matter in small roome of words, yea, and those so circumspectly and precisely ordered, to avoid the cavillations of such, as for enmity to the truth therein contained, would gladly seeke and abuse all advantages which might be found by any oversight in penning of it, that the sentences were thereby become so full, as nothing might well be added without idle superfluity, and againe so nicely pared, that nothing could be diminished without taking away some necessary substance of matter therein expressed. This manner of writing, beside the peculiar termes of arts and figures, and the difficulties of the matters themselves, being thorowout interlaced with the Schoolmens controversies, made a great hardnes in the Authors owne booke, in that tongue wherein otherwise he is both plentiful and easie: in somuch that it sufficeth not to reade him once, unlesse you can be content to reade in vaine. This consideration encumbred me with great doubtfulness for the whole order and frame of my translation. If I should follow the words, I saw that of necessity the hardnesse in the translation must needs be greater than was in the tongue, wherein it was originally written. If I should leave the course of words, and grant my selfe liberty after the naturall manner of mine owne tongue, to say that in English which I conceived to be his meaning in Latine, I plainly perceived how hardly I might escape error, and on the other side in this matter of faith and religion, how perillous it was to erre. For I durst not presume to warrant my selfe to have his meaning without his words. And they that wote what it is to translate well and faithfully, specially in matters of Religion, do know that not the only grammatical construction of words sufficeth, but the very building and order to observe all advantages of vehemence or grace, by placing or accent of words, maketh much to the true setting forth of a writers minde. In the end, I rested upon this determination to follow the words so neere as the phrase of the English tongue would suffer me. Which purpose I so performed, that if the English booke were printed in such paper and letter as the Latine is, it should not exceed the Latine in quantity. Whereby, beside all other commodities that a faithful translator of so good a worke may bring, this one benefit is moreover provided for such as are desirous to attaine some knowledge of men the Latine tongue (which is at this time to be wished in many of those for whose profession this booke most fitly serveth) that they shall not finde any more English than shall suffice to construe the Latine withall, except in such few places where the great difference of the phrases of the languages forced me: so that comparing the one with the other, they shall both profit in good matter, and furnish themselves with understanding of that speech, wherein the greatest treasures of knowledge are disclosed. In the doing hereof, I did not onely trust mine owne wit or ability, but examined my whole doing from sentence to sentence thorowout the whole booke, with conference and overlooking of such learned men, as my translation being allowed by their judgement, I did both satisfie mine owne conscience that I had done truly, and their approving of it might be a good warrant to the Reader, that nothing should herein be delivered him

but found, unmingled, and uncorrupted doctrine, even in such sort as the Authour himselfe had first framed it. All that I wrote, the grave, learned, and vertuous man *M. David Whitehead*, (whom I name with honourable remembrance) did among other, compare with the Latine, examining every sentence thorowout the whole booke. Beside all this, I privately required many, and generally all men with whom I ever had any talke of this matter, that if they found any thing either not truly translated, or not plainly Englished, they would enforme me thereof, promising either to satisfie them or to amend it. Since which time I have not beene advertised by any man of any thing which they would require to be altered. Neither had I my selfe, by reason of my profession being otherwise occupied, any leasure to peruse it. And that is the cause why not onely at the second and third time, but also at this Impression, you have no change at all in the worke, but altogether as it was before. Indeed I perceived many men well minded and studious of this booke, to require a Table for their ease and furtherance. Their honest desire I have fulfilled in the second Edition, and have added thereto a plentiful Table, which is also here inserted, which I have translated out of the Latine, wherein the principall matters discoursed in this Booke are named by their due titles in order of Alphabet, and under every title is set forth a brieve summe of the whole doctrine taught in this Booke concerning the matter belonging to that title or common place: and therewith is added the Booke, Chapter, and Section or division of the Chapter, where the same doctrine is more largely expressed and proved. And for the readier finding thereof, I have caused the number of the Chapters to be set upon every leaf in the Booke, and quoted the Sections also by their due number with the usuall figure of Algorithmic. And now at this last publishing, my friends by whose charge it is now newly imprinted in a Roman letter, and smaller Volume, with divers other Tables, which since my second Edition were gathered by *M. Marlorate*, to be translated, and here added for your benefit. Moreover, whereas in the first Edition the ill manner of my scribbling hand, the interlining of my Copie, and some other causes well knowne by the workmen of that faculty, made very many faults to passe the Printer, I have in the second Impression caused the Booke to be composed by the printed Copie, and corrected by the written: whereby it must needs be that it was much more truly done than the other was, as I my self do know above 300. faults mended. And now at this last printing, the composing after a printed copy bringeth some ease, and the diligence used about the correction, having beene right faithfully looked unto, it cannot but be much more truly set forth. This also is performed, that the Volume being smaller, with a letter faire and legible, it is of more easie price, that it may be of more common use, and so to more large communicating of so great a treasure to those that desire Christian knowledge for instruction of their faith, and guiding of their duties. Thus on the Printers behalfe and mine, your ease and commodity is provided for. Now resteth your owne diligence for your owne profit, in studying it. To spend many words in commending the worke it selfe, were needlesse: yet thus much I thinke I may both not untruly and not vainly say, that though many great learned men have written books of Common places of our Religion, as *Melancton*, *Sarcerius*, and other,

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other, whose works are very good and profitable to the Church of God : yet by the consenting judgement of those that understand the same, there is none to be compared to this worke of *Calvin*, both for his substantiall sufficiencie of doctrine, the sound declaration of truth in Articles of our Religion, the large and learned confirmation of the same, & the most deep and strong confutation of all old and new heresies : so that (the holy Scriptures excepted) this is one of the most profitable books for all students of Christian Divinity. Wherein (good Readers) as I am glad for the glory of God, and for your benefit, that you may have this profit of my travell ; so I beseech you let me have this use of your gentleness, that my doings may be construed to such good end as I have meant them : and that if any thing mislike you by reason of hardness, or any other cause that may seeme to be my default, you will not forthwith condemne the worke, but reade it oftner : in which doing you will finde (as many have confessed to me that they have found by experience that those things which at the first reading shall displeasē you for hardness, shall be found so easie as so hard matter would suffer, and for the most part more easie than some other phrase which should with greater loosenesse, and smoother sliding away deceive their understanding. I confesse indeed it is not finely and pleasantly written, nor carrieth with it such delightfull grace of speech as some great wise men have bestowed upon some foolisher things ; yet it containeth sound truth set forth with faithfull plainnesse, without wrong done to the Authors meaning : and so if you accept and use it, you shall not faile to have great profit thereby, and I shall thinke my labour very well employed.

THOMAS NORTON





TO THE MOST MIGHTY AND NOBLE PRINCE, FRANCISCE

THE MOST CHRISTIAN KING THE
French King his Sovereaigne Lord,

JOHN CALVINE with eth peace
and salvation in Christ.



When I did first set my hand to this worke, I thought nothing less (most noble king) than to write any thing that afterward should be presented to your majestie. Onely my mind was to write certain introductions, whereby they that are touched with some zeale of religion, might be instructed to true godlinesse. And this it is well I took principally for my countrymen the Frenchmen, of whom I understood very many to hunger and thirst for Christ, but I saw very few that had rightly received so much as any little knowledg of him. And that this was my meaning, the booke it selfe declereth, being framed after a simple and plaine manner of teaching. But when I percei

ved, that the furious rage of some wicked men hath so farre prevailed in your Realme, that in it there is no room for sound doctrine: I thought I should doe a thing worth my travail, all in one worke, both to give an instruction for them, and to declere a confession to you: whereby ye may learne what manner of doctrine that is, against which those furious men burne in so greivous rage, who at this day trouble your realme with sword and fire. For I will not feare to confesse that I have in this worke comprehended in manner, the summe of that selfesame doctrine, against which they erie out, that it ought to be punished with prisonment, banishment, condemnation without judgement, and with fire, that it ought to be chased away by land & sea. I know indeed with how hateful informations they have filled your minde and eares, to make our cause most hateful unto you: but this of your clemencie ought you to weigh, that there shall be no innocencie, neither in words nor deeds, if it may be enough to accuse. Truly, if any so bring the same in hatred, shall alledge that this doctrine whereof I go now about to yeeld account unto you, hath been long agoe condemned by consent of all degrees, and ascertained by many judgements already given in judiciall courts, all that be saith shall amount to no more but that it hath partly been violently throwne downe by the banding and power of the adversaries thereof, and partly bene traiterously and fraudulently oppressed with their lies and subtle practises and flanders. Herein is violence shewed, that without hearing the cause, bloodie sentences are pronounced against it: herein is fraud, that it is without deserving accused of sedition and evill doings. And that none may thinke that we wrongfully complaine of these things, your selfe can beare witness most noble king, with how lying flanders it is daily accused unto you: as that it tendeth to no other end but to writhe from kings their scepters out of their hands, to throw downe all judges seats and judgements, to subvert all orders and civill government, to trouble the peace & quiet

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of the people, to abolish all Lawes, to undoe all proprieties and possessions, finally to turne all things upside downe. And yet you heare the smallest portion. For horrible things they spread abroad among the people: which if they were true, the whole world might worthily judge it with the maintainers thereof, worthy of a thousand fires and gallows. Who can now marvell th at a common hatred is kindled against it, where such most wrongfull accusations are believed? Lo, this is the cause that all degrees agree and conspire to the condemning of us and our doctrine. They that sit to judge, being raviſhed with this affection pronounce for sentences their foreconceiv'd determinations which they brought from home with them: and thinke that they have well enough discharged their duties, if they command no man to be drawne to execution, but such as are found guiltie either by their owne confession or by sufficient witness. But of what fault? of that condemned doctrine, say they. But by what law condemned? Herein should have stood the succour of defence for them, not to denie the doctrine it selfe, but to maintaine it for true. But heere is all libertie once to mutter, utterly cut off from us.

Wherefore I do not unjuſtly require, most victorious King, that it may please you to take into your owne hand the whole hearing of the cause which hitherto hath bene troubleſomly handled or rather carelesly tossed without all order of law, more by outrageous heate than judicall gravitie. Neither yet thinke, that I heere go about to make mine owne private defence, whereby I may procure to my selfe a safe returne into my native countrie, to which although I beare such affection of naturall love as becommeth me, yet at the case now is, I not discontentedly want it. But I take upon me the common cause of all the godly, yea, and the cause of Christ himselfe, which at this day having bene by all means torne and troden downe in your kingdome, (such as it were in dispaired case, and that indeed rather by the tyrannie of certaine Pharisees than by your owne knowledge. But how that commeth to passe, it is not heere needfull to tell: truly it lieth in great distresse. For thus farre have the ungodly prevailed, that the truth of Christ, if it be not destroyed being chased away and scattered abroad, yet it lieth hidden or buried and unregarded: as for the silitie poore Church, it is either wasted with cruell slaughter, and so driven away with banishments, or dismaied with threats and revors, that it dare not once open her mouth. And yet still they continue with such rage and fiercenesse as they are wont, thrusting strongly against the wall already bending and the ruine which themselves have made. In the meane time no man steppeth forth, to set himselfe in defence against such furies. And they if there be any such, that will most of all seeme to favour the truth, say no more but that it were good to pardon the error and unskillfulnesse of ignorant men. For thus the good natured men forsooth do speake, calling that error and unskillfulnesse which they know to be the most certaine truth of God: calling them ignorant men, whose wit they see that Christ hath not so despised, but that he hath vouchsafed to communicate to them the misteries of his heavenly wisdom. So much are all ashamed of the Gospell. It shall be your office (most noble King) not to turne away your eares nor your mind from so just a defence: specially when so great a matter is in question: namely how the glory of God may be maintained safe in earth, how the truth of God may keepe her honor, how Christ may have his kingdome preserved whole among us. This is a matter worthie for your eares, worthie for your judgement, worthie for your royall throne. For, even this thought maketh a true king to acknowledge himselfe in the governance of his kingdome to be the minister of God. Neither doth he now use a kingdome but a robbrie, which reigneth not to this end that he may serve the glorie of God. And he is deceived that loozeth for a long prosperitie of that kingdom, which is not ruled by the scepter of God, that is, by his holy word: for as much as the heavenly Oracle cannot prove vaine, whereby it is proclaimed that the people shall be scattered abroad where prophetic faileth. Neither ought the contempt of our basenesse to withdraw you from this purpose. We verily know right well, how poore and abject silitie men we be, namely in the sight of God miserable sinners, in the sight of men most despised persons, yea and (if you will) certaine excrements and outcasts of the world, or whatsoever viler thing may be named: so that there remaineth nothing for us to glorie upon before God, but his only mercie, whereby we are without any our deserving received into the hope of eternall salvation: and before men, nothing but our weaknesse, which among them it is taken for a most great shame to confesse so much as in countenance. But our doctrine must be advanced hie above all glorie of the world, must stand unvanquishable above all power: because it is not ours, but the doctrine of the living God and of his Christ, whom the Father hath appointed king to beare rule even from sea to sea, and from the rivers even to the ends of the earth: and so to beare rule,

Prov. 29. 18.

Dan. 2. 34.
Eſai. 11. 4.
Pſal. 2. 9.

to the French King.

rule, that striking the whole earth with the only rod of his mouth, he may breake it with all the iron and broken strength, with all the golden and silver glistering thereof, as it were potters vessels: as the Prophets prophesie of the royalty of his kingdom. Our adversaries indeed doe crie out to the contrary, and say that we falsly pretend the word of God, whereof we be most wicked corrupters. But how this is not only a malicious slander, but also a notable shamesfullnesse, you your selfe by reading our confession, may according to your wisdom judge. Yet heere it is also good to say somewhat, either to move you to willingness and heedfulnessse, or at the least to prepare you a way to the reading of it. Paul, when he was willed all prophetic to be framed to the agreeableness of faith, hath set a most sure rule whereby the expounding of Scripture ought to be tried. Now if our doctrine be examined by this rule of faith, the victorie is already in our hands. For what doth better or more fitly agree with faith, than to acknowledge our selves naked of all vertue, that of God we may be clothed? empty of all good, that of him we may be filled? the bond servants of sinne, that of him we may be made free? blinde, that of him we may be enlightned? lame, that of him we may be made straight? feeble, that of him we may be upholden? to take from our selves all matter of glorying, that he alone may be glorious only, and in him we may glorye? When we say these and such like things, they interrupt vs and crie out that by this means is overthrowne I wot not what, blind light of nature, fained preparations, steewall, workes meritorious of eternall saluation, together with their supererogations: because they cannot abide that the whole praise and glory of all goodness, vertue, righteousness, and wisdom should remaine in God. But wee read not that they were blamed that haue drawne too much out of the fontaine of liuing water: on the contrary side they are sharply rebuked which haue digged to themselves pits, broken pits, which are not able to hold water. Againe, what is more agreeable with faith, than to promise to themselves that God will be to them a favourable Father, where Christ is acknowledged to bee a brother and procurer of favour? than assuredly to looke for all things joyfull and prosperous at his hand, whose unspeakable love to vs hath proceeded so farre, that he hath not spared his only begotten Sonne, but that he gave him for vs? than to rest in sure looking for saluation and eternall life, where we thinke upon Christ giuen of the Father, in whom such treasures are hidden? Heere they step in against vs, and crie out that it is certaintie of assurance is not without arrogancie and presumption. But as nothing of our selves, so all things ought we to presume of God: and we are for none other reason spoiled of vaine glorie, but that we should learne to glorie in the Lord. What is there more? Consider (most mightie Prince) all the parts of our cause, and thinke that we are worse than any kind of wicked men, unlesse you plainly finde that we are in trouble and vailed vs, because we put our trust in the liuing God: because we beleue that this is the eternall life, to know one true God, and him whom he hath sent Jesus Christ. For this hope, some of vs are bound in irons, some are whipped, some are caried about in mockage, some are condemned without judgement, some are most cruelly tormented, some escape away by flight: but all are distressed with trouble, all are most terribly accused, some with slanders, and handled in most haينous wise. Now looke upon our adversaries (I speake of the degree of Priests, at whose hecke and will the other exercise enmitie against vs) and consider with me a little while, with what zeale they be caried. As for the true religion, which is taught in the Scriptures, and which ought to be holden certaine among all men, they easily give leave both to themselves and other to be ignorant of it, to neglect and despise it: and they thinke that it maketh small matter what every man beleue or not beleue concerning God and Christ, so that he doth with an unexpressed faith (as they call it) submit his minde to the judgement of the Church: neither are they much moved, if it happen that the glory of God be defiled with manifest blasphemies, so that no man lift up his finger against the supremacye of the Apostolike See, and authoritie of our holie mother the Church. Why therefore doe they with so great crueltie and fiercenesse fight for the Masse, Purgatorie, Pilgrimages, and such trifles, so farre forth, that they say that without most expressed faith (as I may so call it) of these things, godliness cannot stand: whereas yet they prove not that any of these things come out of the word of God. Why so? but because their bellie is their god, their kitchen is their religion: which being taken away, they thinke that they shall not only be no Christians, but also no men. For though some of them doe plentifully glut themselves, and otherwise live with gnawing of poore crusts, yet they live all of one pot, which without their warming helpes should not only waxe cold, but also broughtly freeze. Therefore how much more care of them is carefull for his belly, so much more earnest warrior he is for their faith. Finally

Rom. 12. 6.

Ierem. 2. 13.

Rom. 8. 31.

1. Tim. 4. 10.
Iohn. 17. 3.

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nally they all endeavour themselves to this, to keepe still either both kingdome safe, and their belly full: but of pure zeale none of them sheweth any token, be it never so little. Neither yet so doe they cease to slander our doctrine, and by all the colours that they can, to accuse and disteme it, whereby they may bring it into hatred or suspicion. They call it new, and lately forged: they say that it is doubtfull, and uncertaine: they demand by what miracles it is confirmed: they aske whether it be meete that it should prevaille against the consent of so many holy fathers, and the most ancient customs: they presse upon us to confesse it to be schismaticall, which moveth warre against the Church, or that the Church hath lien dead in many ages, in which no such thing hath bene heard of. Last of all they say that there need no arguments, for (say they) it may by the fruits be judged of what sort it is, namely which hath bred so huge a heape of sects, so many turmoiles of seditions, so great licentiousness of vices. Truly full easie it is for them, to triumph upon a forsaken cause before the light-believing and ignorant multitude. But if we might also have our turne likewise allowed us to speake; verily this sharpe beate would soon be cooked wherewith they doe so with full mouth and licentiously as unpunishedly foam against us.

Rom. 4. 25.

First whereas they call it new, they doe great wrong to God, whose holy word deserved not to be accused of newnesse. To them indeede I nothing doubt that it is new, to whom Christ is new, and his Gospell is new. But they that knew that preaching of Paul to be old, that Jesus Christ died for our sinnes, and rose againe for our justification, shall finde nothing new among us. Whereas it hath long lien hidden, unknowne, and buried: that is the fault of the ungodlinesse of men. Now sith it is by the bountifullnesse of God restored to us, it ought at last by right of full restitution to receive againe the title of ancientie.

Esay 1. 13.

Out of the same fountaine of ignorance springeth this, that they take it for doubtfull and uncertaine. This verily is it which the Lord by his Prophet complaineth, that the ox knew his owner, and the asse his masters stall, but his people knew not him. But howsoever they wicke at the uncertaine of it: if they were driven to seale their owne doctrine with their owne blood, and with losse of their life, men might see how much they set by it. But sarme other is our assurance, which dreadeth neither the terror of death, nor yet the very judgment seat of God.

Marke 16. 20.

A ctes 14. 3.
Hcb. 2. 4.

Whereas they require miracles of us, they deale unreasonably with us. For we come w new Gospell, but hold fast the selfe same Gospell, for confirming of the truth wherof, all the miracles doe serve that ever Christ and his Apostles have done. But this thing they have speciall above us, that they can even to this day confirme their faith with continuall miracles. Yea but rather they alludge miracles, which may weaken a mind otherwise well established: they are so either trifling and worthe to be laughed at, or vaine and lying. And yet, although they were never so monstrous, they ought not to have been of any value against the word of God: forasmuch as the name of God ought both in every place and at every time: to be hallowid, whether it be by miracles or by naturall order of things. This false colour might peradventure have made the better shew, if the Scripture did not informe us of the lawfull end and use of miracles. For, Marke teacheth that the signes which followed the preaching of the Apostles were set forth for the confirming of it: Likewise Luke also saith, that the Lord did beare witness to the word of his grace, when signes and wonders were shewed by the hands of the Apostles. Wherewith wholly agreeth that saying of the Apostle, that when the Gospell was preached, salvation was confirmed by this, that the Lord did beare witness to it with signes, and wonders, and divers powers. But those things which we heare to be the sealings of the Gospell, shall we turne to the destroying of the credit of the Gospell? those things which are appointed only to stablish the truth, shall we apply to confirming of lies? Therefore it is meet that in the doctrine, which (as the Evangelists saith) goeth before miracles, be first examined and tryed. If it be allowed, then it may lawfully take confirmation of miracles. But of a true doctrine (as Christ teacheth) this is the marke, if it tend not to the seeking of the glory of man, but of God. Sith Christ affirmeth this to be the prooff of doctrine, miracles are wrongfully esteemed which are drawne to any other end than to glorifie the name of God alone. And we ought to remember that Sathan hath his miracles, which although they be juggling deceits rather than true powers: yet are such as may deceive the ignorant and unskillfull. Magicians and enchanters have bene alwaies famous in miracles: wonderfull miracles have nourished idolatrie: which yet do not prove to us, that the superstition of Magicians and idolaters is lawfull. And with this battering r. am in the old time the Donatists did shake the simplicities of the common people, for that they excelled in miracles. Therefore we doe now make the same answer to our adversaries, which

Iohn 7. 18.
and 8. 50.

which

to the French King.

which Augustine then made to the Donatists: that the Lord hath made us warie against such miracle-workers, when he foretold that there should come false Prophets, which with lying signes, and divers wonders, should if it were possible, bring the chert into error. And Paul hath given warning that the kingdom of Antichrist should be with all power, and signes, and lying wonders. But these miracles (say they) are done not of idols, not of forcerers, not of false Prophets, but of the Saints. As though we knew not that this is the craft of Satan, to transforme himselfe into an Angell of light. In old time the Egyptians worshipp'd Jeremie, which was buried among them, with sacrifices, and other divine honours. Did not they abuse the holy Prophet of God to idolatry? And yet by such worshippings of his tombe, they obtained that they thought the healing of the stinging of the serpents, to be the just reward thereof. *W*hat shall we say: but that this hath bene, and ever shall be the most just vengeance of God, to send strength of illusion to them that have not received the love of truth, that they may believe lying? Therefore we want not miracles, and those certaine, and not subject to cavillations. As for miracles which they bring forth for themselves, they are mere illusions of Satan, forasmuch as they lead away the people from the true worshipping of their God, to vanity.

Moreover, they doe slanderously set the Fathers against us, (I meane the ancient Fathers and the writers of the age as yet more uncorrupted) although they had their maintainers of ungodlinesse: by whose authority if the debate were to be ended, the better part of the victorie (to speake even most modestly) would bend to our side. But whereas many things have bene excellently well and wisely written of those Fathers, and in some things, that hath hapned to them which is wont to happen to men. This good naturall children forsooth, according to the rightnesse that they have, both of wit, judgement, and minde, doe worship only their faults and errors: and those things which are well spoken, they either make not, or feigne as if they knew them not, or doe corrupt them: so as a man may say, that their care was altogether to gather dung in the gale of the Fathers. Then they oppress us with importunate crying out against us, as despisers and enemies of the Fathers. But we doe so not despise them, that if it were the matter of my present purpose, I could very easily prove by their consenting voyces, the greater part of these things that we say in this day. But we so read their writings, that we alway remember, that all things are ours, to serve us, not to have dominion over us: and that wee are Christ alone, whom we must obey in all things without exception. Who so keepeth not this choice, shall have nothing certaine in Religion: forasmuch as those holy men were ignorant of many things, doe oftentimes strive one with another, yea, and sometimes fight with themselves. Not without cause (say they) we are warned of Solomon, that we pisse not the old bounds which our Fathers have set. But there is not all one rule in the bounding of fields, and the obedience of faith, which ought to be so framed that it forget her people, and the house of her father. If they have so great delight to use allegories, why do they not rather expound the Apostles, than any other to be their fathers, whose appointed bounds it is not lawfull to plucke up? For so did Hierome expound it, whose words they have registred among their Canons. But if they will have the bounds of the same Fathers, whom they meane, to be steadfastly kept: why doe they so oft as they list, so licentiously passe them? Of the number of the fathers were they, of whom the one said, that our God eateth not, nor drinketh, and that therefore he needeth neither caps nor dishes: the other said that the holy things require not gold, and that those things please not with gold, which are not bought with gold. Therefore they passe the bound, which are in the holy things so much delighted with gold, silver, ivory, marble, precious stones, and silke, and thinke that God is not rightly worshipp'd, unlesse altogether they bee dissolutely set out with exquisite gorgeousnesse, or rather with outrageous excessse. A Father was he which said, that hee therefore did freely eat fish on the day in which other abstained, because hee was a Christian. Therefore they passe the bounds, when they accuse the soule that tasteth flesh in Lent. Fathers were they, of whom the one said, that a Monke which laboureth not with his hands, is judged as evill as a violent taker, or, (if you will) a robber: the other said, that it is not lawfull for Monks to live of other mens goods, although they be continually busied in contemplation, in Prayers, in studie. This bound also they have passed, when they placed the idle and barrell bellies of Monks in stewes and brastell houses, to be fattd with other mens substance. A father was he, which said, that it is a horrible abomination to see any image painted, either of Christ or of any Saint in the temples of christians, neither was this pronounced by the mouth of one man alone, but also decreed by an Ecclesiasticall Council, that that which is worshipp'd should

Hieron. in
præfac. Jerem.

2 Thess. 2. 11.

1 Cor. 3. 11.

P. ov. 21. 25.
Plal 45. 11.

Acacius Tri-
part. Hist. 11.
cap. 6.
Annot of de
offic. lib. 2. c. 28.

Spyridi in tri-
part. lib. 1. c. 10.
Tripart. hist. li.
8. cap. 1.
August de
epere nona. ch.
cap. 17.
Euphan in
Epist ad Hier.
v. 15.
Concil Eliber-
tic. cap. 36.

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An brofide
Abra. lib. 1. c. 9.
Celasius Papa
in Concl. Ro-
ma.

Chryfoft in 1.
cap. Ephef.
Callixt. Papa
de consecrat.
d. 12.

Gelasius ca-
. in Compe-
tius.
De consecrat.
d. 12.
3. yr. Epist. 2.
lib. 1. de Lo. p. 15.

August. lib. 2. de
peccat. uer.
cap. ult.

Apol. Ecclefi-
aft. hui. lib. 5.
cap. 12.

Paphnutius
tripart. hift.
lib. 2. cap. 14.

Cyp. Epist. 3.
lib. 2.

August. cap. 2.
contra Ciel-
con. gram. at.

should not be painted on walls. They are farre from holding themselves within these bounds, when they leave not one corner without images. Another Father counselled, that having done the duty of naturall kindnesse toward the dead in burying them, we should let them rest. These bounds they breake, when they cast into men a continuall carelesnesse of the dead. One of the Fathers was he, which testified that the substance of bread and wine in the Sacrament of the Supper so remaineth and ceaseth not, as in the Lord Christ remaineth the substance and nature of man joynd with the substance of God. Therefore they passe measure, which saigne that after the words of the Lord rehearsed, the substance of bread and wine ceaseth, thut it may be transubstantiated into his body and blood. Fathers were they, which as they delivered to the whole Church but one Sacrament of Thanksgiving, and as they debarred from it wicked and hain us evill doers: so did grievously condemne all those, which being present did not communicate of it. How farre have they removed those bounds, when they fill not onely Churches, but also private houses with their masses, and admit all men to looke upon them, and every man so much more gladly, as he more largely payeth, how uncleane and wicked severly they be: but allure no man to faith in Christ, and faithfull communic'ing of the Sacraments: yea, rather doe boastfully set out to sale their owne worke for the grace and merit of Christ. Fathers were they, of whom the one decreed, that they should be altogether debarred from the use of the holy Supper of Christ, which holding themselves contented with partaking of the one kinde, abstained from the other. And the other Father stoutly maintaineth, that to the Christian people the blind of the Lord ought not to be denied, for the confessi on whereof they are commanded to shed their owne blood. These bounds also they have taken away, when they have by an inevitable law commanded the selve same thing which the one of these Fathers punished with excommunication, and the other reprov'd with a strong reason. A Father was he, which affirmed it to be rashnesse to determine any thing of a doubtfull matter on the one side or the other, without cleere and evident witnessings of the Scripture. This bound they forgot, when they established so many constitutions, so many canons, so many mysterly determinations, without any word of God. A Father was he, which among other hereses reproached Montanus with this, that he was the first that had charged men with lawes of fasting. This bound also they have farre passed, when they commanded fasting with most straight lawes. A Father was he, which denied that marriage ought to be forbidden to Ministers of the Church, and pronounced a man hving with his owne wife to be chastity: And Fathers were they, which agreed to his authority. Beyond these bounds have they gone, when they severly enjoyed unmarried life to their sacrificers. A Father was he which judged, that onely Christ ought to be he wd, of whom it is said, Here he: and that we ought not to have regard, what other men which were before us have said or done, but what Christ (which is the first of all) hath commanded. This bound neither doe they appoint to themselves, nor doe suffer other to have it appointed them, when they set both over themselves and other, any masters whatsoever they be, rather than Christ. A Father was he, which affirmed that the Church ought not to sit in selve, since Christ, because he alway judge'd truly: but the judges of the Church, as men, are commonly deceived. They breaking through this bound also, stick not to affirme, thut the whole authority of the Scripture hangeth upon the awardment of the Church. All the Fathers have with one heart accused, and with one mouth pronounced it abominable, that the holy Word of God should be entangled with the subtilties of Sophisters, and brawlings of Logicians. Doe they hold themselves within these bounds, when they goe about nothing else in their whole life, but withendlesse strifes, and more than sophisticall brabblings to wr up and encumber the simplicitie of the Scripture? so that if the Fathers were now raised to life againe, and should heare such an art of brawling, which these men call speculative Divinity, they would believe thut nothing lesse is done than any disputation had of God. But my talke should spread it selfe beyond due bounds, if I would reckon up how boldly these men shake off the yoke of the Fathers, whose obedient children they would seeme to be, truly both moneths and yeares would be too little for me. And yet they are of so extreme and desperate shamelesnesse, that they dare blame us, for that we stick not to passe the ancient bounds.

But now whereas they call us to custome, they nothing previle. For we should be most unjustly dealt with, if we should be driven to yeeld to custome. Truly if the judgements of men were right, custome should be taken of the good. But it oftentimes hapneth that man doe otherwise. For, that which is seene to be done of many, by and by obtaineth the right of a custome.

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some. But the state of men hath so rarely at any time bene in so good case, that the better things pleased the greater number. Therefore for the most part of the private vices, of many hath bene made a publike crime, or rather a common consent of vices, which now those good men would have to stand for a Law. Who so have eyes, doe see that, not onely one sex of evils hath overflowed, but in many poisonous pestilences have invaded the world, that all things runne headlong to ruine: so that either the matters of men must be utterly despaired, or wee must lay hand unto, or rather use violence upon so great evils. And remedie is by no other reason driven away, but because we have now long time accustomed us to evils. But be it that publike offence have place in matters of common weale: yet in the kingdoms of God his onely truth is to be heard and regarded, to which by no succeeding course of yeeres, by no custome, by no conspired agreement, may any prescription be limited. So in old time Elay taught the elect of God, that they should not say Conspiring, to all things in which the people said Conspiring: that it is to say, that they should not conspire together to the wicked agreement of the people, nor should feare and dread the peoples feare: but rather that they should sanctifie the Lord of hosts, and he should be their feare and dread. Now therefore let them as much as they list object against us both passed and present ages, if we sanctifie the Lord of hosts, we will not be much afraid. For whether it be that many ages have consented to like ungodlinesse, hee is strong to take vengeance to the third and fourth generation: or if the whole world together conspire into one selfe same wickednes, he hath by experience taught what is the end of them that offend with the multitude, when he did with a general overflowing destroy the wicked kind of men preserving Noe with a small household, which should by his faith being but one man conlemne the whole world. Finally an evil custome, is none other than a common pestilence, in which they doe nevertheless die that die with companie of a multitude. Moreover they ought to have considered that which Cyprian saith in certaine places, that they which live by ignorance, although they cannot cleare themselves from all fault, yet may sceme after some manner accountable: but who so obstinately refuse the truth offered by the grace of God, they have nothing to pretend for their excuse.

As for their double horned argument, they doe not drive us to so hard a straight with it, to compell us to confesse, that either the Church hath lien dead a certaine time, or that wee have controvercie against the Church. Truly the church of Christ hath lived and shall live, so long as Christ shall raaigne at the right hand of the father: by whose hand she is upholden, by whose favour she is defended, by whose power she keepeth her safety. For hee will undoubtedly performe that which he hath once promised, that he will be present with his even untill the ending of the world. Against it now we have no warre at all. For we do with one consent together with all the people of the faith full honour and worship the one God and Christ the Lord, in like sort as hee hath alway been worshipped of all the godly. But they themselves not a little way creepe from the truth, when they acknowledge no church, but which they see with present eye, and goe about to compass it about with those bounds in which it is not enclosed. Upon these points hangeth our controvercie: first that they affirme that the forme of the church is alway appearing & to be kept: then, that they set the same forme in the sea of the Church of Rome, and in the order of their prelates. We on the contrary side affirme, both that the church is alway appearing forme, and that the forme it selfe is not continued in that outward shining shew, which they so lightly have in admiration, but hath a sure other marke, namely, the pure preaching of the word of God, and the right ministracion of sacraments. They are in a rage, wexeth the church may be alwayes pointed out with a finger. But how oft hapned it in the people of the Jews to be so deformed, that there appeared no forme at all? What forme thinke we to have shined, when Helias bewailed that he alone was left? How long since the coming of Christ hath it lien hid with out forme? How since that time hath it been oppressed with wars, seditions, and heresies: that it shined out on no side? If they had lived at that time, would they have bekeered that there was any Church? but it was said to Helias, that there were preferred seven thousand men, which had not bowed their knee before Baal. Neither ought it to be doubtfull unto us, but that Christ hath alway reigned in earth since he ascended into heaven. But if the godly had but sought any discernable forme with their eyes, should they not by and by have been discovered. And verily Hilarie accounted it even abhorred in his time for a most great fault, to bring occasion with the foolish admiration of the dignitie of Bishops, they marked not a deadly pestilence lurking under that vjor. For thus he saith: One thing I wonne you beware of Antichrist: for you are

Decret. dist. 8.
ca. i. l. x. de
concluct.

Esa. 8. 12.

Gen 7. 1.
Heb. 11. 7.

Eph. 3. 11. v. 1.
& in epist. ad
Julian. de her.
et baptiza.

Matth. 28. 20.

1 King. 19. 12.

Contra Aux.
ent. um.

The Preface

ill taken with the love of wals: ye doe ill worship the Church of God in houses and buildings: under them ye doill thrust in the name of peace. It is doubtful that in those, Antichrist shall sit. Mountains, and woods, and lakes, and prisons, and caves are safer for me. For in these the Prophets, when they were either abiding or throwne into them, did prophesie. But what doth the world at this day honour in his horned bishops, but that it thinketh them to be the holy Prelats of Religion, whom it seeth to be heads over great Cities? Away therefore with such foolish esteeming. But rather let us leave this to the Lord, for as much as he alone knoweth who be his, and sometime also taketh away from the sight of men the outward knowledge of his Church. That is (I grant) a horrible vengeance of God upon the earth. But if the wickednesse of men so deserve, why doe we seeke to withstand the just vengeance of God? In such wise the Lord both in times past hath taken vengeance of the unthankfulness of men. For because they would not receive his truth, and had quenched his light, he suffered them being blinded in sense, both to be mocked with lies full of absurdity, and to be drowned in deepe darknesse, so that there was no face of the true Church to be seene. Yet in the meane time he saved his both being scattered abroad, and lying hidden in the midst of errors and darknesse, from destruction. And no marvell, For he can skill to save both in the very confusion of Babylon, and in the flame of the burning oven. But whereas they would have the forme of the Church to be judged by I wote not what vaine pompous shew: how perillous that is, I will rather point unto, than declare, lest I should draw out my tale into infinite length. The Pope (say they) which holdeth the Apostolike See, and the Bishops that are anointed and consecrate by him, so that they be trimmed with fillets and Miters, doe represent the Church, and ought to be taken for the Church: and therefore they cannot erre. How so? Because they are Pastors of the Church, and consecrate to the Lord. And were not Aaron and the other Rulers of Israel also Pastors? But Aaron and his Sones after that they were made Priests, did yet erre when they made the Calfe. After this reason, why should not the foure hundred Prophets which tied to Achab, have represented the Church? But the Church was on Micheas side, being indeed but one man alone, and unregarded, but out of whose mouth came truth. Did not the false Prophet in resemblance beare both the name and face of the Church, when they did with one violent assault rise up against Jeremy, and with threatening boasted that it was not possible that the Law should perishe from the Priest, counsell from the wise man, the word from the Prophet? Jeremy alone was sent against the whole company of the Prophets, to declare from the Lord, that it should come to passe, that the Law should perishe from the Priest, counsell from the Wiseman, and the word from the Prophet. Did not such a glistering shew shine in that counsell which the Bishop, Scribes, and Pharisees assembled, to take advise together for the killing of Christ? Now let them goe and sticke fast in the outward visor, that they may make Christ and all the Prophets of God, schismatikes: and on the other side make the ministers of Satan, the instruments of the Holy Ghost. If they speake as they thinke, let them faithfully answer me, in what nation and place they thinke that the Church remained since the time that by the decrees of the Councell at Basile, Eugenius was thrust downe and deprived from the estate of Pope, and Aymee set in his place. They cannot, though they would burst for it, deny that the Councell, for so much as concerneth outward solemnities, was lawfull, and summoned not onely of one Pope, but of two. Eugenius was there condemned of schisme, rebellion, and obstinacie, with the whole stocke of Cardinals and Bishops, which had with him practised the dissolution of the Councell. Yet afterward being borne up by the favour of Princes, he recovered his Papacie safe againe. That election of Aymee, which had bene orderly made by the authority of a generall and holy Synode, was missed away in a smoke; saying that he himselfe was appoynted with a Cardinal but, as it were a barking dogge with a peece of bread cast unto him. Out of the bosome of these heretikes, rebels, and obstinates, are proceeded all the Popes, Cardinals, Bishops, Abts, and Priests, that have bene since. Here they are taken, and can goe no further. For to whether side will they give the name of the Church? Will they deny that the Councell was generall, which wanted nothing to the outward Majesty: namely, which being solemnly summoned by two Bails, and well framed in the order of all things, continued in the same dignity to the last end? Will they confesse Eugenius with all his company a schismatike, by whom they all are sanctified? Therefore either let them otherwise define the forme of the Church, or they all, as many as there are of them, shall be of us accounted schismatikes, which wittingly and willingly have bene ordered of Heretikes. If it had never before bene knowne that the

Church

1 Tim. 2:19.

Exod 32:4.

1 King. 22:11.
Jerem. 8:18.

Church is not bound to outward pompes, they themselves may be to us a large proof, which under that glorious title of the Church have so long so proudly boasted themselves, whereas yet they were the deadly pestilences of the Church. I speake not of their manners, and those tragical doings wherewith their whole life swarmeth full: because they say, that they be the Pharisees which are to be heard, not to be followed. But if you will spare some of your leisure to reade our writings, you shall plainly know that the very doctrine, the doctrine it selfe, for the which they say that they be the Church, is a deadly butcherie of soules, the first brand, ruine, and destruction of the Church.

Finally, they doe not uprightly enough, when they doe spitefully reuerse have great troubles, uproares, and contentions, the preaching of our doctrine hath drawne with it, and what sinist it now beareth in many. For the blame of these evils is unworthily laid upon it which ought rather to have beene imputed to the malice of Satan. This is as it were a certaine naturall property of the Word of God, that whensoever it riseth up, Satan is never quiet or sleeping. This is the most sure and most trusty marke, whereby it is discerned from lying doctrines, which doe easily shew forth themselves, when they are received with favourable eares of all men, and are heard of the world rejoycing at them. So in certaine ages past, when all things were drowned in deepe darknesse, the Lord of this world made a sport and a play in manner of all men, and lay idle and tooke his pleasure like a certaine Sardanapalus in fownd peere. For, what should he else do but laugh and play, being in quiet and peaceable possession of his kingdom? But when the light shinning from above somewhat scattered abroad his darknesse, when that strong man troubled and assailed his kingdom, then he began to shake off his wonted drowsinesse, and hastily to arme himselfe. And first he stirred up the force of men, whereby he might violently oppress the truth beginning to shine. By which when he nothing prevailed, he turned to subtil entrapings. He stirred up dissensions and disagreements of doctrine by his Catabaptists, and other monstrous lewd men, whereby he might darken it, and at length utterly quench it. And now he continueth to assault it with both engines. For he travaileth both by the force and power of men to plucke up that seed: and with his dardnell (as much as in him lieth) to choke it, that it may not grow and beare fruit. But all this he doth in vaine, if we beare the warning of God, which hath long before opened his craft unto us, that he should not take us unaware, and hath armed us with sufficient defences against all his engines. But how great malignitynesse is it to lay upon the Word of God, the hatred either of the seditions, which unghy and rebellious men doe stirre up, or the sects which deceivers doe raise against it? Yet it is no new example, Elias was asked whether it were not he that troubled Israel. Christ was esteemed of the Jewes a seditious man. The Apostles were accused of making a commotion among the people. What other thing do they which at this day do father upon us all the troubles, uproares & contentions that boile up against us? But what is to be answered to such, Elias hath taught us plainly, that it is not we that scatter seeds, or stir up uproares: but it is they themselves which wrestle against the power of God. But as that one thing alone is sufficient to beat backe their rashnesse, so againe we ought to meet with the weaknesse of other, who oftentimes happen to be moved with such offences, and in their dismyning to waver. But let them, to the end that they may not first with this dismyning, and be discouraged, know that the Apostles in their time felt by experience the same things that now happen unto us. There were unlearned & simplest men, which wrestled to their owne destruction, those things that Paul had written by the inspiration of God as Peter saith. There were despisers of God, that when they heard that sin abounded, to the end that grace might more abound, by and by obij God; We will then abide in sinne, that grace may abound. When they heard that the faithfull are not under the law, they by and by answered, We will then sinne, because we are not under the Law but under grace. There were that accused him as an exhorter to evil. There entred privily many false Apostles to destroy the Churches which he had builded. Some by envie and contention, and not purely, yea, and maliciously preached the Gospell, thinking to adde more affliction to his bands. Somewhere the Gospell not much profited. All sought their owne, and not the things of Jesus Christ. Some went backward, dogs to their vomit, and swine to their wallowing in the mire. The most part did draw the libertie of the spirit to the licentiousnesse of the flesh. Many brethren except in, by whom there came afterward great danger to the golly. Among the brethren themselves were many strifes raised up. What should the Apostles have done in this case? Should they not either have dissembled for a time, or rather altogether have given over and forsaken the Gospell, which they

1 King. 13.

2 Pet. 2.16.
Rom. 6.1.
& 15.

Phil. 1.16.

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Luk. 2. 34.

2 Cor. 2. 16.

law to be the seed-plot of so many contentions, the matter of so many dangers, the occasion of so many offences? No. But for helpe in such distresses this came into their mind, that Christ is the stone of stumbling, and rocke of offence, set unto the ruine and rising againe of many, and for a signe that should be spoken against. With which affiance they being armed, went forward boldly through all dangers of reproaches and offences. With the same thought we ought also to be upholden, forasmuch as Paul testifieth, that this is the perpetuall property of the Gospell, to be the favour of death unto death to them that perish, although it were ordained to this use, that it should be the favour of life unto life, and the power of God unto the salvation of the faithfull: which verily we should also feele, if we did not with our unthankfulnesse corrupt this so singular a benefit of God, and turne that to our owne destruction, which ought to have beene to us the onely defence of our safety.

But now I returne to you, my Sovereigne Lord. Let those false reports nothing move you, by which our adversaries traveile to cast you in feare of us, with saying that by this new Gospell (for so they call it) nothing is hunted for and sought, but fit occasion of seditions, and unpunished liberty of vices. For our God is not the Author of division, but of peace; and the Sonne of God is not the minister of sinne, which came to destroy all the works of the Devill. And we are unworthily accused of such desires, whereof we never gave any suspection, were it never so small. It is likely that we forsooth doe practise the overthrowing of kingdomes, of whom there hath never beene heard any one seditious word, whose life hath ever beene knowne quiet and simple, when we lived under you, and which now being chased from home; yet cease not to pray for all things prosperous to you and your kingdome. It is likely forsooth that we hunt for licentiousnesse of vices, in whose behaviours although many things may be found faulty, yet there is nothing worthy of so great reproaching; neither have we with so ill success (by the grace of God) profited in the Gospell, but that our life may be to these back-biters an exemplar of chastitie, liberality, mercy, temperance, patience, modestie, and whatsoeuer other vertue. Verily it is by the proofe it selfe evident, that we doe unfeignedly feare and worship God, forasmuch as we desire that his name be hallowed both by our life and our death: and envie it selfe is compelled to beare of some of us a witness of innocencie and civill uprightnesse, in whom this onely thing was punished with death, which ought to have beene accounted for a singular praise. But if any under pretence of the Gospell doe stirre up tumults, (as hitherto it hath not beene found, that there have beene any such in your Realme) if any pretend the liberty of the grace of God to defend the licentiousnesse of their vices, (of which sort I have knowne many) there be lawes, and penalties of lawes, by which they may according to their deservings be sharply punished: yet so, that in the meane time the Gospell of God be not evill spoken off, for the wickednesse of naughty men. Thus have you (O King) the venomous injustice of the slanderers largely enough declared, that you may not with an care of too easie beleefe bend to their reports. I feare me also lest it be too largely set out, forasmuch as this Preface is in a manner come to the quantity of a whole Booke of defence, whereby I intended not to make a defence in deed, but onely to mollifie your minde aforehand, to give audience to the disclosing of our cause: which your minde, though it be now turned away and estranged from us, yea, and enflamed against us, yet we trust that we shall be able to recover the favour thereof, if you shall once have without displeasure and troublesome affection, read over this our confession, which we will to be in stead of a defence for us to your Majestie. But if the whisperings of the malicious doe so possesse your eares, that there is no place for accused men to speake for themselves: and if those outrageous furies doe still, with your winking at them, exercise cruelty with prisoning, tormenting, cutting and burning; we shall indeed, as sheepe appointed to the slaughter, bee brought to all extremities; yet so that in our patience we shall possesse our soules, and wait for the strong hand of the Lord: which shall without doubt be present in time, and stretch forth it selfe armed, both to deliver the poore out of affliction, and to take vengeance on the despisers, which now triumph with so great assurednesse.

The Lord the King of Kings stablish your throne with righteousnesse,
and your seat with equitie, most noble King.

At Basile, the first day of August, in the yeare, 1536.



JOHN CALVINE
to the Reader.



T the first setting out of this worke, because I did not looke for that successe, which the Lord of his unmeasurable goodnesse hath given, I had (as men use to doe in small works) for the most part lightly passed it over. But when I understood that it was received with that favour of all the godly, which I never durst have desired, much lesse have hoped for; as I verily felt in my heart that much more was given to me than I had deserved, so I thought it should

be a great unthankfulnesse if I should not at the least after my slender ability endeavour to answer so favourable affections toward me, and which of themselves provoked my diligence. And this I attempted not onely in the second setting forth of it: but how often since that time the worke had beene imprinted, so oft it hath bin enriched with some encrease. But although I did not then repent me of the labour that I had employed: yet I never held my selfe contented, till it was disposed into that order which is now set before you. Now I trust I have given you that which may be allowed by all your judgements. Truly with how great endeavour I have applied my selfe to the doing of this service to the Church of God, I may bring forth for an evident witness, that this last Winter, when I thought that the Feaver Quartane had summoned mee to death, how much more the sicknesse enforced upon me, so much lesse I spared my selfe, till I might leave this booke to over-live me, which might make some part of thankfull recompence to so gentle provoking of the godly, I had rather indeed it had beene done sooner: but it is loone enough, if well enough. And I shall then thinke that it is come abroad in good season, when I shall perceive that it hath brought yet more plentiful fruit, than it hath done heretofore to the Church of God. This is my onely desire. And truly full ill it were with me, if I did not holding my selfe contented with the allowance of God alone, despise the judgement of men, whether they be the foolish & froward judgements of the unskillfull, or the wrongfull and malicious of the wicked. For although God hath thorowly settled my minde to the endeavour both of enlarging his kingdome, and of helping the common profit: and though I am cleere in mine owne conscience, and
have

have himfelfe and the Angels to witneffe with me, that fince I tooke upon me the office of a teacher in the Church, I have tended to none other purpofe but that I might profit the Church in maintaining the doctrine of godlineffe: yet I thinke there is no man that hath bene fnatched at, bitten and torne in funder with more flanders than I. When my Epiftle was now printing, I was certainly informed that at *Angsburgh* where the affembly of the states of the Empire was holden, there was a rumour spread abroad of my revolting to the Papacie, and the fame was more greedily received in the Courts of Princes than was meet. This forfooth is their thankfulneffe who are not ignorant of many trials had of my ftedefaftneffe, which trials as they fhake off fo foule a slander, fo they fhould with all indifferent and gentle Judges have defended me from it. But the Devill with his whole rout is deceived, if in oppreffing me with filthy lies, hee thinke that by his unjust dealing I fhall be either the more discouraged or made the leffe diligent: becaufe I trust that the Lord of his unmeafurable goodneffe will grant me that I may with even fufferance continue in the courfe of his holy calling. Whereof I give to the godly Readers a new prooffe in this fetting forth this booke. Now in this travell, this was my purpofe fo to prepare and furnifh them that be ftudious of holy Divinitie to the reading of the Word of God, that they may both have an eafie entrie into it, and goe forward in it without stumbling: for I thinke that I have in all points fo knit up together the Summe of Religion, and difpofed the fame in fuch order, that whofoever fhall well have it in minde, it fhall not bee hard for him to determine both what hee ought chiefly to feeke in Scripture: and to what marke to apply whatfoever is contained in it. Therefore this as it were a way being once made plaine, if I fhall hereafter fet forth any expofitions of Scripture, becaufe I fhall not need to enter into long difputations of articles of doctrine, and to wander out into common places: I will alway knit them up fhortly. By this meane the godly Reader fhall be eafed of great paine and tediousneffe, fo that hee come furnifhed aforehand with the knowledge of this prefent worke, as with a neceffary instrument. But becaufe the intent of this purpofe, doth cleerely as in mirrors appeare in fo many commentaries of mine, I had rather to declare indeed what it is, than to fet it out in words. Farewell friendly Reader, and if thou receive any fruit of my labours, helpe mee with thy prayers to God our Father.

At Geneva the firft day of August, in the yeare, 1559.

Auguftine in his vij. Epiftle.

*I profefse my felfe to be one of the number of them which write
in profiting, and profit in writing.*

What Chapters are contained in the Bookes of this Institution.

In the first Booke which intreateth of the knowledge of God the Creator : are contained xvij. Chapters.



That the knowledge of God and of our selves, are things conjoynd : and how they be linked the one with the other.

1. What it is to know God, and to what end tendeth the knowledge of him.

2. That the knowledge of God is naturally planted in the mindes of men.

3. That the same knowledge is either choked or corrupted, partly by ignorance, and partly by malice.

4. That the knowledge of God doth shiningly appear in the making of the world, and in the continuall government thereof.

5. That to attaine to God the Creator, it is needfull to have the Scripture to be our guide and mistresse.

6. By what testimonie the Scripture ought to be established, that it is the witness of the holy Ghost, that the authority thereof may remaine certaine : And that it is a wicked invention to say, that the credit thereof doth hang upon the judgement of the Church.

7. That so farre as mans reason may beare, there are sufficient proofes to establish the credit of the Scripture.

8. That those phantasticall men, which forsaking Scripture, resort unto revelation, doe overthrow all the principles of godlinesse.

9. That the Scripture, to correct all superstition,

doth in comparison set the true God against all the gods of the Gentiles, reckoning him for none of them.

10. That it is unlawfull to attribute unto God a visible forme, and that generally they forsake God, so many as doe erect to themselves any images.

11. That God is severally discerned from idols, that he may be onely and wholly worshipped.

12. That there is taught in the Scriptures one essence of God from the very creation, which essence containeth in it three persons.

13. That the Scripture even in the creation of the world, and of all things, doth by certaine markes put difference betweene the true God, an feigned gods.

14. What a one man was created ; wherein there is entreated of the powers of the soule, and of the image of God, of free-will, and of the first integrity of nature.

15. That God by his power doth nourish and maintaine the world, which himselfe hath created, and by his providence doth governe all the parts thereof.

16. Whereunto and to what end this doctrine is to be applied, that we may be certaine of the profit thereof.

17. That God doth so use the service of wicked men, and so boweth their mindes to put his judgement in execution, that yet still himselfe remaineth pure from all spot.

In the second Booke, which entreateth of the knowledge of God the Redeemer in Christ, which knowledge was first opened to the Fathers in the time of the Law, and then to us in the Gospell : are contained xvij. Chapters.

1. That by Adams sinne and falling away, mankinde became accused, and did degenerate from his first estate : wherein is entreated of originall sinne.

2. That man is now spoiled of the freedome of will, and made subject to miserable bondage.

3. That out of the corrupt nature of man proceedeth nothing but damnable.

4. How God worketh in the heares of men.

5. A confutation of the objections that are wont to be brought for the defence of free will.

6. That man being lost, must seeke for redemption in Christ.

7. That the Law was given, not to hold still the people in it, but to nourish the hope of salvation in Christ, untill his coming.

8. An exposition of the morall Law.

9. That Christ although he was knowne to the Jewes under the Law, yet was he delivered onely by the Gospell.

10. Of the likenesse of the old & new Testament.

11. Of the difference of the one Testament from the other.

12. That it behooved that Christ to performe the office of the Mediatour, should bee made man.

13. That Christ tooke upon him the true substance of the flesh of man.

14. How the natures of the Mediatour doe make one person.

15. That we may knowe to what end Christ was sent of his father, and what he brought us : three things are principally to be considered in him, his Propheticall office, his Kingdome, and his Priest-hood.

16. How Christ hath fulfilled the office of a Redeemer, to purchase salvation for us, wherein is entreated of his Death and Resurrection, and his Ascending into heaven.

17. That it is truly and properly said, that Christ hath deserved Gods favour and salvation for us.

In the third Booke, which intreateth of the manner how to receive the grace of Christ, and what fruits come thereof to us, and what effects follow of it: are contained xxx. Chapters.

1. **T**HAT those things which are spoken of Christ doe profit us, by secret working of the holy Ghost.

2. Of Faith, wherein both is the definition of it, and the properties that it hath are declared.

3. That we are regenerately faith, wherein is intreated of repentance.

4. That all that the Sophisters babble in their Schooles of penance, is satire from the purenesse of the Gospell: where is intreated of confession and Sanctification.

5. Of the supplying which they adde to satisfaction, as pardons and purgatory.

6. Of the life of a Christian man. And first by what arguments the Scripture exhorteth us thereunto.

7. The summe of a Christian life: where is intreated of the forsaking of our selves.

8. Of the bearing of the Crosse, which is a part of the forsaking of our selves.

9. Of the mediation of the life to come.

10. How we ought to use this present life, and the helps thereof.

11. Of the Justification of faith, and first of the definition of the name, and of the thing.

12. That to the end we may be fully perswaded of the free Justification, we must list up our minds to the Judgement seat of God.

13. That there are two things to be marked in free justification.

14. What is the beginning of Justification, and the continuall proceeding thereof.

15. That those things that are commonly boasted concerning the merits of works, doe overthrow as well the praise of God in giving of righteousness, as also the assurednesse of salvation.

16. A confutation of the slanders, whereby the Papists goe about to bring this doctrine in hatred.

17. The agreement of the promises of the Law and the Gospell.

18. That of the reward, the righteousness of works is ill gathered.

19. Of Christian libertie.

20. Of Prayer, which is the chiefe exercise of faith, and whereby we daily receive the benefits of God.

21. Of the eternall election, whereby God hath predestinate some to salvation, some other to destruction.

22. A confirmation of this doctrine by the testimonies of Scripture.

23. A confutation of the slanders where with this doctrine hath alway bene unjustly charged.

24. That election is stablished by the calling of God: and that the reprobate doe bring upon themselves just destruction, to which they are appointed.

25. Of the last Resurrection.

In the fourth Booke, which intreateth of the outward means or helps whereby God calleth us into the fellowship of Christ, and holdeth us in it: are contained xx. Chapters.

1. **O**F the true Church, with which we ought to keepe unity, because it is the mother of all the holy.

2. A comparison of the false Church with the true Church.

3. Of the teachers and Ministers of the Church, and of their election and office.

4. Of the state of the old Church, and of the manner of governing that was in use before the Papacie.

5. That the old forme of government is utterly overthrowed by the tyranny of the Papacie.

6. Of the supremacie of the Sea of Rome.

7. Of the beginning and increasing of the Papacie of Rome, untill it advanced it selfe to this height, whereby both the libertie of the Church hath bene oppressed, and all the right government thereof overthrowed.

8. Of the power of the Church as touching the articles of faith: and with how unbridled licentiousness it hath in the Papacie bene wrested to corrupt all purenesse of doctrine.

9. Of Councils, and of their authority.

10. Of the power in making of Lawes, wherein

the Pope and his have used a most cruell tyrannic and butcherie upon soules.

11. Of the jurisdiction of the Church and the abuse thereof, such as is seene in the Papacie.

12. Of the discipline of the Church, whereof the chiefe use is in the censures and excommunication.

13. Of vowes, by rash promising whereof each man hath miserably entangled himselfe.

14. Of Sacraments.

15. Of Baptisme.

16. That the Baptisme of Infants doth very well agreewich the institution of Christ, and the nature of the signe.

17. Of the holy Supper of Christ, and what it availeth us.

18. Of the Popish Masse, by which sacrilege the Supper of Christ hath not onely bene prophaned, but also brought to nought.

19. Of the five falsly named Sacraments: where is declared, that the other five which have bene hitherto commonly taken for Sacraments, are not Sacraments: and then is shewed what manner of things they be.

20. Of civill government.



THE FIRST BOOKE OF THE INSTITUTION OF Christian Religion, which intreateth of the knowledge of God the Creator.

THE FIRST CHAPTER.

That the knowledge of God, and of our selves, are things conjoynd: and how they be linked the one to the other.



The whole somme in a manner of all our wisdome, which onely ought to be accounted true and perfect wisdome, consisteth in two parts, that is to say, The knowledge of God, and of our selves. But whereas these two knowledges be with many bonds linked together; yet whether goeth before or engendreth the other, it is hard to discern. For first, no man can looke upon himselfe, but he must needs by and by turne all his senses to the beholding of God, in whom he liveth and is moved: because it is plaine, that thoe gifts wherewith we be endued, are not of our selves, yea, even that we have being

Whether we consider our being, the gifts we are endued with, or the evils that are found in us, we are thereby led to the knowledge of God.

is nothing else but an essence in the one God. Finally, by these good things that are as by drop-meale powred into us from heaven, we are led as it were by certaine streames to the spring head. And so by our owne needinesse, better appeareth that infinite plentie of good things that abideth in God. Specially that miserable ruine, wherein the fall of the first man hath throwne us, compelleth us to lift up our eyes, not onely being foodlesse and hungry, to crave from thence that which we lacke, but also being awakened with feare, to learne humility. For as there is found in man a certaine world of all miseries, and since we have bene spoiled of the divine apparell, our shamefull nakednesse discloseth an infinite heape of filthy disgracements: it must needs be that every man be pricked with knowledge in conscience of his owne unhappinesse, to make him come at the least unto some knowledge of God. So by the understanding of our ignorance, vanity, beggery, weaknesse, perversnesse, and corruption, wee learne to reknowledge, tharno where else but in the Lord abideth the true light of wisdome, sound vertue, perfect abundance of all good things, and purity of righteousnesse. And so by our owne evils we are stirred to consider the good things of God: and we cannot earnestly aspire toward him, untill we beginne to mislike our selves. For of all men what one is there, that would not willingly rest in himselfe? Yea, who doth not rest, so long as hee knoweth not himselfe, that is to say, so long as he is contented with his owne gifts, and ignorant or unmindfull of his owne misery? Therefore every man is by the knowledge of himselfe, not onely pricked forward to seeke God, but also led as it were by the hand to finde him.

2. Again, it is certaine, that man never commeth unto the true knowledge of himselfe, unless he hath first beholden the face of God, and from beholding thereof doe descend to looke into himselfe. For (such is the pride that is naturally planted in us) wee alway thinke our selves righteous, innocent, wise, and holy, untill that with manifest proofes wee be convinced of our unrighteousnesse, filthinesse, folly, and uncleannesse. But we are not convinced thereof, if we looke upon our selves only, and not upon God also, who is the onely rule whereby this judgement ought to be tried. For because we are naturally inclined to hypocrisie, therefore a certaine vaine resemblance of righteousness doth abundantly content us instead of righteousness indeed. And because there appeareth nothing among us, nor about us, that is not defiled with much filthinesse, therefore that which is somewhat lesse filthy pleaseth us as though it were most pure, so long as we hold our selves within the bounds of mans uncleannesse. Like as the eye which is used to see nothing but blacke, thinketh that to be pure white, which yet is but darkish white, or browne. Yea, wee may yet more plainly discern by our bodily sense how much we are blinded in considering the powers of the soule. For if at mid-day wee either looke downe upon the ground, or behold those things that round about lie open before our eyes, then we thinke our selves to have very assured and piercing force of sight: but when we looke up to the Sunne, and behold it with fixed eyes, then that same sharpnesse that was of great force upon the ground, is with so great brightnesse by and by dazeled and confounded, that wee are compelled to confesse, that the same sharpsight which we had in considering earthly things, when it commeth to the Sunne, is but mere dulleesse. Even so commeth it to passe in weighing our spirituall good things. For while we looke no further than the earth, so long being contented with our owne righteousness, wisdom and strength, we doe sweetly flatter our selves, and thinke us in manner halfe gods. But if wee once beginne to raise up our thought unto God, and to weigh what a one he is, and how exact is the perfection of his righteousness, wisdom, and power, after the rule whereof we ought to be framed: then that which before did please us in our selves with false pretence of righteousness, shall become loathsome to us as greatest wickednesse: then that which did marvellously deceive us under colour of wisdom, shall sinke before us as extreme folly: then that which did beare the face of strength shall be proved to be most miserable weaknesse. So slender doth that, which in us seemeth even most perfect, answer in proportion to the purenesse of God.

3. Here of proceedeth that trembling and amazednesse, wherewith the Scripture in many places reciteth that the holy men were stricken and astonished so oft as they perceived the presence of God. For when wee see that they which in his absence did stand assured and unmoved, so soone as he discloseth his glory, beginne so to quake, and are so dismayed, that they fall downe, yea are swallowed up, and in manner are destroyed with feare of death: it is to be gathered thereby, that man is never sufficiently touched and inwardly moved with knowledge of his owne basenesse, untill hee have compared himselfe to the Majestie of God. But of such dismay we have often examples both in the Judges and in the Prophets: so that this was a common saying among the people of God: We shall die, because the Lord hath appeared vnto us. And therefore the history of *Iob*, to throw men downe with knowledge of their owne folly, weaknesse, and uncleannesse, bringeth alway his principall prooffe from describing Gods wisdom, strength, and cleane esse. And that not without cause. For we see how *Abraham*, the nearer that hee came to behold the glory of God, the better acknowledged himselfe to be earth and dust. We see how *Elias* could not abide to tarry his comming to him with uncovered face: so terrible is the beholding of him. And what may man doe that is but corruption and a worme, when even the Cherubins for very feare must hide their faces? Even this is it that the Prophet *Ezra* speaketh of: The Sunne shall blush, and the Moone shall be ashamed, when the Lord of hosts shall reigne, that is to say, when hee displayeth his brightnesse, and bringeth it nearer to sight, then in comparison thereof the brightest thing of all shall be darkened. But howsoever the knowledge of God and of our selves are with mutuall knot linked together, yet the order of right teaching requieth, that first we intreat of the knowledge of God, and after ward come downe to speake of the knowledge of our selves

The beholding
of the Majesty
of God maketh
men to see their
owne basenesse.

Judg. 13. 22.
Esay 65.
Ez. k. 2. 1.

Gen. 18. 17.

1 King. 19. 13.
Esay. 24. 23.

Esay. 2. 10.
& 19.

THE SECOND CHAPTER.

What it is to know God, and to what end tends: be the knowledge of him.

I Meane by the knowledge of God, not onely that knowledge, whereby we conceive that there is some God, but also that, whereby we learne so much as behoveth us to know of him, and as is profitable for his glory: finally so much as is expedient. For, to speake properly, we cannot say that God is knowne where there is no religion nor godlinesse. But here I doe not yet touch that speciall kinde of knowledge whereby those men that are in themselves reprobate and accursed, do conceive God the Redeemer in Christ the Mediator: but I speake onely of that first and simple manner of knowledge, whereunto the very order of nature would have led us, if *Adam* had continued in state of innocencie. For although no man, sith mankinde is in this ruine, can perceive God to be either a father, or author of salvation, or in any wise favourable, unlesse Christ come as a meane to pacifie him towards us: yet it is one thing to feele, that God our Maker doth by his power sustaine us, by his providence governe us, by his goodnesse nourish us, and endue us with all kinds of blessings: and another thing to embrace the grace of reconciliation offered us in Christ. Whereas therefore the Lord first simply appeareth as well by the making of the world, as by the generall doctrine of the Scripture, to be the Creator, and then in the face of Christ to be the Redeemer: hereupon arise two sorts of knowing him, of which the former is now to be intreated of, and then the other shall orderly follow in the place fit for it. For although our minde cannot conceive the knowledge of God, but that it must give to him some kinde of worship, yet shall it not be sufficient simply to know that it is he onely that ought to be honoured and worshipped of all men, unlesse we be also perswaded that he is the fountaine of all good things, so the end that we should seeke for nothing else where but in him. I meane hereby, not onely for that as he hath once created this world, so by his infinite power he sustaineth it, by his wisdom he governeth it, by his goodnesse he preserveth it, and specially mankinde he ruleth by his righteousnesse and judgement, suffereth by his mercy, and savegardeth by his defence: but also because there can nowhere be found any one drope either of wisdom, or of light, or of righteousnesse, or of power, or of uprightnesse, or of sincere truth, which floweth not from him, or whereof he is not the cause: to this end verily, that we should learne to looke for and crave all these things at his hand, and with thanksgiving account them received of him. For this feeling of the powers of God is to use a meere schoolmaster of godlinesse, out of which springeth Religion: Godlinesse I call a reverence of God, joyned with love of him, which is procured by knowledge of his benefits. For men will never with willing obedience submit themselves to God, untill they perceive that they owe all things to him, that they are nourished by his fatherly care, that he is to them the author of all good things, so that nothing is to be sought elsewhere than in him. Yea, they will never yeeld themselves truly and with all their heart wholly to him, unlesse they assuredly beleeve that in him is perfect felicity reposed for them.

2. Therefore they doe but trifle with vaine speculations, which in intreating of this question, doe make it their purpose to discuss: what thing God is, where it rather behoveth us to know what manner one he is, and what agreeth with his nature. For to what end serveth it to confesse as the Epicure doth, that there is a God, which doth one delight himselfe with idlenessse, having no care of the world? Finally, what profiteth it to know such a God with whom we have nothing to doe? But rather the knowledge of him ought to serve to this end, first to frame us to feare and reverence: then that by it guiding and teaching us, wee may learne to crave all good things at his hand, and to account them received of him. For how can any thought of God enter into thy minde, but that thou must therewithall by and by thinke, that forasmuch as thou art his creature, therefore thou art of right subject and bound to his authority, that thou owest him thy life, that whatsoever thou enterprisest, whatsoever thou doest, ought to be directed to him? If this be true, then truly it followeth that thy life is perfectly corrupted if it be not framed to obeying of him, forasmuch as his will ought to

The knowledge whereby we conceive that there is a God, that he is the creator and preserver of all things, but are, and the only giver of good things, becometh godlinesse and obedience.

How the knowledge of divers properties of God brought us to divers vertues in us.

be our law to live by. Againe, thou canst not cleerly see him, but that thou must needs know that hee is the fountaine and originall of all good things, whereupon should grow both a desire to cleave unto him, and an assured trust in him, if mans owne corruptnesse did not draw his minde from the right searching of him. For first of all, the godly minde doth not as by a dreame imagine to her selfe any God at adventure, but stedfastly beholdeth the onely one and true God : and doth not falsly forge of him whatsoever her selfe liketh, but is content to belevee him to be such a one as he discloseth himselfe, and doth alway with great diligence beware that with presumptuous rashnesse she passe not beyond his will, and so wander out of the way. And when she so knoweth him, because she understandeth that he governeth all things, she assuredly trusteth that he is her safe keeper and defender, and therefore wholly committeth her selfe to his faith, because she understandeth that he is the authour of all good things : therefore if any thing trouble her, or if she want any thing, by and by she flieth to him for succour, looking for helpe at his hand. Because she is perswaded that he is good and mercifull, therefore with assured confidence she resteth on him, and doubteth not in all her evils to finde ready remedy in his mercifull kindnesse. Because she knoweth him to bee her Lord and father, therefore shee determineth that hee is worthy that shee should in all things have regard to his authority, reverence his majesty, procure the advancement of his glory, and obey his commandemens. Because shee seeth that he is a righteous Judge, and armed with his severity to punish sinners, therefore shee alway setteth his judgement ^{feare} before her eyes, and with feare of him withdraweth and restraineth her selfe from provoking his wrath. Yet is she not so afraid with the feeling of his judgement, that she would convey her selfe from it, although there were a way open to escape it : but rather she doth no lesse love him, while he extendeth vengeance upon the wicked, then while he is beneficiall to the good, forasmuch as she understandeth that it doth no lesse belong to his glory, that he hath in store punishment for the wicked and euill doers, than that he hath reward of eternall life for the righteous. Moreouer shee doth not for onely feare of punishment refraine her selfe from sinning : but because she loveth and reverenceth him as her father, attendeth on him and honoureth him as her Lord, therefore although there were no hell at all, yet she dreadeth his onely displeasure. Now behold what is the pure and true religion, even faith joyned with an earnest feare of God, so that feare may containe in it a willing reverence, and draw with it a right forme of worshipping, such as is appointed in the law. And this is the more heedfully to be noted, because all men generally doe worship God, but few doe reverence him, while each where is great pompous shew in ceremonies, but the purenesse of heart is rare to be found.

3. Truly, they that judge rightly, will alway hold this for certaine, that there is graven in the minds of men a certaine feeling of the God-head, which never can be blotted out. Yea, that this perswasion, that there is a God, is even from their generation naturally planted in them, and deeply rooted within their bones, the very obstinacie of the wicked is a substantiall witnesse, which with their furious striving, yet can never winde themselves out of the feare of God. Although *Diagoras* and such other do jest and laugh at all that hath in all ages bene beleevd concerning religion : although *Dionysius* doe scoffe at the heavenly judgement : yet that is but a laughter from the teeth forward, because inwardly the worme of conscience gnaweth them much more sharply than all hot searing irons. I alleadge not this that *Cicero* saith, that errors by continuance of time grow out of use, and religion daily more and more encrease and waxeth better. For the world (as a little hereafter we shall have occasion to shew) travelleth as much as in it lyeth to shake off all knowledge of God, and by all meanes to corrupt the worshipping of him. But this onely I say, that when the dull hardnesse which the wicked do desirously labour to get to despise God withall, doth lie pinningly in their hearts, yet the same feeling of God, which they would most of all desire to have utterly destroyed, liveth still, and sometime doth utter it selfe : whereby we gather that it is no such doctrine as is first to be learned in Schooles, but such a one whereof every man is a teacher to himselfe even from his mothers wombe, and such a one as nature suffereth none to forget, although many bend all their endeavour to shake it out of

It is in vaine to know God, of whom the most godlesse have a kinde of feeling, unlesse we know him so, that we also worship him.

the

their minde. Now, if all men be borne and doe live to this end, to know God, and the knowledge of God is but fickle and lightly vanissheth away, unlesse it proceed thus farre: it is evident, that they all swerve out of kinde from the law of their creation, that doe not direct to this marke all the whole thoughts and doings of their life. Of which the Philosophers themselves were not ignorant. For *Plato* meant nothing else, when he oftentimes taught, that the soveraigne good of the soule is the likenesse of God, when the soule having thoroughly conceived the knowledge of him is wholly transformed into him. Therefore very aptly doth *Grillus* reason in *Fluarch*, where he affirmeth, that men, if religion be once taken from their life, are not onely nothing better than bruit beasts, but also many wayes much more miserable, for that being subiect to so many sorts of evils, they continually draw forth a troublesome unquiet life: and therefore the worshipping of God is the onely thing that maketh them better than bruit beasts, by which alone they aspire to immortality.

In Phedrone
& thecretos.

THE THIRD CHAPTER.

That the knowledge of God is naturall planted in the minds of men.

WE hold it out of controversie, that there is in the minde of man, even by naturall instinction, a certaine feeling of the Godhead. For to the end that no man should flee to the pretence of ignorance, God himselfe hath planted in all men a certaine understanding of his divine Majestie, the remembrance whereof, with powring in now and then as it were new drops, he continually reneweth: that when all, not one excepted, doe know that there is a God, and that he is their maker, they may all be condescended by their owne testimony, for that they have not both worshipped him, and dedicated their life to his will. But truly if the not knowing of God be any where to be found, it is likely that there can no where else be any example of it more than among the grossest sorts of people and farthest from civill order of humanity. But (as the heathen man saith) there is no nation so barbarous, no kinde of people so savage, in whom resteth nor this perswasion that there is a God. And even they that in other parts of their life seeme very little to differ from bruit beasts, yet doe continually keepe a certaine seed of Religion. So thoroughly hath this common principle possessed all mens minds, and so fast it sticketh within all mens bowels. Sith then from the beginning of the world there hath beene no Countrey, no City, yea, no house, that could be without religion, in this is implied a certaine secret confession, that a feeling of the Godhead is written in the hearts of all men. Yea, and idolatry it selfe is a substantiall proofe of this perswasion. For we know how unwillingly man abateth himselfe to honour other creatures above himselfe. Therefore when he had rather worship a blocke and a stone, than he would be thought to have no God, it appeareth that this imprinted perswasion of Gods is of most great force, which is impossible to be razed out of the minde of man, that it is much more easie to have the affection of nature broken, as indeed it is broken when man from his owne naturall swelling pride of his owne will, stoopeth downe even to the basest creatures to honour God.

2. Wherefore it is most vaine which some doe say, that religion was devised by the subtilty and craft of a few, by this policie, to keepe the simple people in awe, whereas they themselves that procured others to worship God, beleevd nothing lesse than that there was any God at all. I grant indeed that subtil men have invented many things in Religion, whereby to bring the people to a reverence, and cast them in a feare, to make their minds the more pliable to obedience: But this they could never have brought to passe, unlesse the minds of men had bene already before hand perswaded that there was a God, out of which perswasion as out of seed springeth that ready inclination to religion. Neither is it likely that even they which subtilly deceived the simple sort with colour of religion, were themselves altogether without knowledge of God. For though in times past there have bene some, and at this day there arise up many that deny that there is any God: yet whether they will or no, they oftentimes feele that which they are desirous not to know. We reade of none that ever did breake forth into more presumptuous and unbrided despising of God, than *Caius Caligula*: yet

Why God hath
imprinted some
knowledge of
himselfe in all
mens minds, as
that all nations,
even idolaters
likewise as doe
prove.

Cicero de
nat. Deoro.

Yes, they which
dooe most deny it,
showe most that it
is not reasonably
to be denied.

none more miserably trembled when any token of Gods wrath appeared. And so against his will he quaked for feare of him whom of wilfull purpose he endeavoured to despise. And the same may a man commonly see to happen to such as he was. For the bolder despiser of God that any man is, the more is he troubled at the very noise of the falling of a leafe. And whence cometh that, but from the revengerment of Gods majesty, which doth so much the more vehemently strike their consciences as they more labour to flie away from it? They doe indeed looke about for all the starting holes that may be, to hide themselves from the presence of the Lord: but whether they will or no, they are still holden fast tied. For howsoever sometime it seemeth to vanish away for a moment, yet it often returneth againe, and with new assault doth run upon them: so that the rest which they have, if they have any at all, from torment of conscience, is much like to the sleepe of drunkards or franticke men, which even while they sleepe doe not quietly rest, because they are at every moment vexed with horrible and dreadfull dreames. Therefore the very ungodly themselves serve for an example to prove that there alway liveth in all mens minds some knowledge of God.

THE FOURTH CHAPTER.

That the same knowledge is either choaked or corrupted, partly by ignorance, and partly by malice.

BUT as experience teacheth that God hath sowne the seed of religion in all men, so scarcely may be found the hundredth man, that having it conceived in his heart doth cherish it, but no man in whom it ripeneth, so farre is it off, that any fruit appeareth in due time. Therefore whether it be that some become vaine in their owne superstitions, or that some doe of set purpose maliciously revolt from God; yet all doe runne out of kinde from the true knowledge of him. So cometh it to passe that there remaineth no true godlinesse in the world. But whereas I said that some by errour fall into superstition, I meane not thereby as though their simplicity might excuse them from blame, because the blindness that they have, is commonly alway mingled both with proud vanity and with stubbornnesse. Vanity and the same joynd with pride appeareth in this, that they miserable men both in the seeking of God, doe not climbe above themselves as they ought to have done, but measure him according to the proportion of their owne fleshy dulnesse, and also neglecting the sound manner of searching for him, doe curiously flie to vaine speculations. And so they conceive him not such a one as he offereth himselfe, but doe imagine him such a one as of their owne rash presumption they have forged him. Which gulfe being once opened, what way soever they stirre their feet, they must needs alway runne headlong into destruction. For whatsoever afterward they goe about toward the worshipping and service of God, they cannot account it done to him, because they worship him not, but rather the device of their owne heart, and their owne dreame in stead of him. This perversnesse doth *Paul* expressly touch, where he saith, That they were made fooles when they coveted to be wise. He had before said, that they were made vaine in their imaginations: but lest any man should thereby excuse them from blame, he addeth further, that they are worthily blinded because not contented with sobriety, but presumptuously taking upon themselves more than they ought, they wilfully bring darknesse upon them, yea with vaine and forward pride doe make themselves fooles. Whereupon followeth, that their foolishnesse is not excusable, whereof the cause is not onely vaine curiosity, but also a greedinesse to know more than is meet for them, joynd with a false confidence.

2. As for this that *David* saith, That the wicked and mad men thinke in their hearts, that there is no God: First that it is meant onely of those that choaking the light of nature, doe of purpose make themselves senselesse, as we shall see againe a little hereafter. Even as we see that many after that they have beene hardened with boldnesse and custome of sinning, doe furiously put from them all the remembrance of God, which yet is by very feeling of nature inwardly ministred into their minds. Now *David*, to make their madnesse the more detestable, bringeth them in as though they precisely denied, that there is any God: although they take not from him his being, but because in taking from

The erroneous imagination which superstitious persons have of God, cannot be excused for that they are the cause of their blindness.

Rom. 1. 22.

Psal. 13. 1.
Malignous sinners are said to thinke there is no God, not as if they did precisely deny him to be, but because they la-

from him his judgement and providence, they shut him up idle in heaven. For whereas nothing lesse agreeth with the nature of God, than to throw away the government of the world, and leave it to fortune, to winke at the finnes of men, so as they may live in licentious outrage unpunished; whosoever he be that quenching the feare of the heavenly judgement, doth carelesly follow his owne affections, he denieth that there is a God. And this is the just vengeance of God, to draw a fustesse over their hearts, so that the wicked when they have once closed their eyes, even in seeing may not see. And *David* in another place is the best expounder of his owne meaning, where he saith: That the feare of God is not before the eyes of the wicked. Againe, that in their evill doings they proudly rejoyce at themselves, because they perswade themselves that God doth not looke upon them. Therefore although they be compelled to acknowledge some God, yet they doe rob him of his glory, in withdrawing from him his power. For as God (as *Paul* witnesseth) cannot deny himselfe, because he continually abideth like himselfe: so it is truly said, that these men in saying God to be a dead and vaine image, doe deny God. Moreover it is to be noted, that although they wrestle against their owne naturall feeling, and do desire not onely to shake out God from thence, but also to destroy him in heaven; yet their dull hardnesse can never so farre prevaille, but that God sometime draweth them backe to his judgement seat. But forasmuch as they are not withholden with any feare from running violently against God: therefore it is certaine that there reigneth in them a brutish forgetfulness of God, so long as that blinde pang of rage doth so forcibly carry them.

3. So is that vaine defence overthrowne, which many are wont to pretend for excuse of their superstition. For they thinke, that any devotion to religion sufficeth, whatsoever it be, though it be never so much contrary to order and truth. But they consider not, that true Religion ought to be framed according to the will of God, as by a perpetuall rule: and that God himselfe abideth alway like himselfe, and is no imagined Ghost or phantase, that may be diversly fashioned after every mans liking. And truly we may plainly see with how lying deceits superstition mocketh God, while the goeth about to doe him pleasure. For catching hold of those things in a manner onely, which God hath testified that he careth not for, she either contemptuously useth, or openly refuseth those things that he appointeth and saith to be pleasant unto him. Therefore whosoever do set up new invented formes of worshipping God, they worship and honour their owne dotting devices: because they durst not so trifle with God, unless they had first fained a God, agreeing with the follies of their trifling toys. Wherefore the Apostle pronounceth, that that unfayned and wandring opinion of the majestie of God, is a very not knowing of God. When (saith he) yee knew not God, yee served them that in nature were no Gods. And in another place he saith, that the Ephesians were without a God at such time as they strayed from the right knowledge of the one God. And at least in this case, it differeth not much, whether thou beleeve one God or many, because in both cases thou departest from and forsakest the true God: whom when thou hast once forsaken, there is nothing left with thee but a detestable Idoll. It followeth therefore, that we must determine with *Lactantius*, that there is no lawfully allowable Religion, but that which is joynd with truth.

4. There is also a second fault, that they neither have at any time any consideration of God, but against their wils, nor doe approach toward him, till for all their holding backe they be forcibly drawne to him: and even then also they have not a willing feare that proceedeth from reverence of Gods majestie, but onely a servile and contrained feare, which the judgement of God wringeth out of them: which judgement because they cannot escape, therefore they dread it, but yet so, as therewithall they abhorre it. And so that saying of *Seneca*, that feare first made gods in the world, may be fitly spoken of ungodlinesse, and of this kinde of ungodlinesse onely. They that have a minde abhorring from the justice of God, doe heartily wish to have his throne of judgement overthrowne, which they know to stand for punishment of offences against his justice by which affection they warre against God, who cannot be without his judgement. But when they understand that his power impossible to bee avoided, hangeth over them: because they can neither by force remove it, nor by flight escape it, therefore they

how to put off
from themselves
the sting of his
wrath, so as
they stand
they cannot doo.

Psal. 30. 6. 1.
Psal. 110. 11.

2 Tim. 1. 13.

God alloweth no
devotion but
that which
springeth from
the true know-
ledge of his name.

Gal. 4. 8.
Ephes. 2. 12.

God accepteth
not their service
who seeke him
onely by feare
in cases of ex-
tremity, which
nevertheless
doth prove that
there was a
seed of the know-
ledge of God
which lay before
improvement
them.

they feare it. So lest they should in all things seeme to despise him, whose majestie still presseth upon them, they use a certaine outward forme of Religion, such as it is: but in the meane time they cease not to defile themselves with all kinde of vices, to joyne outrageous mischiefes to mischiefes, untill they have in all points violated the holy law of the Lord, and destroyed his whole righteoufnesse, or at least they are not so holden backe with that fained feare of God, but that they sweetly rest in their sinnes, and flatter themselves, and had rather to follow the intemperance of their flesh, than restrain it with the bridle of the holy Ghost. But forasmuch as the same is but a void and lying shadow of religion, yea, scarcely worthy to be called a shadow: hereby againe is easily gathered, how much the true godlinesse, which is powred into the hearts of the faithfull, I meane that out of which Religion springeth, doth differ from this confused knowledge of God. And yet the hypocrites would obtaine by crooked compasses, to seeme nigh unto God, whom they flie from. For whereas there ought to have bene one continuall unbroken course of obedience in their whole life, they in a manner in all their doings carelesly rebelling against him, labour with a few sacrifices to appease him. Whereas they ought to have served him with holinesse of life and sincerenesse of heart, they invent triflings and observances of no value, to procure his favour withall. Yea, they doe the more licentiously lie dull in their owne dregs, because they trust that they may be discharged against him with their owne mockeries of propitiatory satisfactions. Finally, whereas their assistance ought to have bene fastened in him, they neglecting him doe rest in themselves, or in creatures. At length they entangle themselves with such a heape of errours, that the darke mist of malice doth choake, and at last utterly quench those sparks, that glimmeringly shined to make them see the glory of God. Yet that seed still remaineth which can by no meane be plucked up by the root, to beleve that there is a certaine Godhead: but the same seed is so corrupted, that it bringeth forth of it none other but very evill fruits. Yea thereby is that which I travell to prove more certainly gathered, that there is a feeling of the Godhead naturally graven in the hearts of men, forasmuch as the very reprobates themselves are of necessity enforced to confesse it. In quiet prosperity they pleasantly mocke at God, yea, they are full of talke and prating to diminish the greatnesse of his power: but if once any desperation touch them, it stirreth them up to seeke the same God, and minstreth them sudden short prayers: by which it may appeare, that they were not utterly ignorant of God, but that the same which ought sooner to have bene uttered, was by obstinacie suppressed.

THE FIFTH CHAPTER.

That the knowledge of God doth shiningly appeare in the making of the world, and in the continuall government thereof.

*Gods power and
Godhead shimesth
so clearly in the
world, that it
may be seene of
all be they never
so dull.*

Moreover because the furthest end of blessed life standeth in the knowledge of God: that the way to felicity should be stopp'd to none, therefore God hath not onely planted in the minds of men that seed of Religion which we have spoken of, but also hath so disclosed himselfe in the whole workmanship of the world, and daily so manifestly presenteth himselfe, that men cannot open their eyes, but they must needs behold him. His substance indeed is incomprehensible, so that his divine Majesty farre surmounteth all mens senses: but he hath in all his works graven certaine marks of his glory, and those so plaine and notably discernable, that the excuse of ignorance is taken away from men, be they never so grosse and dull witted. Therefore the Prophet rightly crieth out, That he is clothed with light as with a garment: as if he should have said, that then he first began to come forth to be seene in visible appa-
rell, since the time that he first displayed his ensigne in the creation of the world, by which even now what way soever we turne our eyes, he appeareth glorious unto us. In the same place also the same Prophet aptly compareth the heavens as they be displayed abroad to his royall pavillions: he saith that he hath framed his Parlours in the waters, that the clouds are his chariots, that he rideth upon the wings of the winds, that the winds and lightnings are his swift messengers. And because the glory of his
power

Psal. 104. 2.

power and widdome doth more fully shine above, therefore commonly the heaven is called his palace. And first of all, what way soever thou turne thy eyes, there is no peece of the world, be it never so small, wherein are not seene at least some sparkles of his glory to shine. But as for this most large and beautifull frame, thou canst not with one view peruse the wide compassse of it, but that thou must needs be on every side overwhelmed with the infinite force of the brightnesse thereof. Wherefore the author of the Epistle to the *Hebrewes* doth very well call the ages of the world the spectacle of invisible things, for that the so orderly framing of the world serveth us for a mirrour wherein we may behold God, which other wise is invisible. For which cause the Prophet assigneth to the heavenly creatures a language that all nations understand, for that in them there is a more evident testification of the God-head, than that it ought to escape the consideration of any nation, be they never so dull. Which thing the Apostle declaring more plainly, saith, That there is disclosed vnto men so much as was behoofefull to be knowne concerning God : because all men without exception, doe thoroughly see his invisible things even to his very power and God-head, which they understand by the creation of the world.

2. As for his wonderful widdome, there are innumerable proofes both in heaven and in earth that witness it : I meane not onely that secreter sort of things, for the need-er marking whereof, *Astrologie, Physicke*, and all naturall Philosophie serveth, but even those things that thrust themselves in sight of every one, even of the rudest unlearned man, so that men cannot open their eyes but they must needs be witnesses of them. But truly they that have digested, yea or but tasted the liberal Arts, being holpen by the aid thereof, doe proceed much farther to looke into the secrets of Gods widdome. Yet is there no man so hindered by lacke of knowledge of those Arts, but that hee thoroughly seeth abundantly enough of cunning workmanship in Gods workes, to bring him in admiration of the workman thereof. As for example, to the searching out of the movings of the starrs, appointing of their places, measuring of their distances, and noting of their properties, there needeth Art and an exacter diligence : by which being thoroughly perceived, as the providence of God is the more manifestly disclosed, so it is convenient, that the minde rise somewhat the higher thereby to behold his glory. But forasmuch as the unlearned people, yea, and the rudest sort of them, such as are furnished with the onely helpe of their eyes, cannot be ignorant of the excellencie of Gods cunning workmanship, which in this innumerable and yet so severally well ordered and disposed variety doth of it selfe show forth it selfe : it is evident that there is no man to whom God doth not largely open his widdome. Likewise it requireth a singular sharpnesse of wit, to weigh with such cunning as *Galen* doth, the knitting together, the proportionall agreement, the beauty, and use in the frame of mans body : but by all mens confession, the body of man doth utter in very shew of it selfe so cunning a compacting together, that for it the maker of it may worthily be judged wonderfull.

3. And therefore certaine of the Philosophers in old time did not without cause call man a little world, because he is a rare representation of the power, goodnesse and widdome of God, and containeth in himselfe miracles enough to occupie our mindes, if we will be content to make them. And for this reason *Paul*, after that hee had said that the very blinde men may finde out God by groping for him, by and by saith farther, that he is not to be sought t'ire off, because all men doe feele undoubtedly within themselves the heavenly grace wherewith they be quickned. But if we need to goe no further than our selves, to finde and take hold of God : what pardon shall his slothfulness deserve that will not vouchsafe to descend into himselfe to finde God ? And the same is the reason why *David*, when he had shortly spoken in the advancement of the wonderful name and honor of God that doth every where gloriously shine, by and by crieth out: What is man that thou art mindfull of him ? Againe, Out of the mouth of infants and sucking babes thou hast established strength. For so hee pronounceth that not onely in the whole kinde of man is a mirrour of the works of God, but also that the very infants while they yet hang on their mothers breasts, have tongues eloquent enough to preach his glory, so that there needeth no other Orators. And there-

Heb. 11. 3.

Psal. 19. 1.

Rom. 1. 19.

His widdome,
though the learned
need more nicely,
yet the rudest
may plainly
congrasp perceive.

In lib. de usu
part.

We need not
seeke farre for
the knowledge of
God: in
our owne faces
we may see his.
A.C. 17. 27.

Psal. 8. 5.

there-

Act. 17. 28.

* Their unthankfulness is worthy of detestation who ascribe the operations of their senses and soules in such wise to nature that they hide the power of God which worketh in them.

They obscure the glory of God, who binde the soule in such sort unto the body that they take from it those operations which depending not at all upon corporall instruments, doe both shew the divine nature of the soule, and the powerfull providence of him that created it.

therefore he doubteth not to set their mouthes in the vaward, as being strongly armed to subdue their madnesse, that would according to their devillish pride covet to extinguish the name of God. And hereupon ariseth that which *Paul* alleageth out of *Aratus*, that we are the off-spring of God : because he garnishing us with such excellencie, hath testified that he is our father. Like as even by common reason, and as it were by information of experience, the prophane Poets called him the father of men. And truly no man will assentingly and willingly yeeld himselfe to serve God, but he that having tasted his fatherly love, is mutually allured to love and worship him.

4. * And here is disclosed the soule unthankfulnesse of men, which while they have within themselves a work-house gloriously furnished with innumerable works of God, and also a shop stuffed with inestimable plenty of riches, and when they ought to burst forth into praising of him, are contrariwise puffed up and doe swell with so much the greater pride. They feele how diversly in marvellous wise God worketh in them : they are taught by experience it selfe, how great variety of gifts they possess by his liberality : whether they will or no, they are enforced to know that these are the tokens of his Godhead : and yet they suppress it close within them. Truly they need not to goe out of themselves, so that they would not in presumptuously taking upon themselves that which is given from heaven, burie within the ground that which brightly giveth light to their mindes to see God. But even at this day the earth beareth many monstrous spirits, which stick not to abuse the whole seed of the god-head that is sowne in mans nature, and to employ it to suppress the name of God. How detestable, I pray you, is this madnesse, that man finding God a hundred times in his body and his soule, should by the very same pretence of excellencie deny that there is a God? They will not say, that they are by chance made different from brut beasts. But they pretend a cloke of nature, whom they account the maker of all things, and so doe convey God away. They see that exquisite workmanship in all their members, from their mouth and their eyes even to the nailes of their toes, and yet here also they put nature in place of God. But specially the so swift motions, the so excellent powers, the so rare gifts of the soule, doe represent a divine nature that doth not easily suffer it selfe to be hid : unlesse the Epicureans like the Giants Cyclopes would (bearing themselves bold upon this high degree) outrageously make warre against God. Doe the whole treasures of the heavenly wisdom so meet together, to rule a worme of five feet long : and shall the whole universality of the world be without this prerogative ? First to agree that there is a certaine instrumentall thing that answereth to all the parts of man, doth so serve nothing at all to obscure the honour of God that it rather doth more gloriously set it out. Let the Epicure answer me, what meeting of undivisible bodies, boyling the meate and drinke in man, doth dispose part into excrements and part into blood, and bringeth to passe that there is in all the members of man such an endeavouring to doe their office, even as if so many severall soules did by common advice rule one body.

5. But I have not now to doe with that itie of Swine. I rather speake unto them, that being given to subtilties, would by crooked conveyance with that cold saying of *Aristotle*, both to destroy the immortality of the soule, and also to take from God his right. For because there are instrumentall powers of the soule, by pretence thereof they binde the soule to the body, that it cannot continue without the body, and with praises of nature they doe as much as in them is, suppress the name of God. But the powers of the soule are farre from being inclosed in those exercises that serve the body. For what pertaineth it to the body, for a man to measure the skie, to gather the number of the stars, to learne the greatnesse of one, to know what space they are distant one from another, with what swiftnesse or slownesse they goe their courses, how many degrees they decline this way or that way ? I grant indeed that there is some use of Astrologie : but my meaning is onely to shew that in this so deepe searching out of heavenly things, it is not an instrumentall measuring, but that the soule hath her offices by it selfe severally from the body. I have shewed one example, by which it shall be easie for the Readers to gather the rest. Truly the manifold nimblenesse of the soule, by which it surveyeth both heaven and earth, joyneth things past with things to come, keepeth in memory things heard long before, and expresth each thing to

it selfe by imagination, also the ingeniousnesse by which it inventeth things incredible, and which is the mother of so many marvellous arts, are sure tokens of divine nature in man. Beside that, even in sleeping it doth not onely roll and turne it selfe, but also conceiveth many things profitable, reasoneth of many things, and also prophecieth of things to come. What shall we in this case say, but that the signes of immortality that are imprinted in man, cannot be blotted out? Now what reason may beare that man shall be of divine nature, and not acknowledge his Creator? Shall we forsooth by judgement that is put into us discern betweene right and wrong, and shall there be no Judge in heaven? Shall we even in our sleepe have abiding with us some remnant of understanding, and shall no God be waking in governing the world? Shall we be so counted the inventors of so many arts and profitable things, that God shall be defrauded of his praise, whereas yet experience sufficiently teacheth, that from another and not from our selves, all that we have, is in divers wise distributed among us? As for that, which some doe babble of the secret inspiration that giveth livenesse to the world, it is not onely weake, but also ungodly. They like well that famous saying of *Virgil*:

*First heaven and earth, and flowing fields of seas,
The shining globe of Moone, and Titans starres,
Spirit feeds within, and throughout all the lims,
Infused minde the whole huge masse doth move,
And with the large bigge body mix is selfe.
Thence come the kinds of men and eke of beasts,
And lives of flying fowles, and monsters strange,
That water beares within the marble Sea.
A fierie livenesse and heavenly race there is
Within those seeds, &c.*

En 6.

Forsooth, that the world that was created for a spectacle of the glory of God, should be the Creator of it selfe. So in another place the same Author following the common opinion of the Greeks and Latine, saith:

*Some say that Bees have part of minde divine,
And heavenly draught. For eke they say that God
Goes through the coasts of Land, and creeke of Sea,
And through deepe skie. And hence the beasts and herds,
And men, and all the kinds of savage beasts
Each at their birth receive their subtile lives.
And thereto are they rounded all at first,
And all resolved are return'd againe.
No place there is for death: but lively they,
Flie into number of the stars above,
And take their place within the lofty skie.*

Geo. 4.

Loe, what that hungrie speculation of the universall minde that giveth soule and livenesse to the world, availeth to engender and nourish godlinesse in the hearts of men: Which doth also better appere by the blasphemous sayings of the filthy dogge *Lucretius*, which are derived from the same principle. Even this is it, to make a shadowish God, to drive farre away the true God whom we ought to feare and worship. I grant indeed that this may be godly said, so that it proceed from a godly minde, that Nature is God: but because it is a hard and an unproper manner of speech, for as much as nature is rather an order prescribed by God: therefore in things of so great weight and to which is due a singular religiousnesse, it is hurtfull to wrup up God confusedly with the inferior course of his works. Let us therefore remember, so oft as any man considereth his owne nature, that there is one God which so governeth all natures, that his will is to have us looke unto him, our faith to be directed to him, and him to be worshipped and called upon of us: because there is nothing more against conveniencie of reason, than for us to enjoy those excellent gifts that favour of divine nature in us, and to despise the Author that freely doth give them unto us. Now as concerning his power with how notable examples doth it forceably draw us to consider it, unlesse perhaps we may be ignorant, of how great a strength it is with his onely word to uphold this

infinite

infinite masse of heaven and earth, with his onely becke, sometime to shake the heaven with noise of thunders, to burne up each thing with lightnings, to set the aire on fire with lightning flames, sometime to trouble it with divers sorts of tempests, and by and by the same God when he list in one moment to make faire weather: to hold in the Sea as if it hanged in the aire, which with his height seemeth to threaten continuall destruction to the earth, sometime in horriblewise to raise it up with outrageous violence of winds, and sometime to appeare the waves and make it calme againe. For proofe hereof doe serve all the praises of God gathered of the testimonies of nature, specially in the booke of *Iob* and in *Ezra*, which now of purpose I overpasse, because they shall elsewhere have another place fitter for them, where I shall entreat of the creation of the world according to the Scriptures. Onely my meaning was now to touch, that both strangers and they of the hould of God have this way of seeking God common to them both, that is, to follow these first draughts which both above and beneath doe as in a shadow set forth a lively image of him. And now the same power leader us to consider his eternitie. For it must needs be that he from whom all things have their beginning, is eternall continuance, and hath his beginning of himselfe. But now if any man enquire the cause whereby hee both was once lead to create all these things, and is now moved to preserve them: we shall finde that his only goodnesse was it that caused him. Yea and although this onely be the cause, yet ought the same abundantly to suffice to allure us to the love of him, so farre as there is no creature (as the Prophet saith) upon which his mercy is not powred out.

The workes of God in shewing the good, punishing the wicked, and calling sinners home in to himselfe, are proofe of his exceeding power and wisdome.

6. Also in the second sort of his workes, I meane those that come to passe beside the ordinarie course of nature, there doth appeare no lesse evident proofe of his powers. For in governing the fellowship of men he so ordereth his providence, that whereas he is by innumerable meanes good and bountifull to all men, yet by manifest and daily tokens he declareth his favourable kindnesse to the godly, and his severity to the wicked and evill doers. For not doubtfull are the punishments that he layeth upon heinous offences: like as hee doth openly shew himselfe a defender and revenger of innocencie, while he prospereth the life of good men with his blessing, helpeth their necessitie, affwageth and comforteth their sorrowes, releeveth their calamities, and by all meanes provideth for their safety. Neither ought it any thing to deface the perpetuall rule of his justice, that he oftentimes permitteth wicked men and evill doers for a time to rejoyce unpunished: and on the other side suffereth good and innocent to be tossed with many adversities, yea and to be opprest with the malice and unjust dealing of the ungodly. But rather a much contrary consideration ought to enter into our mindes: that when by manifest shew of his wrath he punisheth one sinne, we should therefore thinke that he hateth all finnes: and when he suffereth many finnes to passe unpunished, wee should thereupon thinke that there shall be another judgement to which they are deferred to be then punished. Likewise how great matter doth it minister unto consider his mercy while he oftentimes ceaseth not to shew his unwearied bountifullnesse upon miserable sinners in calling them home to him with more than fatherly tendernesse, untill he have subdued their frowardnesse with doing them good?

The goodnesse of God is shewed by lowering men that are in miserie, his strength by overthrowing them that are mighty, his wisdom by disposing all things in himselfe opportunitie.

7. To this end, where the Prophet particularly rehearseth, how God in cases past hope, doth suddenly and wonderfully and beside all hope succour men that are in miserie and in a manner lost, whether hee defend them wandering in wildernesse from the wild beasts, and at length leadeth them into the way againe, or ministreth food to the needy and hungry, or delivereth prisoners out of horrible dungeons and iron bands or bringeth men in perill of shipwracke safe unto the haven, or healeth the halfe dead of diseases, or scorseth the earth with hear and drinke, or maketh it fruitfull with secret watering of his grace, or advanceth the basest of the rascall people, or throweth downe the noble Peeres from the high degree of dignity: by such examples shewed forth, hee gathereth that those things which are judged chances happening by fortune, are so many testimonies of the heavenly providence and specially of his fatherly kindnesse, and that thereby is given matter of rejoycing to the godly, and the wicked and reprobate have their mouthes stopped. But because the greater part infected with their errors are blind in so cleere a place of beholding, therefore he crieth out, that it is

a gift of rare and singular wisdom, wisely to weigh these works of God: by sight whereof they nothing profit, that other wise seeme most cleere sighted. And truly how much soever the glory of God doth apparently shine before them, yet scarcely the hundred man is a true beholder of it. Likewise his power and wisdom are no more hid in darknesse: whereof the one, his power, doth notably appeare, when the fierce outrageousnesse of the wicked being in all mens opinion unconquerable, is beaten flat in one moment, their arrogancie tamed, their strongest holds rated, their weapons and armour broken in peeces, their strengths subdued, their devises overthrowne, and themselves fall with their own weight: the presumptuous boldnesse, that advanced it selfe above the heavens, is throwne downe even to the bottom point of the earth againe, the lowly are lifted up out of the dust, and the needy raised from the dunghill, the oppressed and afflicted are drawne out of extreame distresse, men in despaired estate are restored to good hope, and unarmed beare away the victory from the armed, few from many, the feeble from the strong. As for his wisdom, it selfe sheweth it selfe manifestly excellent, while it disposeth every thing in fittest opportunitie, confoundeth the wisdom of the world hee it never so peering, findeth out the subtiltie in their subtiltie, finally, governeth all things by most convenient order.

8. Wee see that it needeth no long or labour some demonstration, to fetch our testimonies, to serve for the glorious declaration and proofe of Gods majestie: for by these few that we have touched, it appeareth that which way soever a man chance to looke, they are so common and ready that they may be easily marked with the eye, and pointed out with the finger. And here againe is to be noted, that we are called to the knowledge of God, not such as contented with vaine speculation, doth but flie about in the braine, but such as shall be found and fruitfull, if it be rightly conceived and take roote in our hearts. For the Lord is declared by his powers, the force whereof because wee feele within us, and doe enjoy the benefits of them, it must needs bee that wee bee inwardly moved much more lively with such a knowledge, than if wee should imagine God to be such an one, of whom wee should have no feeling. Whereby wee understand that this is the rightest way and fittest order to seeke God, not to attempt to enter deeply with presumptuous curiosity throughly to discuss his substance, which is rather to be reverently worshipped than scrupulously searched: but rather to behold him in his workes, by which he maketh himselfe neere and familiar, and doth in a manner communicate himselfe unto us. And this the Apostle meant, when he said, that God is not to be sought a farre off, forasmuch as hee with his most present power dwelleth within every one of us. Wherefore *David* having before confessed his unspeakable greatnesse, when he descendeth to the particular rehearfall of his workes, protesteth, that the same will shew forth it selfe. Therefore we also ought to give our selves into such a searching out of God, as may so hold our wit suspended with admiration, that it may therewithall throughly move us with effectual feeling. And, as *Augustine* teacheth in another place, because we are not able to conceive him, it behooveth us as it were fainting under the burden of his greatnesse, to looke unto his workes, that we may be refreshed with his goodnesse.

9. Then such a knowledge ought not onely to stirre us up to the worshipping of God, but also to awakes, and raise us to hope of the life to come. For when we consider that such examples as God sheweth both of his mercifulnesse, and of his severity, are but begun and not halfe full: without doubt we must thinke, that herein hee doth but make a shew afore hand of those things, whereof the open disclosing and full deliverance is deferred unto another life. On the other side, when wee see that the godly are by the ungodly grieved with afflictions, troubled with injuries, oppressed with slanders, and vexed with despightfull dealings and reproches: contrariwise that wicked doers doe flourish, prosper, and obtaine quiet with honour, yea, and that unpunished: wee must by and by gather that there shall be another life, wherein is laid up in store both due revenge for wickednesse, and reward for righteousnesse. Moreover when wee note that the faithfull are often chastised with the rods of the Lord, wee may most certainly determine that much lesse the ungodly shall escape his scourges. For very well is that spoken of *Augustine*. If every sinne should now bee punished with open

Psal. 113. 7.

1 Cor. 3. 19.

The true knowledge of God consisteth not in the curious searching of his nature, but in the inward feeling of his power.

Ac. 17. 27.

Psal. 145.

In Psal. 144.

The knowledge of those things which here God worketh upon man, doth give us a taste of that which shall be more fully accomplished in the life to come, especially if we consider his effectual worshipping in our selves.

De civi. dcl. c. 8

paine, it would be thought that nothing were reserved to the last Judgement. Again, if God should now openly punish no sinne, it would be beleev'd, that there were no providence of God. Therefore we must confesse, that in every particular worke of God, but principally in the universall generality of them, the powers of God are set forth as it were in painted tables, by which all mankind is provoked and allured to the knowledge of him, and from knowledge to full and perfect felicitie. But whereas these his powers doe in his works most brightly appeare, yet what they principally tend unto, of what valour they be, and to what end we ought to weigh them: this we then onely attaine to understand when we descend into our selves, and do consider by what means God doth shew forth in us his life, wisdom, and power, and doth use towards us his righteousnesse, goodnesse, and mercifull kindnesse. For though *David* justly complaineth that the unbelieving doe dote in folly, because they weigh not the deepe counsels of God in his governance of mankind: yet that is also most true, which he saith in another place, that the wonderfull wisdom of God in that behalfe exceedeth the haire of our head. But because this point shall hereafter in place convenient be more largely entreated, therefore I doe at this time passe it over.

Psal. 92. 7.

Psal. 40. 13.

God manifesting himselfe, men profit not by it, because they be bold things done without regarding the doer, or they ascribe that to fortune which he doth, or if they have some feeling of God, they deprave it with doing fancies, whi. fault is common unto all, even the sharpest mitted.

10. But with how great brightnesse soever God doth in the mirrour of his workes shew by representation both himselfe and his immortall kingdom: yet such is our grosse blockishnesse, that we stand dully amated at so plaine testimonies, so that they passe away from us without profit. For as touching the frame and most beautifull placing of the world, how many a one is there of us, that when he either listeth up his eyes to heaven, or casteth them about on the divers countries of the earth, doth direct his minde to remembrance of the creator, and doth not rather rest in beholding the workes without having regard of the workman? But as touching those things that dayly happen beside the order of naturall course, how many a one is there that doth not more thinke that men are rather whirled about and rowled by blinde unadvisednesse of fortune, than governed by providence of God? But if at any time wee be by the guiding and direction of these things driven to the consideration of God, (as all men must needs be) yet so soone as we have without advisement conceived a feeling of some godhead, we by and by slide away to the dotages or erroneous inventions of our flesh, and with our vanitie we corrupt the pure veritie of God. So herein indeed we differ one from another, that every man privately by himselfe procureth to himselfe some peculiar error: but in this point we all are most like together, that we all, not one excepted, doe depart from the one true God to monstrous trifles. To which disease not onely common and grosse wits are subject, but also the most excellent and those that otherwise are endued with singular sharpnesse of understanding, are entangled with it. How largely hath the whole sect of Philosophers bewrayed their owne dulnesse and beastly ignorance in this behalfe? For, to passe over all the rest, which are much more unreasonably foolish. *Plato* himselfe, the most religious and sober of all the rest, vainly erreth in his round globe. Now what might not chance to the other, when the chiefe of them, whose part was to give light to the rest, doe themselves so erre and stumble? Likewise where Gods governance of mens matters doth so plainly prove his providence, that it cannot be denied, yet this doth no more prevail with men, than if they beleev'd that all things are tossed up and downe with the rash will of Fortune: so great is our inclination to vanitie and error. I speake now altogether of the most excellent, and not of the common sort, whose madnesse hath infinitely wandered in prophaning the truth of God.

** Men when they trust to their owne wits, become in their opinions concerning God, either waine as the Stoikes, and the Egyptians, or irreligious as the Epicures, or irrelatise as Symonides.*

11. * Hereof proceedeth that unmeasurable sinke of errors, wherewith the whole world hath bene filled and overflowne. For each mans wit is to himselfe as a maze, so that it is no marvel that every severall nation was diversly drawne into severall devices, and not that only, but also that each severall man had his severall gods by himselfe. For since that rash presumption and wantonnesse was joynd to ignorance and darkenesse, there hath bene scarcely at any time any one man found, that did not forge to himselfe an idoll or fanse in steed of God. Truly, even as out of a wide and large spring doe issue waters; so the infinite number of gods hath flowed out of the wit of man, while every man over licentiously straying, erroneously deviseth this or that

that concerning God himselfe. And yet I need not here to make a register of the superflitions, wherewith the world hath bene entangled : because both in so doing I should never have end, and also though I speake not one word of them, yet by so many corruptions it sufficiently appeareth how horrible is the blindness of mans minde. I passe over the rude and unlearned people. But among the Philosophers, which enterprited with reason and learning to pearce into heaven, how shamefull is the disagreement? With the higher wit that any of them was endued, and filled with Art and Science, with so much the more glorious colours he seemed to paint out his opinion. All which notwithstanding, if one doe narrowly looke upon, he shall finde them to be but vanishing false colours. The Stoicks seemed in their owne conceit to speake very wisely, that out of all the parts of nature may be gathered divers names of God, and yet that God being but one is not thereby torne in sunder. As though we were not already more than enough enclined to vanity, unlesse a manifold plenty of Gods set before us, should further and more violently draw us into error. Also the Ægyptians mysticall science of divinity sheweth, that they all diligently endeavoured to this end, not to seeme to erre without a reason. And it is possible, that at the first sight some thing seeming probable, might deceive the simple and ignorant: but no mortall man ever invented any thing, whereby religion hath not bene foully corrupted. And this so confuse diversity emboldened the Epicures and other grosse despisers of godlinesse, by little and little to cast off all feeling of God. For when they saw the wisest of all to strive in contrary opinions, they stuck not out of their disagreements, and out of the foolish or apparantly erroneous doctrine of each of them, to gather, that men doe in vaine and fondly procure torments to themselves while they search for God, which is none at all. And this they thought that they might freely doe with out punishment, because it was better briefly to deny utterly, that there is any God, than to saigne uncertaine gods, and so to raise up contentions that never should have end. And too much fondly doe they reason, or rather cast a mist to hide their ungodlinesse by ignorance of men, whereby it is no reason that any thing should be taken away from God. But for as much as all doe confesse, that there is nothing, about which both the learned and unlearned do so much disagree, thereupon is gathered that the wits of men are more then dull and blinde in the heavenly mysteries, that do erre in seeking out of God. Some other do praise that answer of *Symonides*, which being demanded of King *Hieron*, what God was, desired to have a daies respite granted him to study upon it. And when the next day following, the King demanded the same question, hee required two daies respite, and so oftentimes doubling the number of daies at length answered: How much the more I consider it, so much the harder the matter seemeth unto me. But granting that he did wisely to suspend his sentence of so darke a matter, yet hereby appeareth, that if men be onely taught by nature, they can know nothing certainly, soundly, and plainly concerning God, but only are tryed to confused principles to worship an unknowne God.

12 Now we must also hold, that all they that corrupt the pure religion (as all they must needs do that are given to their owne opinion) do depart from the one God. They will boast that their meaning is otherwise: but what they meane, or what they perswade themselves maketh not much to the matter, sith the holy Ghost pronounceth, that all they are Apostataes, that according to the darkenes of their own minde, do thrust devils in the place of God. For this reason, *Paul* pronounceth that the *Ephesians* were without a God, till they had learned by the Gospell, what it wasto worship the true God. And wee must not thinke this to be spoken of one nation onely, forasmuch as hee generally affirmeth in another place, that all men were become vaine in their imaginations, since that in the creation of world, the Maiety of the Creator was disclosed unto them. And therefore the Scripture, to make place for the true and one onely God, condemneth of falsehood and lying, whatsoever Godhead in old time was celebrate among the Gentiles and leave no God at all, but in the mount Sion, where flourished the peculiar knowledge of God. Truly, among the Gentiles the Samaritanes in Christs time seemed to approach nearest to true godlinesse: and yet we heare it spoken by Christs own mouth, that they knew not what they worshipped. Whereupon followeth, that they were deceived with vaine error, Finally, although they were not all infected

*It cannot be true
worshipping of
G. Anachis
renowned sup.
on common rea-
son, customs, or
consent of men, le-
ing not taught by
the law: but God
they ought to
worship.
Eph. 2. 12.
Rom. 1. 21.*

Abac. 1. 8. 20.

Iohn 4. 22.

1 Cor. 2. 8.

John 4. 22.

By the creatures
of the world we
cannot ascribe to
the true know-
ledge of God,
except our hearts
be also enlight-
ened by him
through faith.
Heb. 11. 3.

Ag. 17. & 27.
Ag. 13. & 16.

Our ignorance
nevertheless be-
cause it cometh
by our owne fault
is without excuse

with grosse faults, or fell into open idolatries, yet was there no true and approved religion that was grounded openly upon common reason. For albeit, that there were a few that were not so mad as the common people were, yet this doctrine of *Paul* remaineth certainly true, that the Princes of this world conceive not the wisdom of God. Now if the most excellent have wandered in darknesse, what is to be said of the very dregs? Wherefore it is no marvell, if the holy Ghost doe refuse as bastard worshippings all formes of worshipping, devised by the will of men. Because in heavenly mysteries opinion conceived by wit of men, although it doe not alway breed a heape of errors, yet is alway the mother of error. And though there come no worse of it, yet is this no small fault, at adventure, to worship an unknowne God: of which fault, all they by Christs owne mouth are pronounced guiltie, that are not taught by the law what God they ought to worship. And truly the best lawmakers that ever were, proceeded no further, than to say that religion was grounded upon common consent. Yea, and in *Xenophon*, *Socrates* praised the answer of *Apollo*, wherein he willed that every man should worship gods after the manner of the country, and the custome of his owne Citie. But how came mortall men by this power, of their owne authoritie to determine that which far surmounteth the world? or who can so rest in the decrees of the elders, or common ordinances of peoples, as to receive without doubting a God delivered by mans devise? Every man rather will stand to his owne judgement, than yeeld himselfe to the will of another. Sith therefore it is too weake and feeble a bond of godlinesse, in worshipping of God to follow either a custome of a City or the consent of antiquity, it remaineth that God himselfe must testifie of himselfe from heaven.

13. In vaine therefore to many Lampes lightened do shine in the edifice of the world, to shew forth the glory of the creator, which doe so every way display their beames upon us, that yet of themselves they can nor bring us into the right way. Indeed they raise up certain sparkles, but such as be choked up before that they can spread abroad any full brightnesse. Therefore the Apostle in the same place where he calleth the ages of the world, images of things invisible, saith further, that by faith is perceived, that they were framed by the word of God, meaning thereby that the invisible Godhead is indeed represented by such shewes, but that we have no eyes to see the same thoroughly, unless they be enlightened by the revelation of God through faith. And *Paul*, where he teacheth that by the creation of the world, was disclosed that which was to bee knowne concerning God, doth not meane such a disclosing as may be comprehended by the wit of men: but rather the weth that the same proceedeth no further but to make them unexcusable. The same *Paul* also, although in one place he saith, that God is not to be sought a far off as one that dwelleth within us: yet in another place teacheth to what end that neerenesse availeth. In the ages past (saith he) God suffered the nations to walke in their own waies: yet he left not himselfe without testimonie doing good from heaven, giving showers and fruitfull seasons, filling the hearts of men with food and gladnesse. Howsoever therefore the Lord be not without testimony, while with his great and manifold bountifullnesse he sweetly allureth men to the knowledge of him: yet for all that, they cease not to follow their owne waies, that is to say, their damnable errors.

14. But although we want naturall power, whereby we cannot climbe up unto the pure and cleere knowledge of God, yet because the fault of our dulnesse is in our selves therefore all colour of excuse is cut away from us. For wee cannot so pret end ignorance, but that even our conscience doth still condemne us of slothfulnesse and unthankfulnesse. It is a defence forsooth right worthy to be received, if a man will allege that he wanted eares to heare the truth, for the publishing whereof the very dumbe creatures have loud voices: if a man shall say that hee cannot see those things with his eyes, which the creatures without eyes doe shew him: if man shall lay for his excuse the feeblenesse of his wit, where all creatures without reason doe instruct him: Wherefore sith all things do shew us the right way, we are worthy put from all excuse of our wandering and straying out of the way. But howsoever it is to bee imputed to the fault of men, that they doe by and by corrupt the seede of the knowledge of God sowne in their mindes by marvellous workmanship of nature, so that it groweth not to good and cleane fruit: yet it is most true that we are not sufficiently instructed by that bare and simple

simple testimony, that the creatures doe honorably declare of Gods glory. For so soone as we have taken by the beholding of the world a small taste of the Godhead, wee leaving the true God, doe in stead of him raise up dreames and fantasies of our owne braine, and doe convey hither and thither from the true fountaine the praise of righteousness, wisdom, goodnesse and power. Moreover we doe so either obscure, or by ill esteeming them, deprave his daily doings, that we take away both from them their glory, and from the author his due praise.

THE SIXTH CHAPTER.

That, to attaine to God the Creator, it is needfull to have the Scripture to be our guide and mistress.

Therefore although that same brightnesse, which both in heaven and earth shineth in the eyes of all men, doth sufficiently take away all defence from the wickednesse of men, even so as God, to wrap all mankind in one guiltinesse, doth shew his divine majestie to all without exception as it were portraied out in his creatures: yet is it necessarie that we have also another and a better helpe that may rightly direct us to the very Creator of the world. Therefore not in vaine he hath added the light of his word, that thereby he might be knowne to salvation. And this prerogative he hath vouchsafed to give us, whom it pleased him more neerely and more familiarly to draw together to himselfe. For because he saw the mindes of all men to be carried about with wandering and unstedfast motion, after hee had chosen the Jewes to his peculiar flocke, hee compassed them in as it were with barres, that they should not wander out in vanitie as other did. And not without cause hee holdeth us with the same meane in the true knowledge of himselfe. For otherwise even they should quickly swarve away that seeme to stand stedfast in comparison of other. For as old men, or purblind, or they whose eyes are dimme sighted, if you lay a faire booke before them, though they perceive that there is somewhat written therein, yet can they not read two words together: but being holpen with spectacles set betweene them and it, they begin to read distinctly: so the Scripture gathering up together in our mindes the knowledge of God, which otherwise is but confused, doth remove the mist, and plainly shew us the true God. This therefore is a singular gift, that to the instruction of his Church God useth not onely dumbe teachers, but also openeth his owne holy mouth: not onely publisheth: that there is some God to be worshipped, but also therewithall pronounceth that he himselfe is the same God, whom we ought to worship: and doth not onely teach the elect to looke upon God, but also presenteth himselfe unto them to be looked upon. This order hath he kept from the beginning toward his church, beside these common instructions to give them also his word. Which is the righter and certainer marke to know him by. And it is not to be doubted, that *Adam*, *Noe*, *Abraham*, and the rest of the fathers by this helpe attained to that familiar knowledge which made them, as it were, severally different from the unbelievers. I speake not yet of the proper doctrine of faith, wherewith they were enlightened into the hope of eternall life. For, that they might passe from death to life, it was needfull for them to know God not onely to be the Creator, but also the Redeemer: as doubtlesse they obtained both by the word. For that kinde of knowledge whereby was given to understand who is the God, by whom the world was made and is governed, in order came before the other: and then was that other inward knowledge adjoynded, which onely quickneth dead soules, whereby God, is knowne not onely to be the maker of the world, & the only author and judge of all things that are done, but also to be the redeemer in the person of the mediator. But because I am not yet come to the fall of the world and corruption of nature, I will omit also to entreat of the remedy thereof. Therefore let the readers remember that I do not yet speake of the covenant, whereby God hath adopted to himselfe the children of *Abraham*, and of that speciall part of doctrine whereby the faithfull have alway bene peculiarly severed from the prophane nations: because that doctrine was founded upon Christ: but I speake how we ought to learne by the Scripture, that God which is the Creator of the world, is by certaine markes severally

The true Creator and governor of the world cannot perfectly be knowne without the word which hee used ever since he began to instruct his people by.

discerned from the counterfeit multitude of false gods. And then the order it selfe shall conveniently bring us to the redeemer. But although we shall alleage many testimonies out of the new Testament, and some also out of the law and the Prophets, wherein is expresse mention made of Christ: yet they shall all tend to this end, to prove that in the scripture is disclosed unto us God the creator of the world, and in the scripture is set forth what we ought to think of him, to the end that we should not seeke about the bush for an uncertaine godhead.

2. But whether God were knowne to the fathers by oracles and visions, or whether by the meane and ministracion of men hee informed them of that which they should from hand to hand deliver to their posterity: yet it is undoubtedly true, that in their hearts was engraven a stedfast certainty of doctrine, so as they might bee perswaded and understand, that it which they had learned came from God. For God alwaies made undoubted assurance for credit of his word, which farre exceeded all uncertaine opinion. At length that by continuall proceeding of doctrine, the truth surviving in all ages might still remaine in the world, the same oracles which he had left with the fathers, his pleasure was to have, as it were, enrolled in publick tables. For this intent was the law published, wherunto after were added the Prophets for expositors. For though there were divers uses of the law, as hereafter shall better appeare in place convenient: and especially the principall purpose of *Moses*, and all the Prophets was to teach the manner of reconciliation betwene God and men, for which cause also *Paul* calleth Christ the end of the law: yet, as I say once againe, beside the proper doctrine of faith and repentance which sheweth forth Christ the mediator, the Scripture doth by certaine markes and tokens paint out the onely and true God, in that that he hath created and doth governe the world, to the end he should be severally knowne and not reckoned in the false number of fained gods. Therefore although it behooveth man earnestly to bend his eyes to consider the workes of God, forasmuch as hee is set, as it were, in this gorgeous stage to bee a beholder of them: yet principally ought hee to bend his eares to the word, that hee may better profit thereby. And therefore it is no marvell that they which are borne in darkenesse doe more and more waxe hard in their amazed dulnesse, because very few of them doe give themselves pliable to learne of the word of God, whereby to keepe them within their bounds, but they rather rejoyce in their own vanity. Thus then ought we to hold, that to the end true religion may shine among us, wee must take our beginning at the heavenly doctrine. And that no man can have any taste he it never so little of true and sound doctrine, unlesse he have been scholar to the Scripture. And from hence groweth the original of true understanding, that we reverently embrace whatsoever it pleaseth God therein to testifie of himselfe. For not onely the perfect and in all points absolute faith, but also all right knowledge of God springeth from obedience. And truly in this behalfe God of his singular providence hath provided for men in and for all ages.

3. For if we consider how slipperie an inclination mans minde hath to slide into forgetfulnesse of God, how great a readinesse to fall into all kind of errors, how great a lust to forge oftentimes new and counterfeit religions, we may thereby perceive how necessary it was to have the heavenly doctrine so put in writing, that it should not either perish by forgetfulnesse, or grow vaine by error, or be corrupted by boldnesse of men. Sith therefore it is manifest that God hath alway used the helpe of his word, toward all those whom it pleased him at any time fruitfully to instruct, because hee foresaw that his image imprinted in the most beautifull forme of the world was not sufficiently effectuell: Therefore it behooveth us to travell this straight way, if we earnestly covet to attaine to the true beholding of God. We must, I say, come to his word, wherein God is well and lively set out by his workes, when his workes be weighed not after the perversnesse of our owne judgement, but according to the rule of the eternall truth. If we swarve from that word, as I said even now, although we run never so fast: yet wee shall never attaine to the marke, because the course of our running is out of the way. For thus we must thinke, that the brightnesse of the face of God, which the Apostle calleth, such as cannot be attained unto, is unto us like a maze, out of which wee cannot unwrap our selves, unlesse we be by the line of the word guided into it: so that it is much better for

The fathers which knew God by the word, knew also the word to be of God, who hath published the same in writing that all ages might be taught by it.

Rom. 10. 4.

For many causes it was necessary the word should be written, and that we should see our selves therein.

1 Tim. 6. 16.

us to halt in this way, than to runne never so fast in another. And therefore David oftentimes when he teacheth that superstitions are to be taken away out of the world, that pure religion may flourish, bringeth in God reigning: meaning by this word reigning, not the power that he hath, but the doctrine whereby he challengeith to himselfe a lawfull government: because errors can never be rooted out of the hearts of men, till the true knowledge of God be planted.

4. Therefore the same Prophet, after that he hath recited that the heavens declare the glory of God, that the firmament sheweth forth the workes of his hands, that the orderly succeeding course of daies and nights preacheth his majestie, then descendeth to make mention of his word. The law of the Lord (saith he) is undefiled, converting soules: the witness of the Lord is faithfull, giving wisdom to little ones: the righteousness of the Lord are upright, making hearts cheerefull, the commandment of the Lord is bright, giving light to the eyes. For although he comprehendeth also the other uses of the law, yet in generall hee meaneth, that forasmuch as God doth in vaine call unto him all nations by the beholding of the heaven and earth, therefore this is the peculiar schoole of the children of God. The same meaning hath the 29. Psalm, where the Prophet having preached of the terrible voice of God, which in thunder, winds, showers, whirle winds, and stormes, shaketh the earth, maketh the mountaines to tremble and breaketh the Cedar trees: in the end at last hee goeth further and saith, that his praises are sung in the sanctuary, because the unbelievers are deafe and heare not all the voices of God that resound in the aire. And in like manner in another Psalm, after that he had described the terrible waves of the Sea, he thus concludeth: thy testimonies are verified, the beautie of thy temple is holinesse for ever. And out of this meaning also proceeded that which Christ said to the woman of Samaria, that her nation and the rest did honor that which they knew not, and that onely the Jewes did worship the true God. For whereas the wit of man by reason of the feeblenesse thereof can by no means attaine unto God, but being holpen and lifted up by his holy word, it followed of necessitie, that all men except the Jewes, did wander in vanitie and error, because they fought God without his word.

THE SEVENTH CHAPTER.

By what testimonie the Scripture ought to be established, that is, by the witness of the holy Ghost, that the authoritie thereof may remaine certaine. And that it is a wicked invention to say, that the credit thereof doth hang upon the judgement of the Church.

BUT before I goe any further, it is needfull to say somewhat of the authority of the Scripture, not onely to prepare mens mindes to reverence it, but also to take away all doubt thereof. Now, when it is a matter confessed that it is the word of God that is there set forth, there is no man of so desperate boldnesse, unlesse he be void of all common sense and naturall wit of man, that dare derogate the credit of him that speaketh it. But because there are not daily oracles given from heaven, and the onely Scriptures remaine, wherein it hath pleased him to preserve his truth to perpetuall memorie; the same scripture by none other means is of full credit among the faithfull, but in that they doe believe that it is as verily come from heaven, as if they heard the lively voice of God to speake therein. This matter indeed is right worthy both to be largely entertained of and diligently weighed. But the readers shall pardon mee if heerein I rather regard what the proportion of the worke which I have begonne may beare, than what the largenesse of the matter requireth. There is growne up among the most part of men a most hurtfull error, that the Scripture hath only so much authority as by common consent of the Church is given unto it: as if the eternall and inviolable truth of God did rest upon the pleasure of men. For so, to the great scorne of the holy Ghost, they aske of us who can assure us that these Scriptures came from God: or who can ascertaine us that they have continued unto our age safe and uncorrupted: who can persuade us, that this one booke ought to be reverently received, and that other to be striken out of the number of Scripture, unlesse the Church did appoint a certaine rule

Psal. 9 & 96.
97. 99. &c.

Psal. 19. 21.
It is in vaine to
seeke God by
contemplation
of his creatures
without the studie
of his word.

Psal. 93. 5.

John 4. 22.

*The credit of the
Scripture doth
not depend upon
the Church's au-
thorizing and
attestifying of it.*

of all these things? It hangeth therefore (say they) upon the determination of the Church, both what reverence is due to the Scripture, and what books are to be reckoned in the canon thereof. So these robbers of Gods honour, while they seeke under colour of the Church to bring in an unbridled tyrannie, care nothing with what absurdities they snare both themselves and other, so that they may enforce this one thing to be beleaved among the simple, that the Church can doe all things. But if it be so: what shall become of the poore consciences that seeke stedfast assurance of eternal life, if all the promises that remaine thereof, stand and be stayed onely upon the judgement of men? When they receiue such answer, shall they cease to wauer and tremble? Againe to what scornes of the vngodly is our faith made subject? into how great suspection with all men is it brought, if this be beleaved, that it hath but as it were a borrowed credit by the fauour of men?

2. But such babblers are well confuted even with one word of the Apostle. He testifieth that the Church is builded upon the foundation of the Prophets and Apostles. If the doctrine of the Prophets, and Apostles bee the foundation of the Church: then must it needs be, that the same doctrine stood in stedfast certaintie, before that the Church began to be. Neither can they well cavill, that although the Church take her first beginning thereof, yet it remaineth doubtfull what is to be said of the writings of the Prophets and Apostles, unless the judgement of the Church did declare it. For if the Christian Church were at the beginning builded vpon the writings of the Prophets and preaching of the Apostles: whereioever that doctrine shall be found, the allowed credit thereof was surely before the Church, without which the Church it selfe had never benee. Therefore it is a vaine forged device, that the Church hath power to judge the Scripture, so as the certaintie of the Scripture should be thought to hang vpon the will of the Church. Wherefore when the Church doth receive the Scripture and sealeth it with her consenting testimonie, she doth not of a thing doubtfull, and that other wise should be in controuersie, make it authentike and of credit: but because she acknowledged it to be the truth of her God, according to her dutie of godlinesse, without delay the doth honour it. Whereas they demand, how shall we be perswaded it came from God, unless we resort to the decree of the Church? This is all one as if a man should aske, how shall we learne to know light from darkenesse, white from black, or sweete from sower? For the Scripture sheweth in it selfe no lesse apparent sense of her truth, than white and blacke things doe of their colour, or sweete and sower things of their taste.

3. I know that they commonly alleadge the saying of *Augustine*, where he saith that he would not beleeeve the Gospell, save that the authoritie of the Church mooved him thereto. But how untruly and cavillously it is alleadged for such a meaning, by the whole tenor of his writing it is easie to perceiue. He had to doe with the Manichees, which required to be beleaved without gainesaying, when they vaunted that they had the truth on their side, but proved it not. And to make their *Manichees* to be beleaved, they pretended the Gospell. Now *Augustine* asketh them what they would doe, if they did light upon a man that would not beleeeve the Gospell it selfe, with what manner of perswasion they would draw him to their opinion. Afterward hee saith: I my selfe would not beleeeve the Gospell, &c. save that the authority of the Church mooved me thereto. Meaning that he himselfe, when he was a stranger from the faith, could not other wise be brought to embrace the Gospell for the assured truth of God, but by this, that he was overcome with the authority of the Church. And what marvell is it, if a man not yet knowing Christ, have regard to men? *Augustine* therefore doth not there teach that the faith of the godly is grounded vpon the authority of the Church, nor meaneth that the certaintie of the Gospell doth hang thereupon: but simply and onely, that there should be no assurednesse of the Gospell to the infidels, whereby they might be wonne to Christ, unless the consent of the Church did drive them unto it. And the same meaning a little before he doth plainly confirme in this saying: When I shall praise that which I beleeeve, and scorne that which thou beleeeuest, what thinkest thou mee: for us to judge or doe? but that we forsake such men as first call us to come and know certaine truths, and after command us to beleeeve things uncertaine: and that we follow them

Ephes. 2. 20.

The Church depending upon the scripture, doth not by her testimonie give it credit, but because it hath an euidence of certaintie with it selfe, doth therefore of diuine acknowledgement it to be the truth of God.

Contra epist. fundamenta. l. c. 5.

The authoritie of the Church, as *S. Augustine* saith, is of force to win unbeleeuers to their first liking of the Scripture, whether when once they doe beleeeve they see then a sounder foundation whereupon they rest their faith.

Contra epist. fundamenta. l. c. 4.

them that require us first to beleve that which we are not yet able to see, that being made strong by beleev'ing, we may attaine to understand the thing that we beleve: not men now, but God himselfe inwardly strengthing and giving light to our minde. These are the very words of *Augustine*, whereby every man may easily gather, that the holy man had not this meaning, to hang the credit that we have to the Scriptures upon the will and awardment of the Church, but onely to shew this, (which wee our selves also doe confesse to be true) that they which are not yet lightened with the spirit of God, are brought by the reverence of the Church unto a willingness to be taught, so, as they can finde in their hearts to learne the faith of Christ by the Gospell: and that thus by this meane the authoritie of the Church is an introduction, whereby we are prepared to beleve the Gospell. For, as we see, his minde is that the assurance of the godly bee stayed upon a far other foundation. Otherwise I doe not deny but that hee often pretieth the Manichies with the content of the whole Church, when hee seeketh to proove the same Scripture which they refused. And from hence it came, that hee so reproched *Fanstus* for that he did not yeeld himselfe to the truth of the Gospell so grounded, so established, so gloriously renowned and from the very time of the Apostles by certaine successions perpetually commended. But hee never travelleth to this end, to teach that the authoritie which wee acknowledge to be in the Scripture, hangeth upon the determination or decree of men. But onely this, which made much for him in the matter that he disputed of, hee bringeth forth the universall judgement of the Church, wherein he had the advantage of his adversaries. If any desire a fuller prooffe hereof, let him read his booke concerning the profit of beleev'ing. Where he shall finde that there is no other readinesse of beleefe commended unto us by him, but that which only giveth us an entrie, and is unto us a convenient beginning to inquire, as he termeth it: and yet not that we ought to rest upon bare opinion, but to leane to the certaine and found truth.

4. We ought to hold, as I before said, that the credit of this doctrine is not established in us, untill such time as we be undoubtedly perswaded, that God is the Authour thereof. Therefore the principall prooffe of the Scripture is commonly taken of the person of God the speaker of it. The Prophets and Apostles boast not of their owne sharpe wit, or any such things as procure credit to men that speake: neither stand they upon prooves by reason, but they bring forth the holy name of God, thereby to compell the whole world to obedience. Now we have to see how not onely by probable opinion, but by apparant truth it is evident, that in this behalfe the name of God is not without cause nor deceitfully pretended. If then we will provide well for consciences, that they be not continually carried about with unstedfast doubting, nor may waver, nor stay at every small stop, this manner of perswasion must be fetched deeper than from either the reasons, judgements or the conjectures of men, even from the secret testimonie of the holy Ghost. True indeed it is, that if we listted to worke by way of arguments, many things might be alleaged that may easily proove, if there be any God in heaven, that the law, the propheties and the Gospell came from him. Yea, although men learned and of deepe judgement would stand up to the contrarie, and would imploy and shew forth the whole force of their wits in this disputation: yet if they bee not so hardened as to become desperately shamelesse, they would be compelled to confesse, that there are seene in the Scripture manifest tokens that it is God that speaketh therein: whereby it may appeare that the doctrine thereof is from heaven. And shortly hereafter we shall see, that all the bookes of the holy Scriptures doe far excell all other writings whatsoever they be. Yea, if we bring thither pure eies and uncorrupted senses wee shall forthwith finde there the majestie of God, which shall subdue all hardnesse of gainesaying, and enforce us to obey him. But yet they doe disorderly, that by disputation travell to establish the perfect credit of the Scripture. And truly although I am not furnished with great dexterity, nor eloquence: yet if I were to contend with the most subtle despisers of God, that have a desire to shew themselves wittie and pleasant in feebling the authority of the Scripture, I trust it should not be hard for me to put to silence their bablings. And if it were profitable to spend labour in confuting their cavillations, I would with no great businesse shake in sunder the brags that they matter

Contra Fau-
stum lib 32.

Ang.de utili-
tate cred.

*Although there be
reason enough to
prove the divine
authority of the
Scripture against
the excursions
of phisicall men:
yet cannot it
hereby find that
credit in the
hearts of men
which the assu-
rance of consciences
doth require, ex-
cept it be inward-
ly sealed by the te-
stimonie of the
holy Ghost, the
same being the
witness which
was the author
of it.*

in corners. But though a man doe deliver the sound word of God from the reproches of men, yet that sufficeth not forthwith to fasten in their hearts that assurednesse that godlinesse requireth. Prophane men because they thinke religion standeth onely in opinion, to the end they would beleeve nothing fondly or lightly, do covet and require to have it proved to them by reason, that *Moses* and the Prophets spake from God. But I answer, that the testimonie of the holy Ghost is better than all reason. For as onely God is a convenient witness of himselfe in his own word, so shall the same word never find credit in the hearts of men, untill it be sealed up with the inward witness of the holy Ghost. It behooveth therefore of necessitie that the same holy Ghost which spake by the mouth of the Prophets, doe enter into our hearts to perswade us, that they faithfully uttered that which was by God commanded them. And this order is very aptly set forth by *Eszay* in these words: My spirit which is in thee, and the words that I have put in thy mouth, and in the mouth of thy seed shall not faile for ever. It grieveth some good men, that they have not ready at hand some cleere prooffe to alleage, when the wicked doe without punishment murmur against the word of God: As though the holy Ghost were not for this cause called both a seale and a pledge, because untill hee doe lighten mens mindes, they doe alway waver among many doubtings.

5. Let this therefore stand for a certainly perswaded truth, that they whom the holy Ghost hath inwardly taught, doe wholly rest upon the Scripture, and that the same Scripture is to be credited for it selfe sake, and ought not to be made subject to demonstration and reason: but yet the certainty which it getteth among us, it attaineth by the witness of the holy Ghost. For though by the onely Majestie of it selfe it procureth reverence to be given to it: yet then onely it thoroughly perceeth our affections, when it is sealed in our hearts by the holy Ghost. So being lightened by his vertue, we do then beleeve not by our owne judgement, or other mens, that the Scripture is from God: but above all mans judgement we hold it most certainly determined, even as if we beheld the Majestie of God himselfe there present: that by the ministration of men it came to us from the very mouth of God. Wee seeke not for arguments and likelyhoods to rest our judgement upon: but as to a thing without all compasse of consideration, wee submit our judgement and wit unto it. And that not in such sort as some are wont sometime hastily to take hold of a thing unknowne, which after being thoroughly perceived displeaseth them: but because we are in our consciences well assured that we hold an invincible truth. Neither in such sort, as silly men are wont to yeeld their minde in thraldome to superstitious, but because we undoubtedly perceive therein the strength and breathing of the divine majestie, wherewith we are drawne and stirred to obey, both wittingly and willingly, and yet more lively and effectually than mans will or wit can attaine. And therefore for good cause doth God cry out by *Eszay*, that the Prophets with the whole people doe beare him witness, because being taught by prophecies, they did undoubtedly beleeve without guile or uncertaintie that God himselfe had spoken. Such therefore is our perswasion, as requireth no reasons: such is our knowledge, as hath a right good reason to maintaine it, even such a one, wherein the minde more assuredly and stedfastly resteth, than upon any reasons: such is our feeling, as cannot proceed but by revelation from heaven. I speake now of none other thing but that which every one of the faithfull doth by experience finde in himselfe, saving that my words doe much want of a full declaration of it. I leave heere many things unspoken, because there will be elsewhere againe a convenient place to entreat of this matter. Onely now let us know, that onely that is the true faith, which the spirit of God doth seale in our hearts. Yea with this only reason will the sober reader, and willing to learne be contented. *Eszay* promiseth, that all the children of the renewed Church shall be the schollers of God. A singular priviledge therein doth God vouchsafe to grant to his elect onely, whom he severeth from all the rest of mankind. For what is the beginning of true doctrine, but a ready cheerefulness to heare the voice of God? But God requireth to be heard by the mouth of *Moses*, as it is written: Say not in thy heart, who shall ascend into heaven, or who shall descend into the deepe? the word is even in thine owne mouth. If it be the pleasure of God that this treasure of understanding bee laid up in store for his children; it is no marvell nor unlikely, that in the common multitude

Eszai. 51. 16.

The Scripture for it selfe sake is worthy of credit, which notwithstanding it doth not obtain in us, till our hearts be enlightened that we therein perceive as it were the very breathing of the divine majestie.

Eszai 43. 10.

Eszai. 54. 13.

Deut. 30. 12.
Rom. 10. 6.

of men is seene such ignorance and dulnesse. The common multitude I callevn the most excellent of them, untill such time as they be grafted in the body of the Church. Moreover *Esay* giving warning that the Prophets doctrine should seeme incredible, not onely to strangers but also to the Jewes that would bee accounted of the household of God, addeth this reason: because the arme of God shall not bee revealed to all men. So oft therefore as the finalnesse of number of the beleivers doth trouble us, on the other side let us call to minde, that none can comprehend the mysteries of God but they to whom it is given.

THE EIGHT CHAPTER.

That so farre as mans reason may beare, there are sufficient proofs to establish the credit of Scripture.

UNlesse we have this assurance, which is both more excellent and of more force than any judgement of man, in vaine shall the autoritie of Scripture either bee strengthened with arguments, or established with content of the Church, or confirmed with any other meanes of defence. For unlesse this foundation be laid, it still remaineth hanging in doubt. As on the other side when exempting it from the common state of things, we have embraced it devoutly, and according to the worthinesse of it: then these things become very fit helpes, which before were but of small force to graffe and fasten the assurance thereof in our mindes. For it is marvellous, how great establishment groweth heereof, when with earnest studie we consider how orderly and well framed a disposition of the divine wisdom appeareth therein, how heavenly a doctrine in every place of it, and nothing favouring of earthlinesse, how beautifull an agreement of all the parts among themselves, and such other things as availe to procure a majesty to writings. But more perfectly are our hearts confirmed when we consider, how we are even violently carried to an admiration of it, rather with dignitie of matter, than with grace of words. For this also was not done without the singular providence of God, that the high mysteries of the heavenly kingdome should for the most part bee uttered under a contemptible basenesse of words, lest if it had bene beautified with more glorious speech, the wicked should cavill that the onely force of eloquence doth raigue therein. But when that rough and in a manner rude simplicity doth raise up a greater reverence of it selfe than any Rhetoricians eloquence, what may wee judge but that there is a more mightie strength of truth in the holy Scripture, than that it needeth any Art of words? Not without cause therefore the Apostle maketh his argument, to prove that the faith of the Corinthians was grounded upon the power of God, and not upon mans wisdom, because his preaching among them was set forth not with enticing speeche of mans wisdom but in plaine evidence of the spirit and of power. For the truth is then set free from all doubting, when not upholden by forraigne aides it selfe alone sufficeth to sustaine it selfe. But how this power is properly alone belonging to the Scripture, hereby appeareth, that of all the writings of men, be they never so cunningly garnished, no one is so farre able to pearce our affection. Read *Dionysius* or *Cicero*, read *Plato*, *Aristotle*, or any other of all that sort: I grant they shall marvellously allure, delight, move, and ravish thee. But if from them thou come to this holy reading of Scriptures, wilt thou or no, it shall so lively move thy affections, it shall so pearce thy heart, it shall so settle within thy bones, that in comparison of the efficacy of this feeling, all that force of Rhetoricians and Philosophers shall in manner vanish away: so that it is easie to perceive that the Scriptures, which doe farre excell all gifts and graces of mans industrie: doe indeed breath out a certaine cleere.

2. I grant indeed, that some of the Prophets have an elegant, cleere, yea, and a beautifull phrase of speeche, so as their eloquence giveth not place to the prophane writers: and by such examples it pleased the holy Ghost to shew that hee wanted not eloquence, though in the rest hee used a rude and grosse stile. But, whether a man read *David*, *Esay*, and such like, who have a sweet and pleasant flowing speeche, or *Anus*, the *Heardman*, *Jeremy* and *Zachary*, whose rougher talke favoureth of countrey rudenes: in every one of them shall appeare the majestic of the holy Ghost that I speake of.

Rom. 10. 6.

Esa. 53. 1.

The Scripture being once devoutly embraced, we are afterwards the more established by considering the divine disposition, majesty and agreement which in it, and the force which it hath in our minds through dignity of matter, not grace of words.

1 Cor. 2. 4.

* All divine writers are not rude, neither be all which are rude divine: but Scripture, whether it speake roughly or smoothly, it is both something above the excellencie of humane speeche.

Yet

Schoole men and
canonistes.

The Scripture
ancient than
all other writ-
ings.

Moses in that
he publishes
things tending
to the dishonor
of his owne flock,
saues himselfe
to have followed
no such honor as
common writers
amongst men.

Gen. 4.

Num. 13. 1.

Yet am I not ignorant, that as Satan is in many things a counterfaiſer of God, that with deceitfull resemblance he might the better creepe into simple mens mindes: so hath he craftily spread abroad with rude and in manner barbarous speech those wicked errors wherewith he deceiveth silly men, and hath oft times used discontinued phrases, that under such vifor he might hide his deceits. But how vaine and uncleanly is that curious counterfaiſing, all men that have but meane understanding doe plainly see. As for the holy Scripture, although froward men labour to bite at many things, yet is it full of such sentences as could not be conceived by man. Let all the Prophets be looked upon, there shall not one be found among them, but he hath farre excelled all mans capacitie, in such sort that those are to be thought, to have no judgement of taste to whom their doctrine is unfaſorice.

3. Other men have largely entreated of this argument, wherefore at this time it sufficeth to touch but a few things, that chiefly make for the principall summe of the whole matter. Beside these points that I have already touched, the very antiquitie of the Scripture is of great weight. For howsoever the Greeke writers tell many fables of the Ægyptian divinitie: yet there remaineth no monument of any religion, but that is farre inferior to the age of *Moses*. And *Moses* deviseth not a new God, but setteth forth the same thing which the Israelites had received in long proceſſe of time, conveyed in time to them by their Fathers as it were from hand to hand concerning the everlasting God. For what doth he else but labour to call them backe to the covenant made with *Abraham*? If he had brought a thing never heard of before, hee had had no entrie to begin. But it must needs be that the deliverance from bondage, wherein they were detained, was a thing well and commonly knowne among them, so that the hearing of the mention thereof did forth with raise up all their minds. It is also likely that they were informed of the number of the C C C yeeres. Now it is to be considered, if *Moses*, which himselfe by so long distance of time was before all other writers, doe from a beginning so long before himselfe, fetch the originall deliverance of his doctrine: how much the holy Scripture then is beyond all other writings in antiquitie?

4. Unless perhaps some list to belevee the Ægyptians, that stretch their ancientie to six thousand yeeres before the creation of the world. But sith their vaine babling hath beene alway scorned even of all the prophane writers themselves, there is no cause why I should spend labour in confuting of it. But *Iosephus* against *Apion*, alleadgeth testimonies worthie to be remembered out of ancient writers, whereby may be gathered, that by consent of all nations the doctrine that is in the law hath beene famous even from the first ages, although it were neither read nor truely knowne. Now, that neither there should remaine to the malicious any cause of suspicion, nor to the wicked any occasion to cavill, God hath for both these dangers provided good remedies. When *Moses* rehearseth what *Jacob* almost three hundred yeeres before had by heavenly inspiration pronounced upon his owne posterity, how doth hee set forth his owne tribe? yea, in the person of *Levi* he spotteth it with eternall infamie. *Simeon* (saith hee) and *Levi* the vessels of wickednesse. My soule come not into their counsell, nor my tongue into their secret. Truly, hee might have passed over that blot with silence, in so doing not onely to please his Father, but also not to staine himselfe and his whole familie with part of the same. How can that writer be suspected, which unconstrainedly publishing by the oracle of the Holy Ghost, that the principall ancestor of the familie wherof himselfe descended, was an abominable doer, neither privately provided for his owne honor, nor refused to enter into displeasure of all his owne kinsmen, whom undoubtedly this matter grieved. When also hee rehearseth the wicked murmuring of *Aaron* his owne brother, and *Mary* his sister: shall we say that he spake after the meaning of the flesh, or rather that hee wrote it obeying the commandement of the holy Ghost? Moreover, sith himselfe was highest in authoritie, why did he not leave at least the office of the high priesthood to his owne sonnes, but appointeth them to the basest place? I touch heere onely a few things of many. But in the law it selfe a man shall each where meete with many arguments, that are able to bring full prooffe to make men belevee, that *Moses* without all question commeth from heaven as an Angell of God.

5. Now these so many and so notable miracles that he recounteth, are even as many establishments of the law that he delivered, and the doctrine that hee published. For, this that he was carried in a cloud up into the mountaine: that there even to the fortieth day he continued without company of men: that in the very publishing of the law his face did shine as it were beset with sunne beames: that lightnings flashed round about: that thunders and noises were heard each where in the ayre: that a trumpet sounded being not blowne with any mouth of man: that the entrie of the tabernacle by a cloud set betwene, was kept from the sight of the people: that his authoritie was so miraculously revenged with the horrible destruction of *Core*, *Dathin*, and *Abiram*, and all that wicked faction: that the rocke stricken with a rod did by and by powre forth a river: that at his praier it rained Manna from heaven: did not God herein commend him from heaven, as an undoubted Prophet? If any man object against me, that I take these things as confessed, which are not out of controversie, it is easie to answer this cavillation. For seeing that *Moses* in open assembly published all these things, what place was there to faine before those witnessers that had themselves seen the things done? It is likely forsooth that he would come among them, and rebuking the people of infidelity, stubbornnesse, unthankfulnesse, and other sinnes, would have boasted that his doctrine was established in their own sight with such miracles, which indeed they never saw.

6. For this is also worthe to be noted, so oft as he telleth of any miracles, he therewithall odiously joyneth such things as might stir the whole people to cry out against him, if there had beene never so little occasion. Whereby appeareth, that they were by no other meane brought to agree unto him, but because they were ever more than sufficiently convinced by their owne experience. But because the matter was plainlier knowne, than that the prophane could denie that miracles were done by *Moses*: the father of lying hath ministred them another cavillation, saying, that they were done by Magicall artes and forcerie. But what like prooffe have they to accuse him for a forcerer, which so farre abhorred from such superstition, that hee commandeth to stone him to death, that doth but aske counsell of forcerers and soothsayers? Truly no such deceiver useth his juggling casts, but that he studieth to amaze the mindes of the people to get himselfe a fame. But what doth *Moses*? by this that he crieth out that himselfe and his brother *Aaron* are nothing, but doth only execute those things that God hath appointed, he doth sufficiently wipe away all blots of thinking evill of him. Now if the things themselves be considered, what enchantment could bring to passe, that Manna daily raining from heaven, should suffice to feed the people? And if any man keepe in store more than is just measure, by the very rotting thereof he should be taught that God did punish his want of heelese? Beside that, with many great proofes God suffered his servant to be tried, that now the wicked can nothing prevaile with prating against him. For how oft did sometime the people proudly and impudently make insurrections, sometime divers of them conspiring among themselves went about to overthrow the holy servant of God: how could he have beguiled their fury with illusions? And the end that followed, plainly sheweth, that by this meanes his doctrine was established to continue to the end of all ages.

7. Moreover where he assigneth the chiefe government to the tribe of *Juda* in the person of the Patriarch *Jacob*, who can deny that this was done by spirit of prophetic, specially if we weigh in consideration the thing it self, how in coming to passe it proved true? Imagine *Moses* to have beene the first Author of this prophetic: yet from the time that he did first put it in writing, there passed foure hundred yeeres wherein there was no mention of the scepter in the tribe of *Juda*. After *Saul* was consecrate king, it seemed that the kingdome should rest in the tribe of *Benjamin*. When *David* was anointed by *Samuel*, what reason appeared there why the course of inheritance of the kingdome should be changed? who would have looked that there should have come a King out of the base house of a heardman? And when there were in the same house seven brethren, who would have said that that honour should light upon the yongest? By what meane came he to hope to be a King? who can say that this anointment was governed by any arte, travell or p. lise of man, and not rather that it was a fulfilling of the heavenly prophetic? Likewise those things that *Moses* afore speaketh, albeit

D

darkly

The authoritie of *Moses* confirmed by miracles. Exod. 24. 18. and 34. 29. and 19. 16. and 40. 34.

Numb. 16. 24. and 20. 10. and 11. 9.

His miracles not done by Magicall arts and forerie.

Exod. 7. 11.

Ieu. 20. Exod. 16.

Gen. 49. *Moses* by fore-
showing things
which came to
passe long after
his decease, de-
clareth that he
spake by the in-
spiration of God.
1 Sam. 11. 15.
1 Sam. 16.

darkly, concerning the Gentiles to be adopted into the covenant of God, seeing they came to passe almost two thousand yeeres after, doe they not make it plaine, that hee spake by the inspiration of God? I overskip his other tellings aforehand of things, which doe so evidently favour of the revelation of God, that all men that have their sound wit may plainly perceive that it is God that speaketh. To be short, that same one song of his, is a cleere looking glasse, wherein God evidently appeareth.

8. But in the other Prophets the same is yet also much more plainly seene. I will choose out onely a few examples, because to gather them all together were too great a labour. When in the time of *Esfay* the kingdome of *Iuda* was in peace, yea, when they thought that the Chaldees were to them some stay and defence, then did *Esfay* prophesie of the destruction of the Citie, and exile of the people. But admitt that yet this was no token plaine enough of the instinct of God, to tell long before of such things as at that time seemed false, and after ward proved true: yet those prophecies that hee uttereth concerning their deliverance, whence shall we say that they proceeded but from God? He nameth *Cyrus* by whom the Chaldees should be subdued, and the people restored to libertie. There passed more than an hundred yeeres from the time that *Esfay* so prophesied before that *Cyrus* was borne: for *Cyrus* was borne in the hundredth yeere or thereabouts after the death of *Esfay*. No man could then guess that there should be any such *Cyrus*, that should have warre with the Babylonians, that should bring subject so mighty a monarchy under his dominion, and make an end of the exile of the people of *Israel*. Doth not this bare telling without any garnishment of words evidently shew, that the things that *Esfay* speaketh, are the undoubted oracles of God, and not the conjectures of men? Again, when *Ieremie*, a little before that the people were carried away, did determine the end of the captivitie within threescore and ten yeeres, and promised returne and libertie, must it not needs be that his tongue was governed by the spirit of God? what shamelesse shall it be to denie, that the credit of the Prophets was established by such proofes, and that the same thing was fulfilled indeed, which they themselves doe report to make their sayings to be beleevd? Behold, the former things are come to passe, and new things doe I declare before they come forth, I tell you of them. I leave to speake how *Hieremie* and *Ezechiel* being so farre asunder, yet prophesying both at one time, they so agreed in all their sayings, as if either one of them had endited the words for the other to write. What did *David*? Doth he not write continuing prophecies of things to come for the space of six hundred yeeres after, in such sort as if he had compiled an history of things already done, and commonly knowne? These things if godly men have well considered, they shall be sufficiently well furnished, to appeale the barkings of the wicked. For the plaine proofe hereof, is too cleare to be subject to any cavillations at all.

9. I know what some learned men doe prate in corners, to shew the quicknesse of their wit in assaulting the truth of God. For they demand, who hath assured us that these things which are read under title of their names, were ever written by *Moses* and the Prophets? Yea, they are so hardy to move this question, whether ever there were any such *Moses* or no. But if a man should call in doubt whether ever there were any *Plato*, or *Aristotle*, or *Cicero*, who would not say, that such madnesse were worthy to be corrected with strokes and stripes? The Law of *Moses* hath bene marvellously preserved, rather by heavenly providence than by diligence of men. And though by the negligence of the Priests it lay buried a little while: yet since the time that the godly King *Iosias* found it, it hath still by continuall succession from age to age bin used in the hand of men. Neither did *Iosias* bring it forth as an unknowne or new thing, but such a thing as had bene ever commonly published, and whereof the remembrance was at that time famous. The originall booke it selfe was appointed to be sacredly kept in the Temple, and a copie written out thereof, to remaine with the keepers of the Kings Records. Onely this had hapned, that the Priests had ceased to publish the law according to the old accustomed manner, and the people themselves had neglected their wonted reading of it. Yea, there in manner passed no age, wherein the establishment thereof was not confirmed and renewed. They that had *David* in their hands, knew they not of *Moses*? But to speake of them all at once, it is most certaine that their writings

came

Deut. 32.

The like proofes
app. are in the
writings of *Esfay*,
Ieremie, *Ezechiel*,
Daniel, and other
Prophets to shew
that they spake
by a divine in-
stinct.

Esfay 45. 1.

Jere. 25. 12.

Esfay 48.

They are assured
men which aske
how we know
that any booke
was written by
Moses, and make
it a question,
whether ever
there were any
such man.

of their owne and other mens hearts, let them reade *Johns* Gospell: Will they or no, they shall there finde a thousand sentences that may at least awaken their sluggishness, yea, that may print a horrible brand in their owne consciences to retraineth their laughing. The same is to be thought of *Peter* and *Paul*, in whose writings although the more part be blinde, yet the very heavenly majesty in them holdeth all men bound, and as it were fast tied unto it. But, this one thing doth sufficiently advance their doctrine above the world, that *Matties* being before all given to the gaine of his money boorde, *Peter* and *John* brought up in their fisher boates, all grosse unlearned men, had learned nothing in mens schoole that they might deliver to other. *Paul*, not onely from a professed, but also from a cruell and bloudie enemy converted to a new man, with sudden and unhoped change doth shew, that being compelled by heavenly authority, he now maintaineth that doctrine, which before he had fought against. Now let these dogs deny that the holy Ghost came downe upon the Apostles, or let them discredit the history: yet still the truth it selfe openly cryeth out, that they were taught by the holy Ghost, which being before time despised men among the rascall people, suddenly began so gloriously to intreat of heavenly mysteries.

No small estimation groweth to the scripture, if the generall and common agreement of euery goodling consent and credit the same to be considered.

12. There be yet also furthermore many very good reasons, why the consent of the Church should not be esteemed without weight. For it is to be accounted no small matter, that since the Scripture was first published, the wils of so many ages have constantly agreed to obey it. And that howsoever *Sathan* with all the world hath travelled by marvellous meanes, either to oppresse it or overthrow it, or utterly to blot and deface it out of mens remembrance, yet ever still like a palmie tree, it hath risen up above, and remained invincible. For there hath not lightly been in oldtime any Sophister, or Rhetorician that had any more excellent wit than other, but he hath bent his force against the Scripture: yet they all have nothing prevailed. The whole power of the earth hath armed it selfe to destroy it, and yet all their enterprises are vanished away, as in smoke. How could it have resisted being so mightily on each side assailed, if it had had none other defence but mans? Yea, rather it is hereby proved, that it came from God himselfe, that all the travels of men striving against it, yet it hath of her owne power still risen up. Beside that, not one Citie alone, nor one onely nation hath agreed to receive and embrace it: but so farre as the world extendeth in length and breadth, the Scripture hath attained her credit, by one holy conspiracie of diuers nations, which otherwise were in nothing agreeable one with another. And forasmuch as such agreement of minds so diuers and disagreeing in manner in all things else, ought much to move us, because it appeareth, that the same is brought about none other way, but by working of the heavenly majesty: no small estimation groweth unto it, when we behold their godlines, that do so agree, I meane not of them all, but onely of those, with whom as with lights it pleased God to have his Church to shine.

The dignity of Scripture not a little ascertained by the continuall sufferings of so many that haue sealed it with their blood.

13. Now with what assurednesse of minde ought wee to submit us to that doctrine which we see established and witnessed with the blood of so many holy men? They when they had but once received it, stuck not boldly without feare, yea and with great cheerefulnesse to die for it: how should it then come to passe, that we having it conveyed to us with such an assured pledge, should not with certaine and unmooveable persuasion take hold of it? It is therefore no small confirmation of the Scripture, that it hath bene sealed with the blood of so many witnesses, specially when we consider that they suffred death to beare witness of their faith: and not of a frantike disemperance of brain, as sometime the erroneous spirits are wont to do, but with a firme and constant, and yet sober zeale of God. There be other reasons and those not few nor weake, whereby the Scripture hath her dignity and majesty, not onely ascertained unto godly hearts, but also honourably defended against the subtilties of cavillers, yet be they such as be not of themselves sufficiently available to bring stedfast credit unto it, untill the heavenly Father disclosing therein his majesty, doth bring the reverence thereof out of all controversy. Wherefore then onely the Scripture shall suffice to that knowledge of God that bringeth salvation, when the certeinety thereof shall be grounded upon the inward persuasion of the holy Ghost. So those testimonies of men that serve to confirme it shall not be vaine, if as second helpes of our weakenesse they follow that

chiefe

chiefe and higheſt teſtimony. But they do fondly that will have it perſwaded by prooffe to the unfaithfull, that the ſcripture is the word of God, which cannot be known but by faith. For good reaſon therefore doth *Auguſtine* give warning that godlineſſe and peace of minde ought to go before, to make a man underſtand ſomewhat of ſo great matters.

De utilitate
credendi.

THE NINTH CHAPTER.

*That thoſe ſomatick men, which forſaking Scripture, reſort unto revelation,
doe overthrow all the principles of godlineſſe.*

NOW they that forſaking the Scripture doe imagine I wot not what way to attain unto God, are to be thought not ſo much to be holden with error, as to bee carried with rage. For there have ariſen of late certaine giddie brained men, which moſt preſumptuouſly pretending a ſchoole of the ſpirit, both themſelves doe forſake all reading, and alſo doe ſcorne their ſimplicity which ſtill follow the dead and ſlaying letter as they call it. But I would faine know of theſe men, what ſpirit that is, by whoſe inſpiration they are carried up ſo high, that they dare deſpiſe the doctrine of the Scriptures as childiſh and baſe. For if they answer that it is the Spirit of Chriſt, then ſuch careleſſe is worthe to be laughed at. For I thinke they will grant, that the Apoſtles of Chriſt and other faithfull in the primitive Church were lightened with none other ſpirit. But none of them did learne of that ſpirit to deſpiſe the word of God: but rather every one was mooved more to reverence it, as their writings do moſt plainly witneſſe. And ſurely ſo was it foretold by the mouth of *Eſay*. For where hee ſaith: My ſpirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed for ever: he doth not binde the old people to the outward doctrine, as though they were ſet to learne to ſpell, but rather he teacheth, that this ſhall be the true and perfect felicity of the new Church under the reigne of Chriſt, that it ſhall no leſſe be led by the voice of God, then by the ſpirit of God. Whereby we gather, that theſe lewd men with wicked ſacrilege doe ſevere aſunder thoſe things that the Prophet hath joyued with an inviolable knot. Moreover, *Paul* being raviſhed up into the third heaven, yet ceated not to goe forward in the doctrine of the law and the Prophets, even ſo as he exhortheth *Timothy*, a Doctour of ſingular excellencie to apply reading. And worthily is that commendation to be remembered, where with he ſetteth forth the Scripture, ſaying, that it is profitable to teach, to admoniſh, and to reprove. that the ſervants of God may be made perfect. How divelliſh a madneſſe is it to ſaigne, that the uſe of Scripture is but tranſitory, and laſterh but for a while? which indeed guideth the children of God even to the laſt end? Again, I would have them answer mee this: whether they have taſted of another ſpirit than that which the Lord promiſed to his diſciples. Although they be vexed with extreme madneſſe, yet I thinke they are not carried with ſuch giddineſſe, that they dare ſo boaiſt. But what manner of ſpirit did he ſpeake of in his promiſe? even that ſpirit which ſhould not ſpeak of it ſelfe, but ſhould miniſter and inſpire into their minds thoſe things which he the Lord himſelfe had taught by his word. It is not therefore the office of the ſpirit, which is promiſed us, to ſaine new and unheard of revelations, or to covey a new doctrine, whereby we ſhould bee led from the received doctrine of the Goſpell, but to ſeale in our mindes the ſelfe ſaine doctrine that is commended unto us by the Goſpell.

The ſpirit of
Chriſt is given
not to guide men
without the ſcrip-
ture, but accord-
ing to the Scrip-
ture.

Eſay. 59. 21

1 Tim. 4. 13.

2 Tim. 3. 16.

John 16. 13.

2. Whereby we plainly underſtand, that we ought right ſtudionſly to apply the reading and hearing of the ſcripture, if we liſt to take any uſe and fruit of the ſpirit of God. As alſo *Peter* praiſeth their diligence that are heedfull to the doctrine of the Prophets, which yet might ſeeme to have given place after the riſing of the lights of the Goſpell. On the other ſide, if any ſpirit leaving the wiſdome of the word of God doth thruſt unto us another doctrine, that the ſame ſpirit ought rightfully to be ſuſpected of vanity and lying. For what? when *Satan* transformeth himſelfe into an Angell of light, what credit ſhall the holy Ghoſt have among us, if we be not ſeverally knowne by ſome aſſured marke? And truly it hath bene plainly pointed out unto us by the word of the Lord, but that theſe miſerable men doe willingly covet to erre to their

By the Scripture
the Spirit is tried
whether it be of
God or no. Nei-
ther is it diſhon-
orable for the ſpirit
to be tried.
1 Pet. 1. 10.

owne destruction, while they seeke a spirit rather from themselves than from him. But (say they) it is dishonorable, that the spirit of God, whom all things ought to obey, should be subject to the Scripture. As if this were a dishonour to the holie Ghost to bee every where legall and like to it selfe, to agree with it selfe in all things and no whereto vary. Indeed, if it were to be tried by the rule either of men or of Angels, or any others rule whatsoever, then it might well bee thought, that it were brought into obedience, or if yee list so to terme it, into bondage. But when it is compared with it selfe, when it is considered in it selfe, who can therefore say, that there is any wrong done unto it? But thus it is brought to triall. I grant, but such a triall wherewith it was his owne pleasure to have his Majestie established. It ought to content us so soone as he entrench into us. But least under his name the spirit of Satan should creepe in, he will have us to know him by that image of himselfe, which he hath printed in the Scriptures. Hee is the Author of the Scriptures: he cannot be diverse and unlike himselfe. Therefore it must needs be, that he continually remaine such as he hath shewed himselfe therein. This is no dishonor unto him, unless perhaps we count it honorable to swarve and goe out of kind from himselfe.

3. Whereas they cavill that we rest upon the letter that slaieth, herein they suffer punishment for despising of the Scripture. For it is plaine enough that *Paul* there contendeth against the false Apostles, which commending the law without Christ did call away the people from the benefit of the new Testament, wherein the Lord doth covenant that he will grave his law within the bowels of the faithfull, and write it in their hearts. The letter therefore is dead, and the law of the Lord killeth the Readers of it, when it is severed from the grace of Christ, and not touching the heart, only foundeth in the eares. But if it be effectually printed in our hearts by the holy Ghost, if it present Christ unto us: then is it the word of life, converting soules, giving wisdom to little ones, &c. Also in the same place the Apostle calleth his preaching the ministry of the holy Ghost: meaning that the holy Ghost doth so stick fast in his truth which he hath expressed in the Scriptures, that then only he putteth forth and displaith his force, when the Scriptures hath her due reverence and dignitie. And it disagreeeth not herewith which I before said, that the word it selfe is not much assured unto us, unless it be confirmed by the witness of the holy Ghost. For with a certaine mutuall knot the Lord hath coupled together the assurance of his word and of his spirit, so that perfect reverence to the word doth then settle in our minds when the holy Ghost shineth upon us to make us therein behold the face of God: and on the other side without all feare of being deceived we doe embrace the holy Ghost, when we reknowledge him in his owne image, that is, in his word. Thus it is undoubtedly: God brought not abroad his word among men for a sodaine shew, meaning at the coming of his spirit by and by to take it againe, but he after sent the same spirit with whose power he had distributed his word, to make an end of his worke with effectual confirmation of his word. In this sort Christ opened the minds of the two disciples, not that they should cast away the Scriptures and wax wise of themselves, but that they should understand the Scriptures. Likewise *Paul* when he exhorteth the Thessalonians not to extinguish the spirit, doth not carry them up on high to vaine speculations without the word, but by and by sixth further, that prophecies are not to be despised: wherby without doubt is meant, that the light of the spirit is choked up so soone as prophecies come to be despised. What say these proudly swelling men, ravished with the spirit, to these things, which reckon this only to be an excellent illumination, when carelessly forsaking and saying farewell to the word of God, they both boldly and rashly doe take hold of all that they have conceived in their sleepe? Truly, a farre other sobriety becommeth the children of God: which as they see that without the spirit of God they are void of all light of truth, so doe they know that the word is the instrument wherewith the Lord distributeth to the faithfull the light of his spirit. For they know none other spirit but that which dwelt and spake in the Apostles, by whose oracles they are continually called to the hearing of the word.

2 Cor. 3. 6.
As the scripture
is a dead letter
when we read it,
having not the
life of the spirit,
so the spirit is a
dangerous guide
if we follow it
leaving the con-
clust of the scrip-
tures: they must
goe hand in hand
each assisting
and warranting
other.

2 Cor. 3. 8.

Luke 24. 17.

1 Thes. 5. 19.

THE TENTH CHAPTER.

That the Scripture, to correct all superstition, doth in comparison set the true God against all the gods of the Gentiles, reckning him for none of them.

BUt because we have shewed, that the knowledge of God which in the frame of the world and all the creatures is somewhat plainly set forth, is yet more familiarly and plainly declared in the word: now is it good to consider, whether the Lord shew himselfe such in the Scripture as it pleased him first to be represented in his workes. But I shall at this time be contented onely to point unto it, whereby the godly minds being admonished, may know what is chiefly to be searched in the Scriptures concerning God, and be directed to one certaine marke in their seeking. I doe not yet touch the peculiar covenant, whereby God severed the stocke of *Abraham* from other nations. For even then he appeared the redeemer in receiving to his children by free adoption those that before were enemies. But we are yet about that knowledge that resteth in the creation of the world, and ascendeth not to Christ the mediator. And although by and by it shall be good to alleage certaine places out of the new Testament, for as much as even out of it, both the power of God the Creator, and his providence in preserving of the first nature is approved, yet I warne the Readers before, what is not my purpose to doe, to the end that they passe not the appointed bounds. So for this present, let it suffice us to learne, how God the maker of heaven and earth doth governe the world by him created. Every where is renowned both his fatherly bounty and inclined will to doe good, and there are also examples rehearsed of his severity, which shew him to be a righteous punisher of wicked doings, specially where his suffrance nothing prevaileth with the obstinate.

2 In certaine places are set forth more plaine descriptions, wherein his naturall face is as in an image presented to be seene. For in the place where *Moses* describeth it, it seemeth that his meaning was shortly to comprehend all that was lawfull for men to understand of God. The Lord (saith he) the Lord, a mercifull God, and gracious, patient, and of much mercy, and true, which keepeth mercy unto thousand, which takeeth away iniquity and wicked doings, before whom the innocent shall not be innocent, which rendreth the wickednesse of the fathers to the children and childrens children. Where let us marke, that this eternity and being of himselfe is expressed in the twise repeating of that honourable name: and that then his vertues are rehearsed, in which is described unto us, not what he is in respect to himselfe, but what a one he is toward us: that this knowledge of him may rather stand in a lively feeling, than in an empty and supernaturall speculation. And here wee do heare recited those vertues of his which we noted to shine in the heaven and earth. That is to say, clemency, bounty, mercy, justice, judgement, and truth. For might and power are contained under this name *Elohim*, God. With the same names of addition doe the Prophets set him forth when they meanefully to paint out his holynome. But, because I would not heape up too many examples together, at this present let one Psalm suffice us, wherein the summe of all his vertues is so exactly reckoned up, that nothing can seeme to be omitted. And yet is nothing there rehearsed, but that which we may behold in his creatures. So plainly do we perceive God by information of experience, to be such as he declarerth himselfe in his word. In *Ieremy* where he pronounceth, what a one he would have us know him to be, hee setteth forth a description not altogether so full, but yet comming all to one effect. Hee that glorieth, saith he, let him glorie in this, that he knoweth me to be the Lord that doth mercy, justice, and judgement on the earth. Surely, these three things are very necessary for us to know: Mercy, in which alone consisteth all our salvation: judgement, which is daily executed upon evill doers, and more grievous all to one effect for them to eternall destruction: Justice, whereby the faithfull are preserved and most tenderly cherished. Which things when thou hast conceived, the prophecy saith, thou hast sufficiently enough whereof thou mayest glory in God. And yet here are not omitted either his truth or his power, or his holinesse or goodnesse. For how should the knowledge it stand sure which is here required of his justice, mercy, and judgement, unlese

The same power, providence, mercy, and justice of God which shineth in the creature: of the world, is also taught in holy scripture.

Exod. 34. 6. Moses, David, and Jeremy teach the same which heerein and elsewhere teach concerning God, namely his power, mercy, goodnesse, justice, judgement and truth, and they teach to the same end, that we may by his word know his name, and put confidence in him. Psal. 145. 3.

Jer. 51.

leffe it did rest upon his unmoveable truth? And how should we beleewe that he doth governe the earth with justice and judgement, but understanding his power? And whence commeth his mercy but of his goodnesse? If then all his waies be mercie, judgement, and justice, in them must holinesse also needs bee seene. And to none other end is directed that knowledge of God that is set forth unto us in the Scriptures, than is that knowledge also which appeareth imprinted in his creatures, that is to say: it first moveth us to the feare of God, and then to put confidence in him, to the end we may learne first to honour him with perfect innocencie of life and unfaigned obedience, and then to hang altogether upon his goodnesse.

3. But heere I meane to gather a summe of generall doctrine. And first let the readers note, that the Scripture to the end to direct us to the true God, doth expressly exclude, and cast away all the gods of the Gentiles, because commonly in a manner in all ages religion hath bene corrupted. True it is indeed that the name of one God was every where knowne and renowned. For even they that worshipped a great number of gods, so oft as they did speake according to the proper sense of nature, they simplicly used the singular name of God, as if they were contented with one God alone. And this was wisely marked by *Iustin* the martyr, which for this purpose made a booke of the monarchie of God, where by many testimonies he sheweth that this, that there is but one God, was engraven in the hearts of all men. The same thing also doth *Tertullian* prove by the common phrase of speech. But forasmuch as all without exception are by their owne vanitie either drawne or false to false forged devises, and so their senses are become vaine, therefore all that ever they naturally understoode of the being but one God, availed no further, but to make them inexcusable. For even the wisest of them doe plainly shew the wandring error of their minde, when they with some god to assist them, and so in their prayers doe call upon uncertaine gods. Moreover in this, that they imagined God to have many natures, although they thought somewhat absurdly then the rude people did of *Jupiter*, *Mercurie*, *Venus*, *Minerva*, and other: yet were they not free from the deceits of Satan, and as we have already said elsewhere, whatsoever waies of escape the Philosophers have subtilly invented, they cannot purge themselves of rebellion, but that they all have corrupted the truth of God. For this reason *Habacuc* after he had condemned all idols, biddeth to seeke God in his owne temple, that the faithfull should not admit him to be any other than such as he had disclosed himselfe by his word.

THE ELEVENTH CHAPTER.

That it is unlawfull to attribute unto God a visible forme, and that generally they forsake God, for my as doe erect to themselves any images.

BUT as the Scripture provided for the rude and grosse wit of man, useth to speake after the common manner: so when it meaneth to make severally knowne the true God from the false gods, it chiefly compareth him with idols: not that it doth allow these inventions that are more subtilly and finely taught by the Philosophers, but the plainlier to disclose the foolishnesse of the world, yea rather their madnesse in seeking God so long as they cleave every one to their owne imaginations. Therefore that exclusive definition which we commonly heare, bringeth to nought all that manner of godhead, that men frame to themselves by their owne opinion, because God himselfe is the only convenient witnes of himselfe. In the meane time, such this brutish, grossenesse hath possessed the whole world, to cover visible shapes of God, and so to forge themselves gods of timber, stone, gold, silver, and other dead and corruptible matter, wee ought to hold this principle, that with wicked falshood the glorie of God is corrupted so oft as any shape is faigned to represent him. Therefore God in the law, after hee had once challenged the glorie of his deitie to himselfe alone, meaning to teach us what manner of worshipping him he alloweth or refuseth, addeth immediately: Thou shalt make thee no graven image, nor any similitude, in which words he restraineth our libertie, that wee attempt not to represent him with any invisible image. And there hee shortly reckoneth up all the formes wherewith of long time before, superstition had begun to

turne

Howsoever the name of one God was knowne among the Gentiles, their knowledge of him hath bene alwaies so corrupted, that the Scripture directing to the true God, giveth speciall warning of theirs as false.

Abas.

The Scripture is of no one thing more careful then lest men corrupt the glory of God, first by conceiving, and then by expressing him under any shape or similitud.

Exod. 20.4.

that goe about to defend the images of God and of Saints with the example of these Cherubins. For, I pray you, what meant these litle images, but to shew that images are not meere to represent the mysteries of God? for as much as they were made for this purpose, that hiding the mercie seat with their wings, they should not onely keepe backe the eyes of man, but also all his senses from the beholding of God, and so to correct his rash hardinesse. For this purpose maketh it, that the Prophets described the Seraphins, shewed them in a vision, with their face covered: whereby they signifie, that so great is the brightnesse of the glory of God, that the Angels themselves are kept from direct beholding it, and the small sparks thereof that shine in the Angels, are withdrawne from our eyes. Although yet so many as rightly judge, doe acknowledge that the Cherubins of whom we now speake, pertained onely to the old manner of introduction, as it were of children used in the law. So to draw them now for an example to our age is an absurditie. For that childish age, as I may so terme it, is passed, for the which such rudiments were appointed. And it is much shame, that the panime writers are better expounders of the law of God than the Papists are. *Iuvenall* reprocheth the Jewes, as it were in scorn, that they honour the white clouds and the deitie of heaven. I grant he speaketh perversly and wickedly: and yet he speaketh more truly in saying that they have among them no image of God, than the Papists doe which prate that they had a visible image of God. And whereas that people with a certaine hot hastinesse, brake out offenses to seeke them idols, even as waters out of a great fresh spring boile out with violent force: hereby rather let us learne how great is the inclination of our nature to idolatry, lest throwing upon the Jewes the blame of that fault which is common to all, we sleepe a deadly sleepe under vaine allurements to sinne.

4. * To the same purpose serveth this saying: The idols of the Gentiles are Gold and Silver, even the works of mens hands. Because the Prophet doth gather of the stuffe it selfe, that they are no gods that have a golden or silver image: and he taketh it for confessed truth, that it is a foolish fained invention whatsoever we conceive of our owne sense concerning God. He nameth rather gold and silver, than clay or stone, that the beantie or the price should not serve to bring a reverence to idols. But hee concludeth generally, that nothing is lesse allowable, then gods to be made of dead stuffe. And in the meane while he standeth as much upon this point, that men are carried away with too much rashnesse, which themselves bearing about with them but a borrowed breath, ready to stumpe away at every moment, yet dare give the honor of God to idols. Man must needs confesse that himselfe is but a creature of a daies continuance, and yet he will have a piece of metall to be counted God, to which himselfe gave the beginning to be a God. For whence came the beginning of idols but from the will of men? Very justly doth the heathen Poet give them this taunt:

*I was sometime a fig tree bigg, a blocke that servd for nought:
The workmen doubted what of me were fittest to be wrought:
A Forme to sit upon, or else a Priap God to be:
At length be thought it better was a God to make of me.*

For sooth an earthly silly man that breatheth out his owne life in manner every moment, by his workmanship shall convey the name and honour of God to a dead stocke. But forasmuch as the Epicure in scoffing jesting hath cared for no religion, let us leave the taunts of him and such as he is, and let the rebuking of the Prophet prick us, or rather christus through where he saith, that they are too much beastly-witted that with one selfe piece of wooddoo make a fire and warme themselves. doe heat the oven to bake bread, doe roost or seeth flesh, and doe make them a God before which they fall downe humbly to pray. Therefore in another place he doth not only accuse them by the law, but also doth reproch them that they have not learned of the foundations of the earth: for that there is nothing lesse convenient than to bring God to the measure of five foote, which is above all measure and incomprehensible. And yet this same monstrous thing which manifestly repugneth against the order of nature, custome sheweth to be naturall to men. We must moreover hold in mind, that superstitions are in Scripture commonly rebuked in this phrase of speech, that they are the workes of mens hands which want the authoritie of God: that this may be certaine, that all these manners of

worshipping

Esay 62.

Psal. 115. 4.
& 115. 15.

* The matter whereof idols are made, their makers, their materials, doth make them seem worke than made, which allow the graving, or painting, or honoring of such things as the figures of God.

Horat. lerm. 1. lat. 8.

Esay 44. 15.

Esay 40. 21.

Esay 2. 8. & 31.
7. & 57. 10.
Ose. 14. 4.
Mic. 5. 14.

worshipping that men doe devise of themselves are detestable. The Prophet in the Psalme doth amplify the madnesse of them that therefore are indued with undertanding, that they should know that all things are moved with the onely power of God, and yet they pray for helpe to things dead and sencelesse. But because the corruption of nature carrieth as well all nations, as each man privately to so great madnesse, at last the holy Ghost thundreth with a terrible curse against them, saying: Let them that make them become like to them, and so many as trust in them. And it is to be noted that a similitude is no lesse forbidden than a graven image, whereby the fond subtiltie of the Greekes is confuted. For they thinke they are well discharged if they grave not a God, while in painting they doe more licentiouslly outrage than any other nations. But the Lord forbiddeth an image not onely to be made by the graver, but also to be counterfai- ted by any other workman, because such counterfai- ting is evill, and to the dishonor of his Majestie.

5. I know that it is a saying more than common among the people, that images are lay mens bookes. *Gregorie* so said, but the spirit of God pronounceth farre otherwise, in whose schoole if *Gregorie* had bene taught, he would never so have spoken. For whereas *Hieremie* plainly saith, that the stocke is a doctrine of vanitie: and whereas *Habacuc* teacheth that the molten image is a teacher of lyes: surely hereof is a generall doctrine to be gathered, that it is vaine and lying, whatsoever men learne by images concerning God. If any man take exception, and say that the Prophets reprove them onely which abused images to wicked superstition: I grant that to be true. But I adde further that which is easie for all men to see, that they condemne that thing wholly which the Papists take for an assured principle, that images are in stead of bookes. For they doe in comparison set images against God, as things directly contrarie, and such as never can agree together. This comparison I say is made in those places which I have alleaged. Sith there is but one true God whom the Jewes did worship, it is amisse and falsly done to forge visible shapcs to represent God, and men are miserably deceived, that thereby seeke for knowledge of God. Finally if it were not true that it is a deceit- full and corrupt knowledge of God that is learned by images, the Prophets would not so generally condemne it. At least thus much I win of them, when we shew that it is vane- tie and lying, that men doe attempt to represent God with images, we doe nothing but rehearse word for word that which the Prophets have taught.

6. Let beread what *Lactantius* and *Eusebius* have written of this matter, which stick not to take it for certaine that they were all mortall, of whom images are to be seene. Likewise *Augustine*: which without doubting pronounceth that it is unlaw- full not onely to worship images, but also to set up images to God. And yet sith hee none other thing but the same which many yeeres before was decreed by the *Eliber- tine* Councell, where of this is the xxxvi. Chapter. It is ordained that no pictures be had in the Church, that the thing which is honored and worshipped bee not painted on the walls. But most notably is that which in another place *Augustine* alleageth out of *Varro*, and confirmeth it with his owne assent, that they which first brought in the im- ages of gods, both tooke away the feare of God, and brought in error. If *Varro* alone should say this, peradventure it should be but of small authoritie. Yet ought it of right to make us ashamed, that a heathen man groping in darknesse came to this light, to see that bodily images are therefore unmeete for the majestie of God, because they dimi- nish the feare of God, and increase error in men. The prooffe it selfe witnesseth that this was no lesse truly than wisely spoken. But *Augustine* having borrowed it of *Varro*, bringeth it forth as of his owne minde. And first he admonisheth, that the first errors wherewith men were entangled concerning God, began not of images, but as with new matter adde, increased by them. Secondly he expoundeth that the feare of God is therefore diminished or rather taken away thereby, because his majestie may easily in the foolishnes, and in the fond and absurd forging of images, grow to contempt. Which second thing I would to God we did not by prooffe find to be so true. Whosoever there- fore will cover to be rightly taught, let him elsewhere learne than of images, what is meete to be knowne concerning God.

7. Wherefore if the Papists have any shame, let them no more use this shift to say
that

PSAL. 115. 3.

They who seeke
the knowledge of
God in such bookes
learn nothing
but error and
lulie: c. 7.
H. c. 10. 8.
H. 2. 15.

By Lactantius,
Eusebius, Au-
gustine, the
Elberine
Councell, and
Varro himselfe,
the counte-
ring of God by
imagery conde-
med as a thing
which dimi-
nisheth his feare, and
bringeth his glo-
ry into contempt.
Conci. Elbert.
c. p. 6. & cap. 31.
Lib. 4. Decivi-
del. ca. 9. & 31.

If the images which Papists propose as bookes of holines, were not pictures of uncleannesse as they are, yet are they no fit meanes to instruct the people of God, before whom Christ should rather be painted by teaching, than taught by painting.

Gal. 3. 1.

Sap. 14. 15. Imaginerie is ancient and bringeth from the ancient root of infidelitie, men not beleeveng or not considering God to be present, unlesse they have some visible signe for advertisement of his presence. Gen. 31. 19.

Jof. 24. 2.

that images are lay mens bookes, which by many testimonies of Scripture are so openly confuted. And although I grant them so much, yet should they not much get thereby for defence of their idols. What monsters they thrust in, in the place of God, is well knowne. The pictures and images that they dedicate to Saints, what are they but examples of extreame riot and uncleannesse, whereunto if any would fashion himselfe, he were worthe to be beaten with staves? Surely, the brothel houses can shew harlots more chaitly and soberly attired, than their temples shew images of these whom they would have called Virgins: Even as uncomely array give they to the Martyrs. Let them therefore fashion their idols at least to some honest shew of shamefastnes, that they may somewhat more colourably lie in saying, that they are the bookes of some holinesse. But if it were so, yet then would wee answer, that this is not the right way to teach the faithfull people in holy places, whom God would have there instructed with far other doctrine than with these trifles. God commanded in the Churches a common doctrine to be set forth to all men in preaching of his word, and in his holy mysteries: whereunto they shew themselves to have a minde not very heedfull, that cast their eyes about to behold images. But whom doe the Papists call lay and unlearned men, whose unskillfulnesse may beare to be taught onely by images? Forsooth even those whom the Lord knowledgeth for his disciples, to whom hee vouchsafeth to reveale the heavenly wisdome, whom he willeth to be instructed with the wholsome mysteries of his kingdome. I grant indeed as the matter standeth, that there are at this day many which cannot be without such bookes. But whence I pray you groweth that dulnesse, but that they are defrauded of that doctrine which onely was meete to instruct them with? For it is for no other cause, that they which had the cure of Churches gave over their office of teaching to idols, but because themselves were dumbe. *Paul* testifieth that Christ is in the true preaching of the Gospel painted out, in a manner crucified before our eyes. To what purpose then were it to have commonly set up in Churches so many crosses of wood, stone, silver and gold, if this were well and faithfully beaten into the peoples heads, that Christ died to beare our curse upon the crosse, to cleanse our finnes with the sacrifice of his body, and to wash them away with his blood, and finally to reconcile us to God the Father? Of which one thing they might learne more than of a thousand crosses of wood or stone. For perhaps the covetous doe set their minds and eyes faster vpon the golden and silver crosses, than upon any words of God.

8. As concerning the beginning of idols, that is by common consent thought to be true which is written in the booke of Wisdome, that they were the first authors of them, which gave this honour to the dead superstitiously to worship their memory. And truly I grant that this evill custome was very ancient, and I deny not that it was the first brand wherewith the rage of men being kindled to idolatrie, did more and more burne therein. Yet doe I not grant that this was the first originall of this mischief. For it appeareth by *Moses* that images were used before that this curiosity in dedicating the images of dead men, whereof the prophane writers make often mention, were come in ure. When he telleth that *Rachel* had stolne her fathers idoll, he speaketh it as of a common fault. Whereby wee may gather that the wit of man is, as I may so call it, a continuall worship of idols. After the generall flood, there was as it were a new regeneration of the world, and yet there passed not many yeeres but that men according to their own lust fained them gods. And it is likely that the holy Patriarch yet living, his childrens children were given to idolatry, so that to his bitter griefe he saw the earth defiled with idols, whose corruptions the Lord had but late purged with so horrible judgement. For *Thare* and *Nachor* even before the birth of *Abraham* were worshippers of false gods, as *Iosue* testifieth. Seeing the generation of *Sem* so soone swarved, what shall we judge of the posterity of *Cham*, who were alreadie cursed in their father? The mind of man, as it is full of pride and rash boldnes, presumeth to imagin God according to her own conceit: and as it is possessed with dulnes, yea, overwhelmed with grosse ignorance, so it conceiveth vanitie, and a fond fantasie in steed of God: And in these evils is added a new mischief, that man attempteth to expresse in workmanship such a god, as he inwardly conceiveth. Thus the minde begetteth the idoll, and the hand bringeth it forth. The example of the Israelites prooveth that this was the beginning of idolatrie, that

men

men doe not beleve that God is among them, unless he shew himselfe carnally present. We know not (saie they) what is become of this *Mfir*: make us gods that may goe before us. They knew that there was a God, whose power they had had experience of in so many miracles: but they did not beleve that he was nigh unto them, unless they did see with their eyes a corporall representation of his face to be a witness unto them of the God that governed them. Their minde was therefore to know by the image going before them, that God was the guide of their journey. This thing daily experience teacheth, that the flesh is alway unquiet till it hath gotten some counterfeite deitie like it selfe; wherein it may vainely delight as in an image of God. In a manner in all ages since the creation of the world, men to obey this blinde desire have erected images wherein they imagined God to be present before their carnall eyes.

9 After such invention forged, by and by followeth worshipping. For when men thought that they beheld God in images, they did also worship him in them. At length being both with minds and eyes altogether fastned thereon, they began to waxe more and more brutish, and to wonder at them and haue them in admiration, as if there were some nature of godhead in them. So it appeareth that men brake not out into the worshipping of images, till they were perswaded in some grosse opinion: not to thinke the images to be gods, but to imagine that there did a certaine force of Godhead abide in them. Therefore, whether thou represent to thy selfe either God or a creature in the image, when thou fallest downe to worship, thou art already bewitched with some superstition. For this reason the Lord hath forbidden not onely images to be erected that are made to expresse a likeness of him, but also any titles or stories to be dedicated that should stand to be worshipped. And for the same reason also in the commandement of the law, this other point is added concerning worshipping. For so soone as they have forged a visible forme for God, they also tie the power of God unto it. So bestly foolish are men, that there they fasten God where they counterfeite him, and therefore must they needs worship it. neither is there any difference whether they simply worship the idol, or God in the idol. This is alway idolatrie when honours due to God are given to an idol, under what colour soever it be. And because God will not be worshipped superstitiously, therefore whatsoever is given to idols is taken from him. Let them take heed hereunto that seeke for pretences to defend the abominable idolatrie, wherewith these many ages past, true religion hath bene drowned and overthrowne. But (say they) the images are not taken for Gods. Neither were the Jewes themselves so unadvised to forget that it was God, by whose hands they had been brought out of Egypt: before they made the calf. Yea when *Aaron* said, that those were the gods by whom they were delivered out of the Land of Egypt, they boldly assented, shewing a plaine token of their meaning, that they would still keepe that God that was their deliverer, so that they might see him goe before them in the calf. Neither is it to be beleevd that the heathen were so grosse as to beleevue, that God was no other thing but stocks and stones. For they changed their images at their pleasure, but still they kept the same god in their minde: and there were many images of one God, and yet they did not according to the multitude of images saigne them many gods. Besides that, they did daily consecrate new images, yet did they not thinke that they made new gods. Let the words be read which *Augustine* saith were pretended by the Idolaters of his age. When they were rebuked, the common sort answered, that they did not worship that visible thing, but the deitie that did in it invisibly dwell. And they that were of somewhat better religion, as he calleth it, did say that they did neither worship the image, nor the spirit in it, but by the corporall image they did behold the signe of that thing which they ought to worship: How then? All idolaters, whether they were of the Jewes, or of the Gentiles, were none other wise minded then as I have said: being not contented with a spiritual understanding of God, they thought by the images he should be more sure & neerer imprinted in them. After once that such disordered counterfeiting of God well liked them, they never ended till daily more & more deluded with new deceits, they imagined that God did shew forth his power in images. And neverthelesse, both the Jewes were perswaded that under such images they did worship the one true Lord of heaven and earth: and likewise the Gentiles, their false gods, whom yet they sained to dwell in heaven.

Exod 31. 1.

From making images, the Gentiles did their secret and hidden work, and so they were not content with the image, but they sought to know the thing which they ought to worship.

in Dial. 15.

The same fault
in Papists which
was in idolatrous
Jewes and
Gentiles.
In Plal. 113.

The difference
thre they put
betweene them-
selues and idola-
ters, is but a
shift. They are
not acquitted
from the same
sinne because
they giue it an-
other name.

Images, whe-
ther they be of
storie, or only of
bodies may be
both made and
used, so that they
be not made to
represent God,
nor otherwise
abused when they
are made.

10. Whosoever denie that it hath thus been done in time past, yea within our owne remembrance, they impudently lie. For, why fall they downe before them? And when they pray, why turne they toward them as to the eares of God? For it is true that *Augustine* saith, that no man prayeth or worshippeth when he so beholdeth an image, but he is so affected in minde, that he thinketh himselfe to be heard of it, or that it will doe for him what he desireth. Why is there such difference betweene the images of one God, that passing by one image with litle reuerence or none done to it, they honour another solemnly? Why doe they weary themselves with vowed pilgrimages to visit those images whereof they have like at home? Why doe they at this day in defence of them as it were for their religion and countrey, fight to slaughter and destruction, in such sort, as they would better suffer to have the one onely God, than their idoles to be taken from them? And yet I doe not reckon up the grosse errors of the common people, which are almost infinite, and doe in manner possess the hearts of all men. I doe onely shew what themselves doe confesse when they meane most of all to excuse themselves of idolatrie. We doe not call them (say they) our gods. No more did the Jewes nor the Gentiles call them theirs in time past: and yet the Prophets each where cease not to cast in their teeth their fornication with stocks and stones, for doing no more but such things as are daily done by them, that would be counted Christians, that is to say that they carnally worshipped God in stocks and stones.

11 Although I am not ignorant, nor thinke good to passe it over, as if I knew it not, how they seeke to escape with a more subtile distinction, whereof I shall againe make mention more at large hereafter. For they pretend that the worship which they give to images is *Idolodulia*, which is seruice of images, and not *Idolatria*, which is worship of images. For so they terme it when they teach that they may lawfully without any wrong done to God, give unto images and pictures that worship which they call *Douliu*, or seruice. And so they thinke themselves without blame, if they be but the seruants and not also the worshippers of idoles: as though it were not a little lighter matter to worship then to serue. And yet while they seeke a hole to hide them in the greeke word, they childishly disagree with themselves. For seeing *Laruein* in Greeke signifieth nothing but to worship, their saying commeth but to this effect, as if they would say, that they worship indeed their images, but without any worshipping. And there is no cause why they should say that I seeke to catch them in words: but they themselves, while they seeke to cast a mist before the eyes of the simple, doe bewray their owne ignorance. And yet though they be never so eloquent, they shall not attaine by their eloquence to prooue unto us, that one selfesame thing, is two sundry things. Let them (say I) shew me a difference in the thing it selfe whereby they may be thought to differ from the old idolaters. For as an adulterer or a murderer cannot escape guiltinesse of his fault, by giving his sinne a new devised name: so it is a very absurditie to thinke that these men be quit by new device of a name, if in the matter it selfe they nothing differ from those idolaters whom they themselves are compelled to condemne. But so far are they from proving that their case differeth from the case of those idolaters, that rather the fountaine of all this whole mischief is an unorderedly counterfeiting, wherein they have strived with them, while both with their owne wit they devise, and with their owne hands they frame them signifying forinces to expresse them a fashion of God.

12 And yet am I not so superstitious that I thinke no images may be suffered at all. But forasmuch as caruing and painting are the gifts of God, I require that they both be purely and lawfully used. Lest these things which God hath given us for his glory and for our owne benefit, be not only defiled by disordered abuse, but also turned to our owne destruction. We thinke it unlawfull to have God fashioned out in visible forme, because himselfe hath forbidden it, and because it cannot be done without some defacement of his glory. And lest they thinke that it is onely we that are in this opinion, they that have beentravelled in their workes, shall finde that all sound writers did alway reprove the same thing. If then it be not lawfull to make any bodily image of God, much lesse shall it be lawfull to worship it for God, or God in it. It remaineth therefore lawfull, that onely those things be painted and graven whereof our eyes are capeable: but that the majesty of God which is farre above the sense of our eye, be not abused

abused with uncomely devised shapes. Of this sort are partly histories and things done, partly images and fashions of bodies, without exprelling of any things done by them. The first of these have some use in teaching or admonishing a man: but what profit the second can bring save onely delectation, I see not: and yet it is evident, that even such were almost all the images that heretofore have stood up in Churches. Whereby wee may judge that they were there set up not by discreet judgement or choice, but by foolish and unadvised desire. I speake not how much amisse and uncomely they were for the most part fashioned, nor how licentious Painters and Carvers have in this point shewed their wantonnesse, which thing I have already touched. Onely I speake to this end, that though there were no fault in them, yet doe they nothing availe to teach.

13. But leaving also that difference, let us by the way consider, whether it be expedient in Christian Temples to have any images at all, that doe expresse either things done, or the bodies of men. First, if the authority of the ancient Church doe any thing move us, let us remember that for about five hundred yeares together, while religion yet better flourished, and sincere doctrine was in force, the Christian Churches were universally without images. So they were then first brought in for the garnishment of Churches, when the sincerity of ministracion was not a little altered. I will not now dispute, what reason they had with them that were the first Authors thereof. But if a man compare age with age, he shall see that they were much swarved from that uprightnesse of them that were without images. What? doe we thinke that those holy Fathers would have suffered the Church to bee so long without the thing which they judged profitable and good for them? But rather because they saw either little or no profit in it, and much danger to lurke underneath it, they did rather of purpose and advisedly reject it, than by ignorance and negligence omit it. Which thing *Augustine* doth also in expresse words testify: When they be set in such places (saith he) honourably on high, to be seene of them that pray and doe sacrifice, although they want both sense and life, yet with the very likenesse they have of lively members and senses, they so move the weake minds, that they seeme to live and breathe, &c. And in another place: For that shape of members doth worke, and in manner enforce thus much, that the minde living within a body doth thinke that body to have sense, which he seeth like unto his owne. And a little after: Images doe more availe to bow downe an unhappy soule, by this that they have mouth, eyes, eares, and feet, than to amend it by this, that they neither speake, nor see, nor heare, nor goe. This truly seemeth to be the cause why *John* willed us to beware not onely of worshipping of Images, but also of Images themselves. And we have found it too much in experience, that through the horrible madnesse which hath heretofore possessed the world, to the destruction in a manner of all godlines, so soon as Images be set up in Churches, there is as it were a signe set up of idolatry, because the folly of men cannot restraîne it selfe, but it must forthwith run on to superstitious worshippings. But if there were not so much danger hanging thereby; yet when I consider for what use temples are ordained, me thinks it is very ill becoming the holinesse thereof, to receive any other images than these lively and natural images, which the Lord by his word hath consecrate: I meane Baptisme, and the Lords Supper, and other ceremonies wherewith our eyes ought both more earnestly to bee occupied, and more lively to be moved, than that they should need any other images framed by the wit of men. Loe, this is the incomparable commodity of images, which can by no value be recompenced, if we believe the Papists.

14. I thinke I had spoken enough of this thing already, but that the *Nicene* Synode doth as it were lay hand on me to enforce me to speake more. I meane not that most famous Synode which *Constantine* the Great assembled, but that which was holden eight hundred yeares agoe, by the commandement and authority of *Irene* the Emperesse: For that Synode decreed, that Images should not onely be had in Churches, but also worshipped. For whatsoever I should say, the authority of the Synode would make a great prejudice on the other side; although, to say truth, that doth not so much move mee, as make it appeare to the Readers how farre their rage extended, that were more desirous of images than became Christians. But first let us dispatch this: They that at this day maintaine the use of images, alleage the decree of that *Nicene* Synode for their defence.

Images dangerous and unfit to be in Churches.

Ep. 149.

In Psal. 113.

1 Joh. 5. 21.

The frivolous arguments of Papists, whereby it was disputed in the Nicene Synode, that images were to be had in Churches.

But there is extant a booke of confutation bearing the name of *Charles* the Great, which by the phrase wee may gather to have bene written at the same time. Therein are recited the sentences of the Bishops that were present at that Councell, and the arguments wherewith they contended. *Iohn* the Legate of the East parts said: God created man after his owne image: and thereupon gathered that wee ought to have images. The same man thought that images were commended unto us in this sentence: Shew me thy face because it is beautifull. Another to prove that images ought to be set upon altars, cited this testimony: No man lighteth a candle and putteth it under a bushell. Another, to shew that the beholding of them is profitable for us, brought forth a verse out of the Psalme: The light of thy countenance is sealed upon us. Another tooke this similitude: As the Patriarchs used the Sacrifices of the Gentiles, so must Christian men have the images of Saints in stead of the images of the Gentiles. To the same purpose have they writhed this saying: Lord, I have loved the beauty of thy house. But specially witty is the exposition of this place: As we have heard so have we seene, that God is not knowne by onely hearing of his word, but also by looking upon images. Like is the sharp device of Bishop *Theodore*: Marvellous (saith he) is God in his Saints. And in another place: In the Saints that are in the earth: therefore this ought to be referred to images. Finally, so filthy are their unfavoury follies that it grieveth me to rehearse them.

15. When they talke of the worshipping: then are brought forth the worshipping of *Pharao*, and of the rod of *Ioseph*, and of the pillar that *Iacob* set up. Albeit in this last example, they doe not onely deprave the meaning of the Scripture, but also bring in that which is no where to be read. Then these places seeme to them marvellous strong and meet proofes. Worship his foot-stoole. Againe, worship on his holy hill. Againe, all the rich men of the people shall worship thy countenance. If a man would in scorn put the personage of a riding foole upon the patrones of Images, could he gather together greater and grosser follies? But to put all out of doubt, *Theodosius* Bishop of *Mira*, doth so earnestly confirme by the dreames of his Archdeacon, that images ought to be worshipped, as if he had an oracle from heaven to shew for it. Now let the favourers of images, goe and presse us with the decree of that Synode. As though those reverend fathers doe not altogether discredit themselves, in either so childishly handling, or so ungodly and foully tearing the Scriptures.

16. Now come I to those monstrous impieties, which it is marvell that ever they durst vomit, and twice marvellous that they were not cried out against with high detestation of all men. And it is good that this outrageously wicked madnesse be bewrayed, that at least the false colour of antiquity may be taken away, which the Papiits pretend for the worshipping of images. *Theodosius* the Bishop of *Amorus* pronounceth a curse against all them that will not have images worshipped. Another imputeth all the calamities of *Greece* and the East part to this, that images were not worshipped. What punishment then were the Prophets, the Apostles and Martyrs worthy to suffer, in whose time there were no images? They adde further. If the Emperours image be met with perfume and censuring: much more is this honour due to the images of Saints. *Constantius* Bishop of *Constance* in *Cyprus*, professeth that hee reverently embraceth images, and affirmeth that hee will give to them the same honourable manner of worship that is due to the Trinity that giveth life. And whosoever refuseth so to doe, hee curseth him and sendeth him away with the *Manichees* and *Marcionites*. And, that yee should not thinke that this was the private sentence of one man, they did all assent unto it. Yea, *Iohn* the Legate of the East parts being further carried with heat, said, it were better to bring all brothell houses into the Citie, than to deny the worshipping of images. At length by consent of them all it was decreed, that worse than all hererikes are the Samaritans, and worse than the Samaritans are the enemies of images. And because the play should not be without his solemne farewell, this clause was added, let them be glad and rejoice, that having the image of Christ doe offer sacrifice unto it. Where is now the distinction of *Latria* and *Dulia*, wherewith they are wont to seeke to blinde the eyes both of God and men? For the Councell without any exception doth give even as much unto images, as unto the living God himselfe.

Their arguments brought for prooffe that they might be worshipped.

Honour, and the same honour given by that Synod unto images which is due unto God himselfe.

THE TWELFTH CHAPTER.

*That God is severally discerned from idols, that he may be onely
and wholly worshipped.*

WE said in the beginning that the knowledge of God standeth not in bare speculation, but draweth with it the worshipping of him, and by the way we touched how he is rightly worshipped, which point shall bee in other places more largely set forth. Now I doe but shortly repeat, that so oft as the Scripture affirmeth that there is but one God, it striveth not for the bare name of God, but withall commandeth this, that whatsoever belongeth to the God-head, be not given to any other. Whereby also appeareth what pure religion doth differ from superstition. *Enschela*, in Greeke signifieth as much as true worship, because alway even the blinde themselves groping in darknesse have found that this rule ought to bee holden, that God be not unorderly worshipped. The name of religion although *Cicero* truly and well deriveth from *religere*, to record, or gather up together: yet is the reason that he assigneth enforced and farre set, that good worshippers do often record, and diligently weigh what was the truth. I rather thinke that that name is set as a contrary to wandering liberty, because the greater part of the world unadvisedly taketh hold of that which they first meet withall, and fliech about hither and thither: but true godlinesse, to the end it may stand in stedfast state, *religit*, that is to say, doth gather up it selfe together within her bounds. Like as I thinke superstition to have her name hereof, that not being contented with the manner and order prescribed, she heapeth up together a superfluous number of vaine things. But to leave the words, it hath alway beene agreed by the consent of all ages, that religion is with false errors corrupted & perverted. Whereupon we gather that it is a very loud colour which the superstitious doe pretend, when with indiscreet zeale they give themselves leave to doe all things. And although this confession found in the mouths of all men: yet herein a shamefull ignorance bewrayeth it selfe, that neither they cleave to the one God, nor have any regard of order in the worshipping of him, as we have already shewed. But God, to claime his owne right unto himselfe, crieth out that he is jealous, and that he will be a severe revenger if he be mingled with any fained god. And then he setteth forth the lawfull manner of worshipping, to hold mankind in obedience. He containeth both these points in his law, when first hee bindeth the faithfull unto himselfe that he onely may bee their law-maker: and then he prescribed a rule whereby to be worshipped after his owne minde. Of the law, because the uses and ends thereof are many, I will intreat in place fit for it. Now I onely touch this point, that thereby men are bridled, that they run not out of the way to wrong worshippings. Now, as I first said, we must hold in minde, that if all that ever properly belongeth to God-head doe not rest in God alone, he is spoiled of his honour, and his worship broken. And there must we somewhat heedfully marke with what subtilties superstition deceiveth. For it doth not so revolt unto strange gods, that it seemeth to forsake the highest God, or to bring him downe into the number of other gods: but while it the granteth unto him the highest place, the setteth round about him a number of lesser gods: among whom thee divideth his offices. And so (albeit cloyedly and craftily) the glory of the God-head is cut in parts, that it remaineth not whole in him. So in the old time, as well they of the Jewes as of the Gentiles did set beneath the father and judge of gods a great rout of gods, which should every one according to his degree in common have with the highest God the government of the heaven and earth. So the Saints that in a few ages past departed this life, are advanced to the fellowship of God, to be worshipped, called upon, and honoured instead of him. And yet with such abomination wee thinke that the majesty of God is not so much as divided, when indeed it is a great part suppressed and extinguished, saying that wee retaine still a poore opinion of his supreme power: and in the meane time deceived with entangled subtilties, we are suddenly carried to divers gods.

2. For this purpose also was invented the distinction of *Latria* and *Dulia*, as they terme them, that is worship and service, whereby they might freely seeme to give away the honours of God to Angels and dead men. For it is evident, that the worship which

True religion
cleaveth to one
set frame of wor-
shipping one God,
and him alone.
Superstition
though it make
that one God
the chiefest, doth
nevertheless di-
vide his honour
among many.
2. De nat. Deo-
rum.

The distinction
which Popes
make betwene
the honor they
doe unto God &
unto Saints, is
just and sound.

Gal. 4. 8.
Though civill
honour may be
done unto men,
yet a religious
notion is no ship
but service also,
yea, and all duti-
full behaviours
of godlinesse are
due unto God a-
lone, that they
cannot without
impiee be made
common unto
any other.
Mat. 4. 10.
Rev. 10. 10.
Act. 10. 25.

Zac. 14. 9.

the Papists give unto Saints, differeth nothing indeed from the worship of God. For all alike without diversity they worship both God and them: saving that when they be charged with it, they wind away with this exception, that they keepe still for God the honour that is due unto him inviolate, because they leave unto him the worship that they call *Latria*. But sith the question standeth upon the matter, and not the word, who would permit them so carelessly to mock in a matter of all matters most weighty? But to let that also passe, yet win they nothing by this distinction, but to prove, that they give worship to one God, and service to another. For *Latria* in Greeke signifieth as much as in Latine *Cultus*, and in English worship, *Dulia* properly signifieth service. And yet sometime in Scripture this difference is confounded together without diversitie. But grant it be a perpetuall difference, then must wee search what both the words may meane. *Dulia* is service, *Latria* is worship. Now no man doubteth that to serve, is more than to worship. For many times a man could hardly beare, to serve him whom he would not sticke to worship. So is it an unequal dealing to give to the Saints that which is the greater, and to leave to God that which is the lesser. But many of the ancient authors have used this distinction. What maketh that matter, if all men doe perceive it to be not only just, but altogether very sound?

3. Now leaving nice subtilties, let us weigh the matter it self. When *Paul* putteth the *Galatians* in remembrance what they were before that they were lightened in the knowledge of God, he saith that they gave *Duliam* service to those that of nature were no gods. Although he name *Latriam* or worship, is therefore their superstition excusable? He doth nevertheless condemne their perverse superstition, which hee termeth by the name of *Dulia*, service, than if hee had expressed the name of *Latria*, worship. And when Christ repulseth the assault of Sathan with his buckler, that it is written, thou shalt worship the Lord thy God, the name of *Latria* was not brought in question: Satan required but an adoration. Likewise when the Angell reprooved *Iohn*, because he fell downe on his knees before him, we ought not to thinke that *Iohn* was so mad that he would give unto the Angell the honor that was due only to God. But because it was not possible, but that all worship that is joynd with religion favoureth somewhat as pertaining to God, therefore he could not adore the Angell, but that he must take away somewhat from the glorie of God. We read indeed often, that men have beene honoured; but that was a civill honor, as I may so call it. But religion hath another rule, which so soone as it is joynd with worship, bringeth with it a prophane abuse of the honour of God. The same may we see in *Cornelius*. He had not so slenderly profited in godlinesse, but that he had learned to give the soveraigne worship to God alone. Therefore, when he fell downe before *Peter*, he did it not of this meaning, to worship him in the steede of God. And yet did *Peter* earnestly forbid him to doe that which hee did. And why so? but because men doe never so narrowly put difference betwene the worship of God and of his creatures; but that without diversitie they give away that unto the creature, which belongeth unto God. Wherefore if we have one God, wee must remember that nothing be it never so litle must be taken away from his glorie, but that he keepe still that which is properly his. Therefore *Zachary* when he preacheth of the repairing of the Church, in plaine words expresseth: That there shall not onely be one God, but also that there shall be one name of that God, to the end that he have nothing in common with idols. What manner of worship God requireth, we shall see in another place when it falleth in order. For it pleased him in his law to prescribe unto men what is lawfull and right, and so to bind them to a certain rule, that every man should not give himselfe leave to devise what forme of worship he list. But because it is not expedient to loade the readers with heaping many matters together, I will not touch that point yet. Onely let it suffice for this time to keep in minde, that every carrying away of the dutifull behaviours of godlinesse to any other then to God alone, is not without robbrie of God. And first superstition devised to give divine honours to the Sunne, or other Starres or idols: then followed ambitious pride, which garnishing mortall men with ipiles taken from God, presumed to prophane all that ever was holy. And although this principle remained among them, to honour the soveraigne deitie, yet grew it in use indifferently to offer sacrifices to spirits, lesser gods, or dead men of honour. So slipperie is the

way to slide into this fault, to make common to a number that which God severly challengeth to himselfe alone.

THE THIRTEENTH CHAPTER.

That there is taught in the Scriptures one essence of God from the very creation, which essence consisteth in it three persons.

THAT which is taught in the Scriptures concerning the incomprehensible and spirittuall essence of God, ought to suffice not onely to overthrow the foolish errors of the common people, but also to confute the fine subtilties of prophane Philosophy. One of the old writers seemed to have said very well, That God is all that we doe see, and all that we doe not see. But by this meane hee hath imagined the God-head to be powred into all the parts of the world. Although God, to the intent to keepe men in sober minde, speaketh but sparsely of his owne essence, yet by those two names of addition that I have rehearsed, he doth both take away all grosse imaginations, and also represseth the presumptuous boldnesse of mans kind. For surely his immeasurable greatnesse ought to make us afraid, that wee attempt not to measure him with our sense: and his spirittuall nature forbiddeth us to imagine any thing earthly or fleshly of him. For the same cause he often assigneth his dwelling place to be in heaven. For though, as he is incomprehensible, he filleth the earth also: yet because he seeth our mindes by reason of their dunnesse to lie still in the earth, for good cause he lifteth us up above the world, to shake off our sloth and sluggishnesse. And here talke to ground the error of the Manichees, which in appointing two originall beginnings, have made the devill in a manner equall with God. Surely, this was as much as to breake the unity of God and restrain his unmeasurable esse. For where they have presumed to abuse certain testimonies: that sheweth a foule ignorance, as their error it selfe sheweth a detestable madnesse. And the Anthropomorphites are also easily confuted, which have imagined God to consist of a body, because oftentimes the Scripture ascribeth unto him a mouth, eares, eyes, hands, and feet. For what man, yea, though he be slenderly witted, doth not understand that God doth so with us speake as it were childishly, as nurses doe with their babes? Therefore such manner of speeches doe not so plainly expresse what God is, as they doe apply the understanding of him to our slender capacity. Which to doe, it behoved of necessity that he defended a great way beneath his owne height.

2. But hee also setteth out himselfe by another speciall marke, whereby hee may be more necerly knowne. For he doth declareth himselfe to be but one, that hee yet giveth himselfe distinctly to be considered in three persons: which except wee learne, a bare and empty name of God without any true God flesh in our braine. And that no man should thinke that he is a threefold God, or that the one essence of God is divided in three persons, we must seeke here a short and easie definition to deliver us from all error. But because many doe make much adoe about this word Person, as a thing invented by man: how justly they doe so, it is best first to see. The Apostle naming the Sonne the engraved forme of the Hypostasis of his Father, he undoubtedly meaneth, that the Father hath some being wherein he differeth from the Sonne. For to take it for essence (as some Expositors have done, as if Christ like a peece of wax printed with a seale did represent the substance of the Father) were not onely hard, but also absurdity. For sith the essence of God is single or one and undivisible, he that in himselfe containeth it all, and not by peece-meale, or by derivation, but in whole perfection, should very unproperly, yea, toadly be called the engraven forme of him. But because the Father although hee be in his owne property distinct, hath expressed himselfe wholly in his Sonne, it is for good cause said, that he hath given his Hypostasis, to be seene in him. Wherewith aptly agreeth that which by and by followeth, that he is the brightnesse of his glory. Surely by the Apostles words we gather, that there is a certaine proper Hypostasis in the Father, that shineth in the Sonne: whereby also againe is easily perceived the Hypostasis of the Sonne that distinguisheth him from the father. Like order is in the Holy Ghost, For wee shall by and by prove him to be God, and yet hee must needs be other than the Father. Yet this distinction is not of the essence, which it is

The Scripture teacheth God to be an essence unmeasurable and spirittuall, doth not onely stay men from measuring God by sense and from imagining any es to be of his kind, but also by the one doubt convince the Manichees, by the other the Anthropomorphites of madnesse.

The Scriptures teacheth that the essence of God is one, and that there are three persons, distinct, but not divided.

Heb 13.

unlawfull

unlawfull to make manifold. Therefore if the Apostles testimony bee credited, it followeth that there be in God three Hypostases. This terme seeing the Latines have expressed with the name of Person, it were too much pride and waywardnesse to brawle about so cleare a matter. But if we list word for word to translate, we may call it subsistence. Many in the same sense have called it substance. And the name Person hath not bene in use among the Latines onely, but also the Grecians, perhaps to declare a consent, have taught that there are three *Prosopa*, that is to say, Persons in God. But they, whether they be Greeks or Latines that differ one from another in the word, doe very well agree in the summe of the matter.

3. Now howsoever the heretikes barke at the name of Person, or some overmuch precise men doe carpe that they like not the word fained by device of men: sith they cannot get of us to say, that there be three, whereof every one is wholly God, nor yet that there be many Gods: what unreasonableness is this, to mislike words, which expresse none other thing but that which is testified and approved by the Scriptures? It were better (say they) to restraine not onely our meanings but also our words within the bounds of Scripture, than to device strange names that may bee the beginning of disagreement and brawling: so doe we tire our selves with strife about words; so the truth is lost in contending: so charity is broken by odiously brawling together. If they call that a strange word, which cannot be shewed in Scripture, as it is written in number of syllables: then they binde us to a hardlaw, whereby is condemned all exposition that is not peeced together, with bare laying together of texts of Scripture. But if they meane that to be strange, which being curiously devised, is superstitiously defended, which maketh more for contention than edification, which is either unaptly, or to no profit used, which withdraweth from the simplicity of the word of God, then withall my heart I embrace their sober minde. For I judge that we ought with no lesse devout reverence to talke of God than to thinke of him, for as much as whatsoever we doe of our selves thinke of him, is foolish, and whatsoever we speake is unfavoury. But there is a certaine measure to be kept. We ought to learne out of the Scriptures a rule both to thinke and speake, whereby to examine all the thoughts of our minde, and words of our mouth. But what withstanderth us, but that such as in Scripture are to our capacity doubtfull and entangled, wee may in plainer words expresse them, being yet such words as doe reverently and faithfully serve the truth of the Scripture, and be used sparsely, modestly, and not without occasion? Of which sort there are examples enough. And whereas it shall by prooffe appeare that the Church of great necessity was enforced to use the names of Trinity, and Persons, if any should then finde fault with the newnesse of words, shall he not be justly thought to be grieved at the light of the truth, as he hath blamed onely this, that the truth is made so plaine and cleare to discern?

4. Such newnesse of words, if it be so to be called, commeth then chiefly in use, when the truth is to be defended against wranglers that doe mocke it out with cavillations. Which thing we have at this day too much in experience, who have great businesse in vanquishing the enemies of true and sound doctrine. With such folding and crooked winding these slippery snakes doe slide away, unlesse they bee strongly griped and holden hard when they bee taken. So the old Fathers being troubled with contending against false doctrines, were compelled to shew their meaning in exquisite plainnesse, lest they should leave any crooked by-ways to the wicked, to whom the doubtfull constructions of words were hiding holes of errors. *Arius* confessed Christ to be God, and the Sonne of God, because hee could not gaine-say the evident words of God, and as if hee had bene so sufficiently discharged, did faine a certaine confesse with the rest. But in the meane while hee ceased not to scatter abroad that Christ was create, and had a beginning as other creatures. But to the end they might draw forth his winding subtiltie out of his den, the ancient Fathers went further, pronouncing Christ to be the eternall Sonne of the Father, and consubstantiall with the Father. Hereat wickednesse began to boile, when the *Ariians* began to hate and detest the name *Omnoyson*, consubstantiall. But if in the beginning they had sincerely and with plaine meaning confessed Christ to be God, they would not now have denied him

With the names of Trinity and Person no man should be offended.

The crooked subtilties of heretikes hath caused sound beleevers to devise new words for plainer opening of that under which their payson lurked, as, consubstantiall, against the *Arians*: Pe sonall Trinity, against the *Sabellians*.

him to bee confubstantiall with the Father. Who dare now blame these good men as brawlers and contentious, because for one little works sake, they were so hot in disputation, and troubled the quiet of the Church? But that little word shewed the difference betwene the true believing Christians, and the *Arians* that were robbers of God. Afterward rose up *Sabellius*, which accounted in a manner for nothing the names of the Father, the Sonne, and Holy Ghost, saying in disputation that they were not made to the any manner of distinction, but onely were severall additions of God, of which sort there are many. If he came to disputation, hee confessed, that hee beleevved the Father God, the Sonne God, the Holy Ghost God. But afterward he would readily slip away with saying, that he had in no otherwise spoken, than as if he had named God, a trrong God, just God, and wise God: and so hee sung another song, that the Father is the Sonne, and the Holy Ghost is the Father, without any order, without any distinction. The good Doctors which then had care of godlinesse, to subdue his wickednesse, cryed out on the other side, that there ought to be acknowledged in one God three properties: and to the end to fence themselves against the crooked writhen subtilties with plaine and simple truth, they affirmed, that there did truly subsist in one God, or (which came all to one effect) that there did subsist in the unity of God a Trinity of Person.

5. If then the names have not bene without cause invented, we ought to take heed, that in rejecting them we be not justly blamed of proud presumptuousnesse. I would to God they were buried indeed, so that this faith were agreed of all men, that the Father, and the Sonne, and the Holy Ghost, be one God: and yet that the Father is not the Sonne, nor the Holy Ghost the Sonne, but distinct by certaine properties. Yet am I not so precise, that I can finde in my heart to strive for bare words. For Inote, that the old Fathers, which otherwise speake very religiously of such matters, did not every where agree one with another, nor every one with himselfe. For what formes of speech used by the Councils doth *Hilary* excuse? To how great libertie doth *Augustine* sometimes breake forth? How unlike are the Greeks to the Latines? But of this variance one example shall suffice for this time. When the Latines meant to expresse the word *Omoussion*, they called it Confubstantiall, declaring the substance of the Father and the Sonne to be one, so using the word substance for essence. Whereupon *Hierome* to *Damasius* saith, it is sacriledge to say, that there are three substances in God: and yet above an hundred times you shall finde in *Hilary*, that there are three substances in God. In the word Hypostasis, how is *Hierome* accumbred? For hee suspecteth that there lurketh poyson in naming three Hypostases in God. And if a man doe use this word in a godly sense, yet he plainly saith, that it is an improper speech, if hee spake unfaithfully, and did not rather wittingly and willingly seeke to charge the Bishops of the Eastlands, whom he sought to charge with an unjust slander. Sure this one thing he speaketh not very truly, that in all prophane schooles, *Onsia*, essence is nothing else but Hypostasis, which is proved false by the common and accustomed use. *Augustine* is more modest and gentle, which although he say, that the word Hypostasis in that sense is strange to Latine eares, yet so farre is it off, that he taketh from the Greeks their unwill manner of speaking, that hee also gently beareth with the Latines that had followed the Greeke phrase. And that which *Socrates* writeth in the sixth booke of the Tripartite history, tendeth to this end, as though hee meant that he had by unskilfull men bene wrongfully applied unto this matter. Yea, and the same *Hilary* himselfe layeth it for a great fault to the heretikes charge, that by their waywardnesse he is compelled to put those things in perill of the speech of men, which ought to have bene kept in religiousnesse of mind, plainly confessing that this is to doe things unlawfull, to speake that ought not to be spoken, to attempt things not licenced. A little after, he excuseth himselfe with many words, for that he was so bold to utter new names. For after hee had used the naturall names, Father, Sonne, and Holy Ghost, he addeth, that whatsoever is sought further, is beyond the compassse of speech, beyond the reach of sense, and beyond the capacity of understanding. And in another place hee saith, that happy are the Bishops of Gallia, which neither had, nor received, nor knew any other confession, but that old and simple one, which from the time of the Apostles was received in all Churches. And much like is the excuse of *Augustine*, that this word was wrong

The words which
have beene
thus are devised
for opening of the
truth, altho the
things they speak
be agreed upon,
are neither over
liberly to be arg-
ued, nor too y-
wardly to be
refused.

De Trin lib. 5.
cap 8. 9.

De Trin. lib. 1.

out of necessity by reason of the imperfection of mens language in so great a matter: not to expresse that which is, but that it should not be unspoken how the Father, the Sonne, and the Holy Ghost are three. This modestie of the holy men ought to warne us, that wee doe not forthwith so severely, like Censors, note them with infamie that refuse to subscribe and sweare to such words as we propound them: so that they doe it not of pride, of frowardnesse, or of malicious craft. But let them againe consider, by how great necessity we are driven to speake so, that by little and little they may be enured with that profitable manner of speech. Let them also learne to beware, lest such we must meet on the one side with the *Arians*, on the other side with *Sabellians*, while they be offended that we cut off occasion from them both to cavill, they bring themselves in suspition, that they be the disciples either of *Arius* or *Sabellius*. *Arius* saith, that Christ is God, but he muttereth that he was created, and had a beginning. He saith, Christ is one with the Father, but secretly he whispereth in the eares of his disciples, that he was made one as the other faithfull bee, although by singular prerogative. Say once that Christ is Consubstantiall with his Father, then plucke you off his visor from the dissembler, and yet you adde nothing to the Scripture. *Sabellius* saith, that the severall names, Father, Sonne, and Holy Ghost, signifie nothing in God severally distinct: say that they are three; and he will crie out that you named three Gods. Say that there is in one essence a Trinity of Persons, then shall you in one word both say what the Scripture speaketh, and stop their vaine babbling. Now if any be holden with so curious superstition, that they cannot abide these names: yet is there no man, though he would never so faine, that can deny but that when we heare of one, we must understand an unity of substance: when we heare of three in one essence, that it is meant of the persons of the Trinity. Which thing being without fraud confessed, we stay no longer upon words. But I have long agoe found, and that often, that whosoever doe obitinately quarrell about words, doe keepe within them a secret poyson: so that it is better willingly to provoke them, than for their pleasure to speake darkly.

6. But leaving disputation of words, I will now beginne to speake of the matter it selfe: I call therefore a Person, a subsistence in the essence of God, which having relation to the other is distinguished from them with uncommunicable propertie. By the name of the subsistence we meane another thing than the essence: For if the word had simply beene God, and in the meane time had nothing severally proper to it selfe, *Iohn* had said amisse, that it was with God. Where he forthwith addeth, that God himselfe was the same Word, he calleth us backe againe to the one single essence. But because it could not be with God, but that it must rest in the Father: hereof ariseth that subsistence, which though it be joyned to the essence with an unseparable knot, yet hath it a speciall marke, whereby it doth differ from it. So of the three subsistences, I say, that each having relation to other, is in property distinguished. Relation is here expressly mentioned; for when there is simple and indefinite mention made of God, this name belongeth no lesse to the Sonne and the Holy Ghost, than to the Father. But when the Father is compared with the Sonne, the severall propertie of either doth discern him from the other. Thirdly, whatsoever is proper unto every one of them is uncommunicable; for that which is given to the Father for a marke of difference, cannot agree with, nor be given to the Sonne. And I mislike not the definition of *Tertullian*, so that it be rightly taken, That there is in God a certaine disposition or distribution, which yet changeth nothing of the unity of the essence.

7. But before that I goe any further, it is good that I prove the God-head of the Sonne and of the Holy Ghost; then after wee shall see how they differ one from another. Surely when the Word of God is spoken of in the Scripture, it were a very great absurdity to imagine it onely a fading and vanishing voice, which sent into the aire, commeth out of God himselfe, of which sort were the oracles given to the fathers, and all the prophecies: when rather the Word is meant to be the perpetuall wisdom abiding with the Father, from whence all the oracles and prophecies proceeded. For as *Peter* testifieth, no lesse did the old Prophets speake with the spirit of Christ, than did the Apostles, and all they that after them did distribute the heavenly doctrine. But because Christ was not yet openly shewed, wee must understaud that the Word was

before

The essence of God is one simple and single thing, wherein there are three subsistences, each differing from the other, having some incommunicable propertie.
John 1.1.

Lib. contra Praxeam.

The word whereof in Scripture it is said that the spirit was of it, the world made and sustained by it, that it was begotten of God before the worlds, that it worked with

before all worlds begotten of the Father. And if the Spirit was of the Word, whose instruments were the Prophets, we doe undoubtedly gather that he was true God. And this doth *Moses* teach plainly enough in the creation of the world, when he setteth the word as the meane. For why doth he exprestly tell, that God in creating of all his works said, Be this done: or that done: but that the vnsearchable glory of God may shiningly appear in his images? The subtle-nosed and babling men doe easily mocke out this, say saying that the name Word, is there taken for his bidding or commandement. But better expositors are the Apostles, which teach that the worlds were made by the same, and that he susteineth them all with his mightie Word. For here we see that the word is taken for the bidding or commandement of the Sonne, which is himselfe the eternall and essentiall Word to the Father. And to the wise and sober it is not darke that *Salomon* saith, where he bringeth in wisdome begotten of God before all world, and bearing rule in the creation of things, and in all the works of God. For to say that it was a certaine commandement of God, seruing but for a time, were very toolish and vaine: whereas indeed it was Gods pleasure at that time to shew forth his steadfast and eternall purpose, yea and some thing more secret. To which intent also maketh that saying of Christ: My Father and I doe worke even to this day. For in saying: That from the beginning of the world, he was continually working with his Father, he doth more openly declare, that which *Moses* had more shortly touched. Wee gather then that the meaning of Gods speaking was this, that the Word had his office in the doing of things, and so they both had a common working together. But most plainly of all doth *John* speake, when he sheweth that the same Word, which from the beginning was God with God, was together with God the Father, the cause of all things. For he both giueth to the Word a perfect and abiding essence, and also assigneth unto it some thing peculiar to itselfe, and plainly sheweth how God in speaking was the creatour of the world. Therefore as all revelations proceeding from God doe well bear the name of the word of God, so ought we yet to set in the highest place that substantiall Word, the wellspring of all Oracles, which being subject to no alteration, abideth alwayes one and the selfe same with God, and is God himselfe.

8 Heere many dogs doe barke against vs, which when they dare not openly take from him his Godhead, doe secretly steale from him his eternitie. For they say, that the Word then began first to be, when GOD in the creation of the world opened his holy mouth. But very undiscerely doe they to imagine a certaine innovation of the substance of God. For as those names of God that have relation to his outward worke, began to be given vnto him after the beginning of his worke, as for example, this that he is called the creator of heaven and earth: so doth godlinesse know or admit no name, that should signifie any new thing in himselfe to have chanced vnto God. For if any should come to him from else where than in himselfe, then this saying of *Iames* should faile, that every good giving, and every perfect gift is from above, and cometh downe from the Father of lights, with whom is no variableness, neither shadowing by turning. Therefore nothing is lesse to be suffered, then to faigne a beginning of that Word which both alwayes was God, and afterward was Creator of the World. But full subtilly forsooth they reason, that *Moses* in saying that God then first spake, doth secretly shew, that there was no word in him before. Which is a most trifling argument. For it followeth not, because a thing at some one certaine time beginneth to bee shewed openly, that therefore it had never any being before. But I conclude farre otherwise and say: seeing that in the same moment that God said, Let light bee made, the power of the Word appeared and shewed it selfe: the same Word was long before: but if a man aske how long before, he shall finde no beginning. For hee appointed no certaine space of time when himselfe said: Father glorifie me with the glory which I had with thee before the World was. And this thing *John* also left not untouched, because he first sheweth that in the beginning the Word was with God, before that he commeth to the creation of the world. We say therefore againe, that the Word which was conceived of God before any beginning of time, was continually remaining with him. Whereby both his eternitie, true essence, and Godhead is proved.

9. Although I doe not yet touch the person of the Mediator, but doe defer it to that

the father, that it is the cause of all things, and standing vnto, but that essentiall word which is the Sonne of God, the true and very God himselfe.

1 Pet. 1.11.
Heb. 1.1.
Eccl. 34. 13.

John 5. 17.

John 1. 3.

The word in the beginning of things began to shew it selfe, but was before any thing began, and was it selfe without beginning.

Gen. 1. 3.

John 17. 5.

that

The places of
Scripture which
proue Christ to
be God, and the
Isties which the
Iewes haue to
avoid them.
Psal. 45. 6.

Exod. 7. 1.

Efay 5. 6.

Ierc. 23. 6.

Efay 42. 8.

Eze. 48. 35.
Exod. 17. 15.
Ierc. 33. 16.

The word com-
mune ariagit
Iefse with men,
tooke the office
and name of an
Angell, yet still
showed in Iefse
to be the God of
vnfpeakeable
glorie.
Iud. 6. 7.
and 13. 16.

that place where we shall specially intreat of the redemption: yet because it ought to be certainly holden without controuersie among all men, that Christ is the same Word clad with flesh, in this place it will be very fit to recite all those testimonies that proue Christ to be God. When it is said in the xlv. Psalme, Thy throne O God is for ever and ever: the Iewes doe cavill and say, that the name *Elohim* is also applied to the Angels and soveraigne powers. But in all the Scripture there is not a like place that raiseeth an eternall throne to any creature. For he is heere not simply called God, but also the eternall Lord. Againe, this title is given to none but with an addition, as it is said: that *Mofes* shall be for a God to *Pharao*. Some reade it in the genitive case, which is very foolish: I grant indeed that oftentimes a thing is called Divine or of God, that is notable by any singular excellence: but heere by the tenure of the text it appeareth, that such a meaning were hard and forced, and will not agree: but if their stubbornesse will not so yeeld: In *Efay* is very plainly brought in for all one both Christ and God, and hee that is adorned with the soveraigne power, which is properly belonging to God alone. This (saith he) is the name whereby they shall call him, the strong God, the Father of the World to come, &c. Heere the Iewes barke againe, and turne the text thus: this is the name whereby the strong God, the father of the world to come, shall call him: so that they leaue this onely to the Sonne to be called the Prince of peace. But to what purpose should so many names of addition in this place be heaped vpon God the Father, seeing it is the purpose of the Prophet, to adorne Christ with such speciall notes, as may build our faith vpon him? Wherefore it is out of doubt that he is heere in like sort called the strong God, as he is a litle before called Immanuel. But nothing can be found plainer then that place of *Hieremy*, where he saith, that this shall be the name whereby the seed of *David* shall be called *Jehovah* our righteousnesse. For where the Iewes themselves doe teach, that all other names of God are but adiectiue names of addition, and that this onely name *Jehovah*, which they call vnspokeable, is a substantiue name to expresse his essence: we gather that the Sonne is the onely and eternall God, which saith in another place that hee will not give his glorie to another. But heere also they seeke to scape away, because that *Mofes* gaue that name to the Altar that he builded: and *Ezechiel* gaue it to the new citie *Hierusalem*. But who doth not see that the Altar was builded for a monument that God was the advancement of *Mofes*, and that *Hierusalem* is not adorned with the name of God, but onely to testify the presence of God? For thus saith the Prophet: The name of the citie from that day shall be *Jehovah* there. And *Mofes* saith thus: He builded an Altar and called the name of it, *Jehovah* my exaltation. But more businesse ariseth by another place of *Hieremy*, where the same title is applied to *Hierusalem* in these words: this is the name whereby they shall call her *Jehovah*, our righteousnesse. But this testimonie is so furre from making against the truth which we defend, that it rather confirmeth it. For whereas hee had before testified that Christ is the true *Jehovah* from whom floweth righteousnesse, now he pronounceth that the Church shall so verely feele the same, that she may gloriously use the very name it selfe. And so in the first place is set the fountaine and cause of righteousnesse, in the other the effect.

10 Nowif this doe not satisfie the Jewes, that *Jehovah* is so often presented in the person of an Angell, I see not with what cavillations they can mocke it out. It is said, that the Angell appeared to the holy fathers: and the same Angell challengeth to himselfe the name of the eternall God. If any take exception and say, that this is spoken in respect of the person that he representeth: this know is not thus looked. For being a servant he would not suffer Sacrifice to be offered to him and take from God his due honour. But the Angell refusing to eate bread, commandeth Sacrifice to be offered to *Jehovah*. And then he proueth that himselfe indeed was the same: *Jehovah*, and therefore *Munah* and his wife by this token did gather, that they had seee not onely an Angell but God. And thence came it that he said we shall die because we haue seene God. And when his wife answereth, if *Jehovah* would haue flaine vs, he would not haue received Sacrifice at our hands: in this she doth confesse that he was God which before was called the Angell. Beside this, the answer of the Angell himselfe taketh away all doubt of it, saying: why doest thou aske me of my name, which is marvellous? So

much

much the more detestable was the wickednesse of *Servetus*, when he affirmed that God never appeared to *Abraham* and the other fathers, but that an Angell was worshipped in place of him. But truly and wisely have the true teaching doctors of the Church expounded, that the same principall Angel was the Word of God, which then as aforehand began to execute the office of mediator. For though hee was not yet clothed with flesh, yet he came downe as a meane betweene God and men, to come more familiarly to the faithfull. Therefore his nie communicating himselfe made him to be called an Angell: yet still in the meane time hee retained that which was his owne, to be the God of unspeakable glorie. The same thing meaneth *Osai*, which after he had recited the wrastling of *Jacob* with the Angell, saith: *Jehovah* the God of hostes, *Jehovah*, worthe of memorie is his name. Here againe *Servetus* carpeeth, that God did beare the person of an Angell. As though the Prophet did not confirme that which *Moses* had said: Why dost thou aske mee of my name? And the confession of the holy Patriarch doth sufficiently declare that he was not a created Angell, but one in whom the full Godhead was resident, when he said: I have seene God face to face. And for this cause *Paul* saith, that Christ was guide of the people in the wilderness. For though the time was not yet come of his abasement: yet that eternall Word shewed a figure of that office to which he was appointed. Now if the second Chapter of *Zacharie* be weighed without contention, the Angell that sent another Angell was by and by pronounced to be the God of hostes, and to him is soveraigne power ascribed. I omit innumerable testimonies on the which our faith safely resteth, although they doe not much move the Jewes. For when it is said in *Esaie*: Behold, this is our God, this is *Jehovah*, we shall wait upon him, and he shall give us: they that have eyes may see, that herein is meant God which raised up for the salvation of his people. And these vehement demonstrations twise repeated, suffer it to be drawne no otherwhere but to Christ. And yet plainer and fuller is the place of *Malachie*, where he promiseth that he shall come, the Lord that was then desired, to his owne temple. But to none but to the only soveraigne God was the temple dedicate, which temple yet the Prophet doth claime for Christ, whereupon followeth, that Christ is the same God that was ever honored among the Iewes.

11. As for the new Testament, it swarmeth with innumerable testimonies, therefore we must travell rather shortly to choosé out few, than largely to heape up all. For though the Apostles speake of him since he was now become the Mediatour in flesh: yet all that I shall bring forth, shall aptly serve to proove his God-head. First, this is worthy to be singularly marked, that those things which were before spoken touching the eternall God, the Apostles do shew that they are either already performed, or hereafter to be performed in Christ. For where *Esaie* prophecieth that the Lord of hostes shall be to the Iewes and Israeletes a tumbling stone and a rock to fall upon: *Paul* affirmeth that the same is fulfilled in Christ. Therefore he declareth him to be the Lord of hostes: Likewise in another place, We must all (saith he) once be brought to appeare before the judgement throne of Christ. For it is written, to mee shall all knees bow, and to mee shall all tongues sweare. Seeing God in *Esaie* speaketh this thing of himself, and Christ indeed performeth it in himselfe, it followeth, that he is the selfe same God, whose glorie may not be withdrawne to another. And that thing, which writing to the Ephesians he alleadgeth out of the Psalmes, is evident that it can be applied to none but to God alone. Ascending on high he hath carried captivity captive, meaning that such ascending was in shadow shewed, when God in notable victorie against forreigne nations did shew forth his power, but he declareth that in Christ it was more fully performed. So *Iohn* testifieth that it was the glorie of the Sonne that was revealed to *Esaie* by a vision, whereas indeed the Prophet himselfe writeth that the majesty of God appeared unto him. And it is evident that those things which the Apostle writing to the Hebrewes applieth to the Sonne, are the plaine titles of God: as, Thou Lord in the beginning didst lay the foundations of heaven and earth, &c. Againe, worship him all ye his Angels. And yet hee abuseth not those titles when he draweth them to Christ. For all those things that are spoken of in those Psalmes, he himselfe alone hath fulfilled. For it was he, that rose up and had mercie of *Sion*. It was he, that claimed to himselfe the kingdome of all the nations and Ilands. And why should *Iohn* ticke to apply the majestie of God to Christ, which

Ose 12.5.

Gen. 32.29.

1 Cor. 10.4.

Zach. 2.3.

Esaie 25.9.

Mal 3.1.

The Godhead of Christ plainly ascribed in the N. Testament.

Esaie 8.14.
Rom. 9.24.
and 14.10.
Esaie 55.23.

Ephs 8.4.
Psal. 57.19.

Iohn 1.14.
Esaie 6.1.

Hcb. 1.10. & c.

Iohn 1.1.

2 Cor. 10.
Rom. 9.5.

1 Tim. 3. 16.
and 1. 17.
Philip. 2. 6.
John 5. 20.
1 Cor. 8. 5.
1 Tim. 3. 16.
Actes 20. 18.
John 20. 38.
* *He working
with the Father,
his governing of
the world, his
pardoning of
sins, his per-
ceiving the very
thoughts of the
hearts, proveth
him to be very
God.*

John 5. 17.
Hebc. 1. 3.
Ely 43. 35.
Mat. 9. 6.
and 9. 4.
* *That he
wrought mira-
cles by his
owne power, and
gave power unto
others to worke:
that he is the
author of life
and salvation:
that he is good-
nes and iustice
in selfe, that men
are wilid to be-
leeve and trust
in him: that his
name is called
upon, that we
are ought to
glory in the
knowledge of
him, that the
same things are
wished joyfully
from the father
and from him,
these are proofes
of his Godhead.*
Mat. 10. 8.
Marke 3. 15.
and 6. 7.
Actes 3. 6.
John 5. 36.
Iai 10. 37.
and 14. 11.
M. t. 9. 17.

in his preface he had said that the word was alway God? why should *Paul* feare to set Christ in the judgement throne of God, having before with so open proclamation declared his Godhead, where hee said that he was God blessed to the end of worlds? And to make appeare, how well he agreeth in this point with himselfe, in another place he writeth that Christ is God openly shewed in the flesh. If hee bee God, to bee praised to the end of worlds, then he is the same to whom in another place hee affirmeth all glory and honour to be due. And thus he hideth not, but plainly cryeth out, that he would have counted it no robbetrie, if hee had shewed himselfe equall with God, but that hee willingly abased himselfe. And that the wicked should not carpe that he is some made God, *Iohn* goeth further and saith: He is the true God and the eternal life. Although it ought abundantly to satisfie us, that hee is called God, specially of that witness which exprelly affirmeth unto us, that there are no more Gods but one. That same witness is *Paul*, which saith thus: How many soever be called Gods, either in heaven or in earth, to us there is but one God from whom are all things. When we heare of the same mouth, that God was openly shewed in the flesh, that God with his owne blood purchased the Church unto himselfe: why should wee imagine a second God which hee himselfe acknowledgeth not: And it is no doubt that all the godly were of the same meaning. Likewise *Thomas* in protesting him to be his Lord and his God, doth professeth that he is that only one God, whom he had alwaies worshipped.

12 * Now if we esteeme his Godhead by the works that in the Scripture are ascribed unto him, it shall thereby more evidently appeare. For when hee said that from the beginning he was thitherto working with his Father: the Jewes which were most dull in understanding of all his other sayings, yet then perceived that he tooke upon him the power of God. And therefore as *Iohn* telleth, they sought the more to kill him, because he did not only breake the Sabbath, but also did call God his Father, making himselfe equall with God. How dull shall we be then, if we doe not perceive that his Godhead is herein plainly affirmed? And truly to order the world with providence and power, and to governe all things with the authority of his owne might, which the Apostle ascribeth unto him, belongeth to none but onely to the creator. And he not onely enterpargeth the government of the world with his Father, but also all other offices which cannot bee made common to God with his creatures. The Lord cryeth out by the Prophet: I am he, I am he, that doe away thine offences for mine owne sake. According to the meaning of this sentence, when the Jewes thought that wrong was done to God for that Christ did forgive sinnes: Christ not only affirmed in words, but also proved by miracle that this power belonged unto himselfe. We see therefore that hee hath, not the ministrition, but the power of forgiveness of sinnes, which the Lord saith he will not suffer to passe away from himselfe to any. What shall we say of searching, and percing the secret thoughts of hearts? is it not the propertie of God alone? But the fame had Christ: whereby is gathered that he is God.

13 * Now in his miracles how plainly and clearly doth he appeare? And though I grant that as well the Prophets as the Apostles did equall, and like miracles to these, that he did: yet this great difference is there, that they by their ministrition disposed the gifts of God; he, shewed forth his owne power. He used sometime prayer, to the end to give glory unto his Father. But we see for the most part his owne power shewed unto us. And how could it otherwise be but that he was the very authour of miracles, that by his owne authoritie gave power to other to deale miracles abroad? For the Evangelist declareth that he gave power to the Apostles to raise up the dead, to heale the leprous, to cast out devils, &c. And they so used the ministrition thereof, that they sufficiently shewed that this power came not from elsewhere but from Christ. In the name of Jesus Christ (saith *Peter*) rise and walke. It is therefore no marvelle if Christ alledged his miracles to confound the unbelievingnesse of the Jewes: forasmuch as they were such as beeing done by his owne power, did give a most plaine testimonie of his Godhead. If elsewhere then in God there is no salvation, no righteousnesse, no life: and Christ containeth all these things in him, surely he is thereby declared to be God. And no man can object against me and say, that life and salvation is powred into him by God: for it is not said that he received salvation, but that hee

is saluation himselſe. And if none be good but onely God: how can hee bee onely man, being I will not ſay good and juſt, but ſelſe goodneſſe and juſtice? Yea, from the firſt beginning of the creation as the Evangelist witneſſeth, in him was life: and hee even then being life was the light of men. Wherefore being ſupported with ſuch prooves we are bold to repoſe our faith and hope in him: when yet we know that it is an ungodlineſſe that robbeth God for any man to ſatten his confidence in creatures. Beleeve yee in God ſaith hee. Beleeve then alſo in me. And ſo doth *Paul* expound thoſe two places of *Eſay*, Whoſoever truſteth in him, ſhall not bee put to ſhame. Again, Out of the root of *Eſay* ſhall hee come that ſhall riſe to rule peoples, in him the nations ſhall truſt. And why ſhould we ſecke out more teſtimonies of Scripture for this matter, when wee ſo often meeete with this ſentence? He that beleeveth in me hath eternall life. Moreover the invocation which hangeth upon faith belongeth alſo to him, which yet is proper to the majeſty of God, if he have any thing at all proper to himſelſe. For one Prophet ſaith: Whoſoever calleth upon the name of *Iehovah* ſhall be ſaved: and another ſaith, a moſt ſtrong towre is the name of *Iehovah*: to it the righteous ſhall flee and hee ſhall be ſaved, but the name of Chriſt is called upon for ſalvation: it followeth therefore that he is *Iehovah*. As for invocation, we have an example of it in *Stephen*, when he ſaith, Lord Ieſu receive my ſpirit. Again, in the whole Church, as *Ananias* teſtifieth in the ſame booke. Lord (ſaith hee) thou knoweſt how great evils this man hath done to thy Saints that call upon thy name. And that it may bee more plainly underſtanded, that the whole fulneſſe of the Godhead doth corporally dwell in Chriſt, the Apoſtle doth confeſſe that hee brought no other doctrine among the Corinthians but the knowledge of him, and that hee preached no other thing but that knowledge. What, I pray you, and how great a thing is this, that the name of the Sonne onely is preached unto us, whom he willeth to glory in the knowledge of himſelſe alone? Who dare ſay, that he is but a creature, of whom the onely knowledge is our whole glory? Beſide that, the ſalutations ſet before the Epistles of *Paul*, with the ſame benedicts from the Sonne, which they doe from the Father: whereby wee are taught not onely that thoſe things which the Father giveth us, doe come unto us by his interceſſion, but alſo by community of power, he is the author of them. Which knowledge by practice is without doubt more certaine and perfect than any idle ſpeculation. For there the godly mind doth behold God moſt preſent: and in manner handle him, where it feeleth it ſelſe to bee quickned, lightned, ſaved, juſtified, and ſanctified.

14 Wherefore out of the ſame fountaines we muſt fetch our meane of proving to confirme the Godhead of the holy Ghoſt. Very plaine is the teſtimonic of *Moſes* in the hiſtory of the creation, that the ſpirit of God was upon the depths, or upon the unfaſhioned heape: becauſe hee ſheweth that not onely the beauty of the world that is now to be ſene is preſerved by the power of the Spirit, but ere this beauty was added, the Spirit was then buſied in preſerving that conſulid lump of things. And that ſaying of *Eſay* cannot be cavilled againſt. And now *Iehovah* and his Spirit hath ſent me. For he communicateth with the Holy Ghoſt his chiefe power in ſending of Prophets: Whereby appeareth the divine majeſty of the holy Ghoſt. But our beſt proove, as I have ſaid, ſhall be by familiar uſe. For that which the Scriptures impute unto it, is farre from the property of creatures, and ſuch a thing as wee our ſelves doe learne by affirmed experience of godlineſſe. For he it is that being each where powred abroad, doth ſuſtaine and giveth growing and life to all things in heaven and in earth. And by this point hee is proved to benone of the number of creatures, for that hee is not comprehended within any bounds: but by powring his lively force into all things to breath into them life and motion, this is the very worke of God. Moreover, if regeneration into an incorruptible life be better and more excellent than any preſent quickning: what ſhall we judge of him from whoſe power the ſame proceedeth? And that he is the authour of regeneration, not by a borrowed, but by his owne force, the Scripture in many places teacheth: and not of that onely, but alſo of the immortality to come. Finally, as unto the Sonne, ſo unto him alſo are applied all thoſe offices that are moſt of all properly belonging to the Godhead. For hee ſearcheth the deepe ſecrets of God, wherewith none

John 1. 4.
John 14. 1.
Eſay 26. 16.
Eſay 11. 10.
Rom. 10. 11.
Eſay 12.

Jo. 2. 22.
Pro. 28. 10.

A. 8. 7. 59.
A. 6. 9. 13.

1 Cor. 2.

Hic. 9. 13.

Gen. 1. 1.
Reasons proving
the godhead of
the holie Ghoſt,
as it preſerved
the world in
that originall
conſuſion, it re-
generateth, it
ſent the Pro-
phets, it giveth
life, the offices
are attributed
unto it which
are proper unto
God, as to ſearch
the ſecrets of
God, &c.
Eſay 48. 16.

1 Cor. 2. 10.
1 Cor. 12. 10.

Exod. 4. 11.

1 Cor. 12. 11.

The holy Ghost
in Scripture
plainly termed
God.

1 Cor. 3. 17.

& 6. 19.

2 Cor. 6. 16.

Augustin ad
Maximum.
Epist. 66.

A.C. 5. 3.

Esay 6. 9.

A.C. 8. 25.

Esay 43. 10.

Mat. 12. 30.

Mar. 3. 29.

Luke 12. 10.

Psal. 33. 6.

Esay 11. 4.

In the Trinitie
of persons the
nunitie of God is
proved by this
that there is but
one faith, and
one baptisme.
Eph. 4. 5.

Mat. 28. 29.

of all the creatures is of counsell. He giveth wisdom and skill to speake, whereas yet the Lord pronounceth to *Moses* that it is onely his worke to doe it. So by him wee come to a partaking of God, so that we may feele his power as it were working life in us. Our justification is his worke. From him is power, sanctification, truth, grace, and what good thing soever may be thought of, because it is the holy Ghost onely from whom proceedeth all kinde of gifts: For that sentence of *Paul* is right worthy to be noted. Although there be divers gifts, and manifold and sundry is the distribution of them, yet is there but one holy Spirit: because hee maketh him not onely the originall and beginning, but also the author. Which a litle after is more plainly expressed in these words. One and the same spirit distributeth all things as he will. For if hee were not something subsisting in God, he would not attribute unto him choice of mind and will. Therefore most evidently doth *Paul* give to the holy Ghost divine power, and sheweth that he is substantially resident in God.

15 And the Scripture it selfe, when it speaketh of him, forbeareth not the name of God. For *Paul* hereby gathered that we are the temple of God, because his spirit dwelleth in us: which thing is not lightly to be passed over. For whereas God so often promisseth that he will choose us for a temple to himselfe, that promise is no other way fulfilled, but by his spirit dwelling in us. Surely, as *Augustine* very well saith: if we were commanded to make unto the holy Ghost a temple of timber and stone, because such worship is due to God onely, it were a cleere argument that he is God: now therefore how much clearer is this, that wee ought not to make a temple, but our selves to bee a temple for him? And the Apostle himselfe calleth us sometime the temple of God, sometime the temple of the holy Ghost, both in one meaning. And *Peter* reprehending *Ananias* for that he had lied to the holy Ghost, said that he lied not unto men, but unto God. And where *Esay* bringeth in the Lord of hostes speaking, *Paul* teacheth that it is the holy Ghost that speaketh. Yea, where commonly the Prophets say, that the words which they utter are the words of the Lord of hostes, Christ and the Apostles doe referre them to the holy Ghost. Whereby it followeth that he is the true *Iehovah*, that is the chiefe author of prophecies. Againe, where God complaineth that hee was provoked to wrath by the stubbornesse of his people; instead of that, *Esay* saith that his holy spirit was grieved. Last of all, if blasphemie against the holy Ghost be not forgiven in this world nor in the world to come, whereas he may obtaine pardon that hath blasphemed against the Sonne: his divine majesty is hereby plainly proved, the offence or diminishment whereof is an unpardonable crime. I doe wittingly and of purpose omit many testimonies that the ancient writers have used. They have thought it a marvelous meete place to alleage out of *David*: with the word of the Lord the heavens were established, and all the power of them with the spirit of his mouth; to prove that the world was no lesse the worke of the holy Ghost than of the Sonne. But for as much as it is commonly used in the Psalmes to repeat one thing twise: and in *Esay*, the spirit of his mouth is as much to say, as his word, that reason is very weak. Therefore I thought good to touch a few such things as godly minds might soundly rest upon.

16 And as God hath more plainly disclosed himselfe by the coming of Christ, so he is also in the three persons become more familiarly knowne. But of all the testimonies let this one suffice vs for this present. *Paul* so knitteth these three together, God, Faith, and Baptisme, that he reasoneth from the one to the other in this manner. Because there is but one Faith, he thereby sheweth that there is but one God. And because there is but one God, he thereby proveth that there is but one Faith. Therefore if we be entered into the faith and religion of one God by Baptisme: wee must needs thinke him the true God in whose name we are baptised: And it is not to be doubted, but that in this solemne protestation, Christ meant to testifie that the perfect light of faith was already delivered, when hee said: Baptise them in the name of the Father and of the Sonne and of the holy Ghost. For it is as much in effect as to be baptised in the name of one God, which with perfect brightnesse hath appeared in the Father, the Sonne, and the holy Ghost. Whereby is evident that in the essence of God abide three persons, in which the one God is knowne. And surely, for asmuch as our faith ought not to looke hither and thither, nor diversly to wander about, but to have regard to be the one God, to be applied

applied to him, and to sticke fast in him: it is hereby easily proved, that if there bee divers kindes of faith, there must also bee many Gods. Now whereas Baptisme is a Sacrament of Faith: it prooveth unto us the unitie of God, because it is but one. And hereof also followeth, that it is not lawfull to bee baptised but into one God, because we embrace the faith of him, into whose name we are baptised. What meant Christ then, when he commanded to be baptised, in the name of the Father, the Sonne, and the Holy Ghost, but that we ought with one faith to beleieve in the Father, Sonne, and the Holy Ghost? Therefore sith this remaineth certaine, that there is but one God, and not many, wee determine that the Word and the Spirit are nothing else but the very selfe essence of God. And very foolishly did the *Arians* prate, which confessing the Godhead of the Sonne, did take from him the substance of God. And such a like rage vexed the *Macedonians*, who would have to be understood by the Spirit, onely the gifts of grace that are powred forth into men. For as wisdom, understanding, prudence, fortitude, feare of God do proceed from him: so he only is the spirit of wisdom, prudence, fortitude, and godlines. Yet is not he divided according to the distribution of his graces: but howsoever they bediversly deait abroad, yet he remaineth one and the same, as the Apoitle saith.

17. Againe, there is shewed in the Scriptures a certaine distinction of the Father, from the Word, and of the Word from the Spirit. In discussing whereof, how great religiouse and sobriety we ought to use, the greatnesse of miterie it selfe doth admonish us. And I very well like that saying of *Gregorie Nazianzen*: I cannot thinke upon the one, but by and by I am compassed about with the brightnesse of the three: And I cannot severally discern the three, but I am suddenly driven backe to one. Wherefore let it not come in our mindes once to imagine such a Trinitie of Persons as may hold our thought with drawne into severalties, and doth not forthwith bring us againe to that unitie. The names of Father, Sonne, and holie Ghost, doe proove a true distinction, that no man should thinke them to be bare names of addition, whereby God according to his workes is diversly entituled: but yet it is a distinction, not a division. The places that we have already cited, doe shew that the Sonne hath a propriety distinct from the Father, because the Word had not bene with God, if he had not bene another thing than the Father: neither had he had his glorie with the Father, but being distinct from him. Likewise he doth distinguish himselfe from the Father, when he saith, that there is another which beareth him witnesse. And for this purpose maketh that which in another place is said, that the Father created all things by the Word, which hee could not, but being after a certaine manner distinct from him. Moreover, the Father came not downe into the earth, but hee that came out from the Father. The Father died not, nor rose againe, but hee that was sent by him. Neither yet did this distinction begin at the taking of the flesh: but it is manifest that hee was also before, the only begotten in the bosome of the Father. For who can abide to say, that then the Sonne entered into the bosome of the Father, when hee descended from heaven: to take manhood upon him? He was therefore before in the bosome of the Father, and enjoyed his glorie with the Father. As for the distinction of the Holy Ghost from the Father, Christ speaketh of it when he saith, that it proceedeth from the Father. And how oft doth he shew it to be another beside himselfe? as when hee promisseth that he will send another comforter, and often in other places.

18. But to borrow similitudes from matters of men, to expresse the force of this distinction, I know not whether it bee expedient. Indeed the old fathers are wont so to doe sometime: but withall they doe confesse, that whatsoever they bring forth for like, doth much differ. For which cause I am much afraid to bee any way bold, lest if I bring forth any thing unitely, it should give occasion either to the malicious to cavill, or to the unskilfull to be deceived. Yet such distinction as we have marked to be set out in Scriptures, it is not good to have left unspoken. And that is this, that to the Father is given the beginning of working, the fountaine and spring of all things: to the Sonne wisdom, counsell, and the very disposition in the doing of things: to the Holy Ghost is assigned power and effectuall working. And although eternitie belong unto the Father, and eternitie to the Sonne and to the Holy Ghost also, for as much as God

1 Cor. 12. 11.

The sonne distinguished from the father, and the Spirit from them both. In sermone de sacro baptismo.

Ioh. 5. 3. & 8. 16

Iohn 1. 18.

Joh. 14. 6. 15. 26

Iohn 14. 16.

That the father is of none, the son is of the father, and the spirit is of both.

could never have been without his wisdom and power, and in eternity is not to be sought, which was first or last: yet this observation of order is not vaine or superfluous wherein the Father is reckoned first, and then of him the Sonne, and after of them both the holy Ghost. For every mans minde of it selfe enclineth to this, first to consider God, then the wisdom rising out of him, and last of all the power wherewith he putteth the decrees of his purpose in execution. In what sort the Sonne is said to be of the Father onely, and the holy Ghost both of the Father and the Sonne, is shewed in many places, but no where more plainly than in the 8 Chapter to the Romans, where the same spirit is without difference sometime called the spirit of Christ, and sometime of him that raised up Christ from the dead: and that not without cause. For *Peter* doth also testify that it was the spirit of Christ, wherewith the Prophets did prophesie, whereas the Scripture so often teacheth, that it was the Spirit of God the Father.

19 Now this distinction is so farre off from standing against the single unitie of God, that thereby we may prove that the Sonne is one God with the Father, because he hath one spirit with him, and that the holy Spirit is not a thing divers from the Father and the Sonne. For in each Hypostasis is understood the whole substance, with this, that every one hath his owne property. The Father is whole in the Sonne, and the Sonne is whole in the Father, as himselfe affirmeth: I am in the Father, and the Father is in me. And the Ecclesiasticall writers doe not grant the one to be severed from the other, by any difference of essence. By these names that betoken destination (saith *Augustine*) that is meant wherby they have relation one to another, and not the very substance wherby they are all one. By which meaning are the sayings of the old writers to be made agree, which otherwise would seeme not a little to disagree. For sometime they say that the Father is the beginning of the Sonne, and sometime that the Sonne hath both Godhead and essence of himselfe, and is all one beginning with the Father. The cause of this diversitie *Augustine*, doth in another place well and plainly declare, when hee saith: Christ having respect to himselfe, is called God, and to his Father is called the Sonne. And againe, the Father as to himselfe is called God, as to his Sonne is called the Father, where, having respect to the Sonne he is called the Father, he is not the Sonne: and whereas to the Father he is called the Sonne, he is not the Father: and where he is called as to himselfe the Father, and as to himselfe the Sonne: it is all one God. Therefore when we simply speake of the Sonne: without having respect to the Father, wee doe well and properly say, that he is of himselfe: and therefore we call him but one beginning: but when we make mention of the relation betwene him and his Father, then wee rightly make the Father the beginning of the Sonne. All the whole fifth booke of *Augustine* concerning the Trinitie, doth nothing but set forth this matter. And much safer it is to rest in that relation that he speaketh of, than in too subtly pearcing into the high misterie, to wander abroad by many vaine speculations.

20 Let them therefore that are pleased with sobernesse, and contented with measure of faith, shortly learne so much as is profitable to be knowen: that is, when we profess that we beleve in one God, under the name of God, we understand the one onely and single essence, in which we comprehend three Persons or Hypostases. And therefore so oft as wee doe indefinitely speake of the name of God, wee meane no lesse the Sonne and the holy Ghost than the Father. But when the Sonne is joyned to the Father, then cometh in a relation, and so we make distinction betwene the Persons. And because the properties in the persons bring an order with them, so as the beginning and originall is in the Father: so oft as mention is made of the Father and the Sonne, or the holy Ghost together, the name of God is peculiarly given to the Father. By this meane is retained the unitie of the essence, and regard is had to the order, which yet doth minish nothing of the godhead of the Sonne and of the Holy Ghost. And whereas we have already seene that the Apostles doe affirme, that the Sonne of God is hee, whom *Moses* and the Prophets doe testify to bee *Iehovah* the Lord, we must of necessity alway come to the unity of the essence. Wherefore it is a detestable sacriledge for us to call the Sonne a severall God from the Father, because the simple name of God, doth admit no relation, and God in respect of himselfe, cannot be said to be this or that. Now, that the name of *Iehovah* the Lord indefinitely taken is applied to Christ, appeareth by the

words

That the Trinitie of persons is an argument to prove the unity of God, and in what sense the father is the beginning of the sonne.

Iohn 14. 10.
August. hem.
de temp. 38.

De trinitate & coll. ad Pascencium epist

174.
Cyrillus de trin lib. 6. idem lib. 3. dialog.
August. in Psal. 109.
& tract. in Iohn 39.
& Psal. 68.

The diversity of persons, and the order of them standeth well enough with one single divine essence, whereunto we must have recourse when the father, the sonne, or the spirit severally is called God, and not imagineth each to be a severall God from others.

words of *Paul*, where he saith: Therefore I have thrise prayed the Lord, because that after he had received the answer of Christ, My grace is sufficient for thee: he saith by and by, that the power of Christ may dwell in me. It is certaine that the name Lord is there set for *Iehovah*, and therefore to reſtraine it to the perſon of the Mediator, were very fond and childiſh; for ſo much as it is an abſolute ſentence that compareth not the Father with the Sonne. And we know that after the accuſtomed manner of the Greekes, the Apoſtles doe commonly ſet for the word *Kyrios*, Lord, inſtead of *Iehovah*. And not to fetch an example farre off, *Paul* did in no other ſenſe pray to the Lord, than in the ſame ſenſe that *Peter* citeth the place of *Ioel*: Whoſoever calleth upon the name of the Lord ſhall bee ſaved, But where this name is peculiarly given to the Sonne, we ſhall ſee that there is another reaſon thereof, when we come to a place fit for it. Now it is enough to have in minde, when *Paul* had abſolutely prayed to God, he by and by bringeth in the name of Chriſt. Even ſo is the whole God called by Chriſt himſelfe the Spirit. For there is no cauſe againſt it, but that the whole eſſence of God may be ſpirituall, wherein the Father the Sonne, and the Holy Ghoſt bee comprehended. Which is very plaine by the Scripture. For, even as there wee heare God to bee made a Spirit: ſo we doe heere the Holy Ghoſt, for ſo much as it is an Hypoſtaſis of the whole eſſence, to be called both God, and proceeding from God.

21 But for as much as Satan, to the end to root out our faith, hath alway mooved great contentions, partly concerning the divine eſſence of the Sonne, and of the Holy Ghoſt, and partly concerning their diſtinction of perſons: And as in a manner in all ages he hath ſtirred up wicked ſpirits to trouble the true teachers in this behalfe: ſo at this day hee travelleth out of the old embers to kindle a new fire: therefore here it is good to anſwer the perverſe fooliſh errors of ſome. Hitherto it hath bene our purpoſe, to leade as it were by the hand thoſe that are willing to learne, and not to ſtrive hand to hand with the obſtinate and contentions. But now the truth which wee have already peaceably ſhewed, muſt bee reſcued from the cavillations of the wicked. Albeit my chiefſt travell ſhall yet be applied to this end, that they which give gentle and open cares to the word of God, may have whereupon ſtedfaſtly to reſt their foote. In this point, if any where at all in the ſecret myſteries of Scripture, we ought to diſpute ſoberly, and with great moderation, and to take great heed that neither our thought, nor our tongue proceed any further than the bounds of Gods word doe extend. For how may the minde of man by his capacity deſine the immeaſurable eſſence of God, which never yet could certainly determine how great is the body of the Sonne, which yet he daily ſeech with his eyes? yea, how may ſhe by her owne guiding attaine to diſcuſſe the ſubſtance of God, that cannot reach to know her owne ſubſtance? Wherefore Ieſus willingly give over unto God the knowledge of himſelfe. For he onely, as *Hilarie* ſaith, is a convenient witneſſe to himſelfe, which is not knowne but by himſelfe. Wee ſhall give it over unto him, if wee ſhall both conceive him to be ſuch as he hath opened himſelfe unto us, and ſhall not elſewhere ſearch to know of him, then by his owne word. There are to this end written ſixe homilies of *Chryſoſtome* againſt the *Armenii*. Yet the boldneſſe of Sophiſters could not bee reſtrained by them from babbling unbridledly. For they have behaved themſelves in this behalfe no whit more modeſtly, than they are wont in all other. By the unhappy ſucceſſe of which undiſcretion, wee ought to be warned to take care that wee bend our ſelves to travell in this queſtion, rather with tractable willingneſſe to learne, than with ſharpeſſe of wit, and never have in our mind either to ſearch for God any where elſe than in his holy word, or to thinke any thing of him, but having his word going before to guide us, or to ſpeake any thing but that which is taken out of the ſame word. The diſtinction that is in the one Godhead of the Father, the Sonne, and the Holy Ghoſt, as it is very hard to know, ſo doth it bring more buſineſſe and comberance to ſome wits than is expedient. Let them remember that the minds of men doe enter into a maze, when they follow their owne curioſity, and ſo let them ſuffer themſelves to bee ruled with the heavenly oracles, howſoever they cannot attaine the height of myſterie.

22 To make a regiſter of the errors, wherewith the pureneſſe of faith in this point of doctrine hath in times paſt bene aſſailed, were too long and full of unprofitable

1 Cor. 12. 5.

Act. 1. 6.
Ioc. 2. 28.With what ſerious
ty we ought to
diſpute againſt
heretikes about
the unity of the
Trinity.Hilar. lib. pri. 2.
de Trinitate.The unprofitable
curioſity of Ser. 2.
160.

table rediousness: and the most part of heretickes have so attempted to overwhelm the glory of God with grosse doting errors, that they have thought it enough for them to shake and trouble the unskillfull. And from a few men have sprung up many sects, whereof some doe teare in sinder the essence of God, some doe confound the distinction that is betweene the Persons. But if wee hold fast that which is already sufficiently shewed by the Scripture, that the essence of the one God which belongeth to the Father, the Sonne, and the Holy Ghost, is single and undivided: Again, that the Father by a certaine property differeth from the Sonne, and the Sonne from the Holy Ghost: we shall stop up the gate not onely against *Arians*, and *Sabellins*, but also the other old authors of errors. But because in our time there be risen up certaine phreneticke men as *Servetto* and other like, which have encumbred all things with new deceits: It is good in few words to disencse their falshoods. The name of the Trinity was so hateful, yea, so detestable to *Servetto*, that he said, that all the Trinitaris, as he called them, were utterly godlesse. I omit the foolish words that he had devised to raile withall. But of his opinions this was the summe. That God is made Tripartite, when it is said, that there abide three persons in his essence, and that this Trinity is but a thing imagined, because it disagreech with the unity of God. In the meane time the Persons hee would have to be certaine outward conceptions of Forme, which are not truly subsisting in the essence of God, but doe represent God untous in this or that fashion. And at the beginning that there was in God nothing distinct, because once the Word and the Spirit were all one: but since that Christ arose God out of God, the holy Ghost sprung also another God out of him. And though sometime he colour his follies with allegories, as when he saith, that the eternall word of God was the spirit of Christ with God, and the bright shining of his forme: Again, that the holy Ghost was the shadow of the godhead, yet afterward hee bringeth the godhead of them both to nothing, affirming that after the rate of distribution, there is both in the Sonne and the holy Spirit a part of God, even as the same spirit in us, and also in wood and stones is substantially a portion of God. What hee bableth of the Person of the Mediator, we shall hereafter see in place convenient. But this monstrous forged devise, that a Person is nothing else but a visible forme of the glory of God, needeth no long confutation, For whereas *Iohn* pronounceth, that the word was God before the world was yet create, hee maketh it much differing from a conception of forme. But if then also, yea, and from farthest Eternity of time, that Word which was God was with the Father, and had his owne proper glory with the Father, he could not be an outward or figurative shining: but it necessarily followeth that hee was an Hypostasis that did inwardly abide in God. And although there be no mention made of the Spirit, but in the history of the creation of the world, yet he is not there brought in as a shadow, but an essentiall power of God, when *Moses* sheweth that the very unfashioned lump was sustained in him. Therefore it then appeared, that the eternall Spirit was alwaies in God, when he preserved and sustained the confused matter of heaven and earth, untill beauty and order were added unto it. Surely hee yet could not be an image or representation of God as *Servetto* dreameth. But in other points he is compelled more openly to disclose his wickednesse, in saying that God by his eternall purpose, appointing to himselfe a visible Sonne, did by this meanes shew himselfe visible. For if that be true, there is no other Godhead left unto Christ, But so farre as he is by the eternall decree of God ordeined his forme. Moreover, he so transformeth those imagined shapes, that hee sticketh not to feigne new accidents in God. But this of al other is most abominable, that hee confusedly minglet as well the sonne of God, as the holy Ghost, with all creatures. For he plainly affirmeth, that there be part, and partitions in the essence of God, of which every portion is God. And namely hee saith, that the spirits of the faithfull are coeternall and consubstantiall with God: albeit in another place hee assigneth the substantiall Deity, not onely to the soule of man, but also to other creatures.

23 Out of this sinke came forth another like monster. For certaine lewd men meaning to scape the hatred and shame of the wickednesse of *Servetto*, have indeed confessed, that there are three Persons, but adding a manner how: that the Father which is truth and properly the one onely God, informing the Sonne and the holy Ghost, hath

powred

Iohn 1. 1.

Gen. 1. 2.

That the essence of God doth not belong to the Father onely.

powred his godhead into them. Yea they forbear not his horrible manner of speech; that the father is by this marke distinguished from the sonne and the holy Ghost, that he is the onely essentiatour or maker of the essence. First they pretend this colour, that Christ is each where called the sonne of God, whereof they gather, that there is none other properly God but the Father. But they marke not, that though the name of God be also common to the sonne, yet by reason of preheminance it is sometime given to the Father onely, because hee is the fountaine and originall of the Deity, and that for this purpose, to make the single unity of the essence to be thereby noted. They take exception and say: If hee be truly the sonne of God, it is inconvenient to have him reckoned the sonne of a Person. I answer that both are true: that is, that hee is the sonne of God because he is the Word begotten of the Father before all worlds (for wee come not yet to speake of the Person of the Mediatour) and yet for explication sake wee ought to have regard of the Person, that the name of God be not taken simply, but for the Father onely. For if wee meane none to be God but the Father, we plainly throw downe the Sonne from the degree of God. Therefore so often as mention is made of the Godhead, wee must not admit a comparison betweene the Sonne and the Father, as though the name of God did belong onely to the Father. For truly the God that appeared to *Esay* was the true and onely God, and yet *Ioh* affirmeth that the same was Christ. And he that by the mouth of *Esay* testified, that hee should be a stumbling stone to the Jewes was the onely God: and yet *Paul* pronounceth that the same was Christ. Hee that crieth out by *Esay*, I live, and to me all knees shall bow, is the onely God: and yet *Paul* expoundeth that the same was Christ. For this purpose serve the testimonies that the Apostle receiveth. Thou O God hast laid the foundations of heaven and earth. Againe, let all the Angels of God worship him; which things belong to none, but to the onely God. and yet hee saith, that they are the proper titles of Christ. And this cavillation is nothing worth, that that is given to Christ, which is proper to God, because Christ is the shining brightnesse of his glory. For because in each of these places is set the name of *Iehovah*, it followeth, that it is so said in respect that he is God of himselfe. For if he be *Iehovah*, it cannot be denied that he is the same God, that in another place crieth out by *Esay*: I, I am, and beside me there is no God. It is good also to consider that saying, of *Hieremie*. The gods that have not made the heavens and earth, let them perish out of the earth that is under the heaven. Whereas on the other side we must needs confesse, that the Sonne of God is hee, whose Godhead is oft proved in *Esay* by the creation of the world. And how can it be that the Creator, which giveth being to all things, shall not be of himselfe, but borrow his being of another? For whosoever saith that the Sonne was essentiate or made to be of his Father, denieth that he is of himselfe. But the holy Ghost saith the contrary, naming him *Iehovah*. Now if we grant that the whole essence is in the Father onely, either it must be made partable, or be taken from the Sonne, and so shall the Sonne be spoiled of his essence, and be a God onely in name and title. The essence of God, if wee beleve these trifles: belongeth onely to the Father, for as much as hee is onely God, and is the essence maker of the Sonne. And so shall the Godhead of the Sonne bee an' strait from the essence of God, or a derivation of a part out of the whole. Now must they needs grant by their owne principle, that the holy Ghost is the Spirit of the Father onely. For if he be a derivation from the first essence, which is onely proper to the Father, of right he cannot be accounted the Spirit of the Sonne: which is confuted by the testimony of *Paul*, where hee maketh the Spirit common to Christ and the Father. Moreover, if the Person of the Father be wiped out of the Trinity, wherein shall hee differ from the Sonne and the holy Ghost, but in this: that hee onely is God? They confesse Christ to bee God, and yet they say, hee differeth from the Father. Againe, there must be some marke of difference to make that the Father bee not the Sonne. They which say that marke of difference, to be in the essence, doe manifestly bring the true Godhead of Christ to nothing, which cannot be without essence, yea, and that the whole essence. The Father differeth not from the Sonne, unlesse he have something proper to himselfe that is not common to the Sonne. What now will they find wherein to make him different? If the difference be in the essence, let them answer, if he have not communicated the same to the Sonne. But that could not

Esay 67.
Iohn 12. 41.
Esay 8. 14.

Rom 9. 13.
Esay 45. 23.
Rom 14. 11.
Heb 1. 10.
Psal 102. 26
Psal 97. 7.

Esay 44. 6.
Iere 10. 11.

not bee in part, for to say that hee made halfe a God were wicked. Beside that, by this meanes they doe fouly teare in sunder the essence of God. It remaineth therefore that the essence is whole, and perfectly common to the Father and the Sonne. And if that be true, then as touching the essence there is no difference of the one of them from the other. If they say, that the Father in giuing his essence, remaineth nevertheless the only God, with whom the essence abideth? then Christ shall bee a figurative God, and a God only in shew and in name, but not indeed: because nothing is more proper to God than to be, according to this saying: He that is hath sent me unto you.

24 It is easie by many places to prove that it is false which they hold, that so oft as there is in Scripture mention made absolutely of God, none is meant thereby but the Father. And in those places that they themselves doe alleadge, they fouly bewray their owne want of consideration, because there is also set the name of the Sonne. Whereby appeareth, that the name of God is there relatively taken, and therefore restrained to the Person of the Father. And there objection where they say, If the Father were not onely the true God, he should himselfe be his owne Father, is answered with one word. It is not inconvenient for degree and orders sake, that he be peculiarly called God which hath not onely of himselfe begotten his wisdom, but also is the God of the Mediatour, as in place fit for it, I will more largely declare. For sith Christ was openly shewed in the flesh, he is called the Sonne of God, not onely in respect that he was the eternall Word before all worlds begotten of the Father: but also because he tooke upon him the Person and office of the Mediator to joyne us unto God. And because they doe so boldly exclude the Sonne from the honour of God, I would faine know whether the Sonne when he pronounceth, that none is good but God, doe take goodnesse from himselfe? I doe not speake of his humane nature, least perhaps they should take exception, and say, that whatsoever goodnesse was in it, it came of free gift. I aske whether the eternall Word of God bee good or no? If they say nay, then wee hold their ungodlinesse sufficiently convinced: in saying yea, they confound themselves. But whereas at the first sight, Christ seemeth to put from himselfe the name of Good, that doth the more confirme our meaning. For sith it is the singular title of God alone, forasmuch as he was after the common manner saluted by the name of Good, in refusing false honour, he did admonish them, that the goodnesse wherein he excelled, was the goodnesse that God hath. I aske also, where *Paul* affirmeth that onely God is immortall, wise, and true, whether by these words Christ be brought into the number of men mortall, foolish and false? Shall not he then be immortall, that from the beginning was life to give immortality to Angels? Shall not he be wise, that is the eternall wisdom of God? Shall not the truth it selfe bee true? I aske furthermore, whether they thinke that Christ ought to bee worshipped or no? For hee claimed this unto himselfe, to have all knees bow before him: it followeth that he is the God which did in the law forbid any other to be worshipped but himselfe. If they will have that meant of the Father onely which is spoken in *Ezay*: I am, and none but I: this testimony I turne against themselves, for as much as wee see, that whatsoever pertaineth to God is given to Christ. And their cavillation hath no place, that Christ was exalted in the flesh, wherein hee had beene abased, and that in respect of the flesh, all authority is given him in heaven and in earth: because although the majestie of King and Judge extend to the whole Person of the Mediatour, yet if hee had not beene God openly shewed in the flesh, hee could not have beene advanced to such height, but that God should have disagreed with himselfe. But this controversie *Paul* doth well take away, teaching that he was equall with God, before hee did abase himselfe under the shape of a servant. Now how could this equalitie have stood together, unlessse he had beene the same God whose name is *Ieh* and *Iehovah*: that rideth upon the Cherubin, that is King of all the earth and Lord of the world? Now howsoever they babble against it, it cannot bee taken from Christ which *Ezay* saith in another place: He, he, is our God, for him wee have waited, whereas in these words he describeth the coming of God the Redeemer, not onely that should bring home the people from the exile of Babylon, but also fully in all points restore the Church. And with their other cavillation they nothing prevaile in saying, that Christ was God in his Father. For though wee

confesse

Exod. 5. 13.
The arguments
answered which
are brought to
prove the fa-
ther to be the
only true God.

Mat. 19. 17.

1 Tim. 1. 17.

Phi. 2. 10.

Ezay 44. 6.

Phil 2. 7.

Ezay. 25. 9.

confesse that in respect of order and degree the beginning of the Godhead is in the Father, yet we say that it is a detestable invention to say, that the essence is onely proper to the Father, as though he were the onely Godmaker of the Sonne. For by this meanes either he should have moe essences than one, or else they call Christ God only in title and imagination. If they grant that Christ is God, but next after the Father, then shall the essence be in him begotten and fashioned, which in the Father is unbegotten and unfashioned. I know that many quicke-nosed men doe laugh at this, that we gather the distinction of Persons out of the words of *Moses*, where he bringeth in God speaking thus: Let us make man after our image. But yet the godly readers doe see how vainly and fondly *Moses* should bring in this as a talke of divers together, if there were not in God moe Persons than one. Now certaine it is, that they whom the Father spake unto were uncreate: but nothing is uncreate but God himselfe, yea the one onely God. Now therefore unlesse they grant that the power of creating was common, and the authority of commanding common, to the Father, the Sonne, and the holy Ghost: it shall follow that God did not inwardly thus speake to himselfe, but directed his speech to other forraigne workemen. Finally one place shall easily answer two of their objections. For whereas Christ himselfe pronounceth that God is a Spirit, this were not convenient to be retained to the Father only, as if the word himselfe were not of Spiritual nature. If then the name of Spirit doth as well agree with the Sonne as with the Father, I gather that the Sonne is alio comprehended under the indefinite name of God. But he addeth by and by after that, none are allowed for good worshippers of the Father, but they that worship him in spirit and truth: whereupon followeth another thing, because Christ doth under a head execute the office of a teacher, he doth give the name of God to the Father, not to the intent to destroy his owne Godhead, but by degrees to lift us up unto it.

25 But in this they are deceived, that they dreame of certaine undivided singular things, whereof each have a part of the essence. But by the Scriptures, we teach, that there is but one essentiall God, and therefore that the essence as well of the Sonne as of the holy Ghost is unbegotten. But for so much as the Father is in order first, and hath of himselfe begotten his wisdom, therefore rightfully as is above said, he is counted the original and fountaine of all the Godhead. So God indefinitely spoken, is unbegotten, and the Father also in respect of Person is unbegotten. And foolishly they thinke that they gather, that by our meaning is made a quaternitie, because falsely and cavilously they ascribe unto us a device of their owne braine, as though we did feigne that by derivation there come three persons out of one essence: whereas it is evident by our writings, that we doe not draw the persons out of the essence, but although they be abiding in the essence we make a distinction betweene them. If the Persons were severed from the essence, then peradventure their reasons were like to be true. But by that meanes it should bee a Trinitie of Gods and not of persons, which one God containeth in him. So is their fond question answered, whether the essence doe meete to make up the Trinitie, as though we did imagine that there descend three Gods out of it. And this exception groweth of like foolishness where they say, that then the Trinitie, should be without God. For though it meet not to make up the distinction as a part or a member, yet neither are the persons without it, nor out of it. Because the Father if he were not God, could not be the father, and the Sonne is none other wise the Sonne but because he is God. We say therefore, that the Godhead is absolutely of it selfe. Whereby we grant that the Sonne in so much as he is God, is of himselfe without respect of his person, but in so much as he is the Sonne, we say that he is of the Father. So his essence is without beginning, but the beginning of his person is God himselfe. And the true teaching writers that in old time have spoken of the Trinitie, have onely applied this name to the Persons; for so much as it were not onely an absurd error but also a grosse ungodlinesse, to comprehend the essence in the distinction. For they that will have these three to meete, the essence, the Sonne, and the holy Ghost, it is plaine that they doe destroy the essence of the Sonne and the holy Ghost: for else the parts joyned together would fall in sander, which is a fault in every distinction. Finally if the Father and the Sonne were Synonimies or severall names signifying one thing, so

Gen. 1:6.

John: 31.

There is one indivisible divine essence, which is unbegotten, absolutely of it selfe, and without beginning.

the

the Father should be the Godmaker, and nothing should remaine in the Sonne but a shadow, and the Trinitie should be nothing else, but the joyning of one God with two creatures.

26 Whereas they object, that if Christ be properly God, he is not rightfully called the Sonne: to that we have already answered, that because in such places there is a comparison made of the one Person to the other, the name of God is not there indefinitely taken, but restrained to the Father only, in so much as he is the beginning of the Godhead, nor in making of essence as the mad men do fondly imagine, but in respect of order. In this meaning is construed that saying of Christ to the Father: this is the eternall life, that men beleeve in thee the one true God, and Jesus Christ whom thou hast sent. For speaking in the person of the Mediatour, he keepeth the degree that is meane betweene God and men: and yet is not his majestie thereby diminished. For though he abased himselfe, yet he left not with the Father his glory that was hidden before the world. So the Apostle in the second chapter to the Hebrewes, though he confesseth that Christ for a short time was abased beneath the Angels, yet he sticketh not to affirme withall, that he is the same eternall God that founded the earth. We must therefore hold, that so oft as Christ in the person of the Mediator speaketh to the Father, under this name of God, is comprehended the Godhead which is his also. So when he said to the Apostles: It is profitable that I goe up to the Father, because the Father is greater: He giveth not unto himselfe only the second degree of Godhead to be, as touching his eternall essence, inferior to the Father; but because having obtained the heavenly glory, he gathereth together the faithfull to the partaking of it. He setteth his Father in the higher degree, inso much as the glorious perfection of brightnesse that appeareth in heaven, differeth from that measure of glory that was seene in him being clothed with flesh. After like maner in another place *Paul* saith: that Christ shall yeeld up the kingdome to God and his Father, that God may be all in all. There is nothing more absurd than to take away eternall continuance from the Godhead of Christ. If he shall never cease to be the Sonne of God, but shall alway remaine the same that he was from the beginning, it followeth that under the name of the Father, is comprehended the one essence that is common to them both. And surely therefore did Christ descend vnto us, that lifting us up unto his Father, he might also lift us up unto himselfe, in as much as he is all one with the Father. It is therefore neither lawfull nor right, exclusively to restraints the name of God to the Father, as to take it from the Sonne. For, *John* doth for this cause affirme that he is true God, that no man should thinke, that he resteth in a second degree of Godhead beneath his Father. And I marvel what these framers of new Gods doe meane, that while they confesse Christ to be true God, yet they forthwith exclude him from the Godhead of his Father. As though there could any be a true God, but he that is the one God: or as though the Godhead powred from one to another, be not a certaine new forged imagination.

27 Whereas they heape up many places out of *Irenaeus*, where he affirmeth that the Father of Christ is the onely and eternall God of Israel: that, is either done of a shamefull ignorance, or of an extreme wickednesse. For they ought to have considered, that then the holy man had to doe in disputation with those franticke men, that denied that the Father of Christ was the same God that in old time spake by *Moses* and the Prophets; but that he was I wot not what imagined thing, brought out of the corruption of the world. Therefore he altogether travelleth in this point, to make it plaine, that there is no other God preached of in the Scripture, but the Father of Christ, and that it is amisse to devise any other, and therefore it is no marvell if he so oft conclude that there was no other God of Israel, but he that was spoken of by Christ and the Apostles. And in like manner now, whereas we are to stand against another sort of error; we may truly say that the God which in old time appeared to the fathers, was none other but Christ. But if any man object that it was the Father, our answer is in readinesse, that when we strive to defend the Godhead of the Sonne, we exclude not the Father. If the readers take heede to this purpose of *Irenaeus*, all that contention shall cease. And also by the sixth Chapter of the third booke, the whole strife is ended, where

Christ though
the Sonne of God,
yet properly God,
not by a certaine
derived diety,
but by the same
Godhead where-
by his Father is
God.
John 17.3.

John 16.17.

1 Cor. 15.24.

John. 1.1.

Irenaeus saith
from thinking
he father only
is not the source
so be properly e-
ternall God.

where the good man standeth all upon this point, to prove that he which is in Scripture absolutely and indefinitely called God: is verily the one onely God, and that Christ is absolutely called God. Let us remember that this was the principall point whereupon stood all his disputation, as by the whole proceſſe thereof doth appeare: and ſpecially the 46 Chapter of the ſecond booke, that he is not called the Father by darke ſimilitude or parable, which is not very God indeed. Moreover in another place he ſaith, that as well the Sonne as the Father were joyntly called God by the Prophets and Apoſtles. Afterward he defineth how Chriſt which is Lord of all, and King, and God, and Iudge, received power from him, which is the God of all, that is to ſay in reſpect of his ſubjection, becauſe he was humbled even to the death of the croſſe. And a litle after he affirmeth, that the Sonne is the maker of heaven and earth, which gave the Law by the hand of *Mofes*, and appeared to the Fathers. Now if any man doe prate that with *Irenæus* onely the Father is the God of *Iſrael*, I will turne againe upon him that which the ſame writer plainly teacheth, that Chriſt is all one and the ſame: as alſo he applyeth unto him the prophecie of *Habacuc*: God ſhall come out of the South. To the ſame purpoſe ſerveth that which is read in the ninth Chapter of the fourth booke. Chriſt himſelfe therefore with the Father is the God of the living. And in the twelfth Chapter of the ſame booke he expoundeth that *Abraham* beleevd God, becauſe Chriſt is the maker of heaven and earth and the onely God.

28. And with no more truth doe they bring in *Tertullian* for their defender. For though hee bee rough ſometime and crabbed in his manner of ſpeech, yet doth hee plainly teach the ſumme of that doctrine that we defend. That is to ſay, whereas he is the one God, yet by diſpoſition and order he is his Word: that there is but one God in unitie of ſubſtance, and yet that the ſame unitie by mityery of orderly diſtribution, is diſpoſed into Trinitie, that there are three, not in ſtate but in degree, nor in ſubſtance, but in forme, not in power, but in order. He ſaith that he defendeth the Sonne to be a ſecond next to the Father, but he meaneth him to be none other than the Father, but by way of diſtinction. In ſome places he ſaith that the Sonne is viſible. But when hee hath reaſoned on both parts he defineth that hee is inviſible in ſo much as hee is the Word. Finally where he affirmeth, that the father is determined in his owne perſon, he prooveth himſelfe farre from that etrou which we confute. And though he doth acknowledge none other God but the Father, yet in the next peece of his writing expounding himſelfe, he ſaith, that he ſpeaketh not excluſively in reſpect of the Sonne, becauſe he denieth that the Sonne is any other God beſide the Father and that therefore their ſole government is not broken by diſtinction of Perſon. And by the perpetuall courſe of his purpoſe it is eaſie to gather the meaning of his words. For he diſputeth againſt *Praxeas* that though God bee diſtinguiſhed into three Perſons, yet are there not made many Gods nor the unitie torne in ſunder. And becauſe by the imagination of *Praxeas* Chriſt could not bee God, but he muſt alſo bee the Father, therefore he ſo much laboureth about the diſtinction. Whereas he calleth the Word and the Spirit a portion of the whole, although it be a hard kinde of ſpeech, yet is it excuſable, becauſe it is not referred to the ſubſtance, but onely ſheweth the diſpoſition and order that belongeth onely to the Perſons, as *Tertullian* himſelfe witneſſeth. And hereof hangeth that: How many Perſons thinkeſt thou there are, O moſt froward *Praxeas*, but even ſo many as there be names? And ſo a litle after that, they may beleve the Father and the Sonne each in their names and Perſons. Hereby I thinke may be ſufficiently confuted their impudency, that ſeek to beguile the ſimple with colour of *Tertullians* authority.

29. And ſurely whoſoever ſhall diligently compare together the writings of the old Authors, ſhall find no other thing in *Irenæus*, than that which hath been taught by other that came after. *Iuſtine* is one of the ancienteſt, and herein all things doth agree with us: Yet let them object that he as the reit doe, calleth the Father of Chriſt the onely God. The ſame thing doth *Hilurie* teach, yea, and ſpeaketh more hardly, that the eternitie is in the Father. But doth hee that to take away the eſſence of God from the Sonne? And yet is hee altogether in defence of the ſame faith that wee follow. Yet are they not aſhamed to picke out certaine mangled ſentences whereby they

Lib.3 cap.2.
cap.12. eju-
dem lib.
Cap.16. eju-
dem lib.

Ibi, ca. 18. & 23

Tertullian as
farre from this
opinion.

The Fathers
with generall
conſent teach
Chriſt to be the
ſame God with
the Father.

would perswade that *Hilarie* is a Patron of their error. Where they bring in *Ignatius*: if they will have that to be of any authority, let them prove that the Apostles made a Law for Lent and such like corruptions of religion. Nothing is more unfavourable than those fond trifles that are published under the name of *Ignatius*. Wherefore their impudencie is so much lesse tolerable, that disguise themselves with such visors to deceive. Moreover the consent of the ancient Fathers is plainly perceived by this, that at the Councell of *Nice*, *Arrim* never durst alledge for himselfe the authority of any one allowed writer. And none of the Greekes or Latines doth excuse himselfe and say, that he dissenteth from them that were before. It needeth not to be spoken how *Augustine* whom those Iosells doe most hate, hath diligently searched the writings of them all, and how reverently he did embrace them. Truly even in matters of least weight he useth to shew what compelleth him to dissent from them. And in this matter, if hee had read any thing doubtfull or darke in others, he hideth it not. But the doctrine that these men strive against, hee taketh it as confessed, that from the farthest time of antiquitie it hath bene without controversie received. And by one word it appeareth that hee was not ignorant what others had taught before him, where hee saith that in the Father is unitie, in the first booke of Christian doctrine, will they say that he then forgate himselfe? But in another place he purgeth himselfe from such reproch, where he calleth the Father the beginning of the whole Godhead, because he is of none: considering indeed wisely, that the name of God is specially ascribed to the Father, because if the beginning should not be reckoned at him, the single unity of God cannot be conceived. By this I trust the godly reader will perceive that all the cavillations are confuted, wherewith Satan hath hitherto attempted to pervert or darken the pure truth of doctrine. Finally I trust that the whole summe of doctrine in this point is fully declared, if the readers will temper them of curiosity, and not more greedily than meet is, seeke for combersome and entangled disputations, For I take not in hand to please them, that doe delight in an untemperate desire of speculation. Truly I have omitted nothing of subtle purpose that I thought to make against me. But while I studie to edifie the Church, I thought it best to leave many things untouched which both smally profited, and would grieve the readers with superfluous tediousness. For to what purpose were it to dispute, whether the Father doe alwaies beget? For as much as it is folly to faine a continuall act of begetting, sith it is evident that from eternity there have bene three Persons in God.

THE FOURTEENTH CHAPTER.

That the Scripture even in the creation of the world and of all things: doth by certaine markes put difference betweene the true God, and fained gods.

*Esay. 40. 27.
The creation of
the world taught
by Moses, that
men might know
the God which
made it, and not
enquire why he
made it no sooner*

Although *Esay* doth worthily reproch the worshippers of false gods with foolishness, for that they have not learned by the very foundations of the earth, and round compass of the heavens, which is the true God: yet such is the dulnesse and grossenesse of our wit, that least the faithfull should fall away to the inventions of the Gentiles, it was necessary to have God more expressly painted out unto them. For whereas the saying that God is the minde of the world, which is counted the most tolerable description that is found among the Philosophers, is but vaine, it behooveth us more familiarly to know him, least wee alwaies waver in doubtfulness. Therefore it was his pleasure to have an history of the creation remaining, whereupon the Faith of the Church might rest, and seeke for none other God but him, whom *Moses* hath declared to be the maker and builder of the world. There is first set forth the time, that by continuall proceeding of yeares the faithfull might come to the first originall of mankind, and of all things. Which knowledge is very necessary, not onely to confute those monstrous fables that sometime were spread in Egypt and other parts of the world, but also, that the beginning of the world once being knowne, the eternity of God may more clearly shine forth and ravish us in admiration of it. Neither ought wee to be anything moved with that ungodly mocke, that it is marvell why it came no sooner in the minde of God to make the heaven and the earth, and why

why he sitting idle did suffer so immeasurable a space to passe away, such he might have made it many thousand ages before: whereas the whole continuance of the world that now draweth to an end, is not yet come to six thousand yeares. For why God so long deferred it, is neither lawfull nor expedient for us to enquire. Because if mans minde will travaile to attaine thereunto, it shall faile an hundred times by the way, neither were it profitable for us to know that thing which God himselfe to prove the modesty of our faith, hath of purpose willed to be hidden. And well did that godly old man speake, which when a wanton fellow did in scorne demand of him, what God had done before the creation of the world, answered, that hee builded Hell for curious fooles. Let this grave and severe warning repress the wantonnesse that tickleth many, yea, and driveth them to evill and hurtfull speculations. Finally, let us remember that the same invisible God whose wisdom, power, and justice is incomprehensible, doth set before us the history of *Moses* as a looking glasse, wherein his lively image appeareth. For, as the eyes that either are growne dimme with age, or dulled with any disease, doe not discern any thing plainly, unlesse they be helpen with spectacles: so such is our weaknesse, that unlesse the Scripture direct us in seeking of God, we doe forth with run out into vanity. And they that follow their owne wantonnesse, because they be now warned in vaine, shall all too late feele with horrible destruction, how much it had bene better for them reverently to receive the secret counsels of God, than to vomit out blasphemies, to obscure the heaven withall. And rightly doth *Augustine* complaine that wrong is done to God when further cause of things is sought for, than his onely will. The same man in another place doth wisely warn us, that it is no lesse evill to move question of immeasurable spaces of times than of places. For how broad soever the circuit of the heavens, yet there is some measure of it. Now, if one should quarrell with God for that the emptinesse wherein nothing is contained, is an hundred times more, shall not all the godly abhorre such wantonnesse? Into like madnesse runne they that busie themselves about Gods sitting still, because at their appointment he made not the world innumerable ages sooner. To satisfie their owne greedinesse of minde, they covet to passe without the compassse of the world, as though in so large a circuit of heaven, and earth, they could not finde things enough that with their inestimable brightnesse may overwhelm all our senses: as though in six thousand yeeres, God hath not shewed example, in continuall consideration whereof, our minde may be exercised. Let us therefore willingly abide inclosed within those bounds wherewith it pleased God to environ vs, and as it were to pen up our minds, that they should not stray abroad with liberty of wandring.

2 For like reason is it that *Moses* declareth, that the worke of God was not ended in a moment but in six daies. For by this circumstance wee are withdrawne from forged inventions to the one onely God that devised his worke into six daies, that it should not grieve us to be occupied all the time of our life in considering of it. For though our eyes, what way soever we turne them, are compelled to looke upon the workes of God, yet see we how fickle our head is, and if any godly thoughts doe touch us, how soone they passe away. Here againe mans reason murmureth, as though such proceedings were disagreeing from the power of God, untill such time as being made subject to the obedience of faith, shee learne to keepe that reit wherunto the hallowing of the seventh day calleth us. But in the very order of things, is diligently to be considered the fatherly love of God toward mankind, in this: that hee did not create *Adam* untill he had stored the world with all plenty of good things, For if he had placed him in the earth while it was yet barren and empty, if he had given him life before that there was any light, he should have seemed not so well to provide for his commodity. But now where he first disposed the motions of the Sunne and the Planets for the use of man, and furnished the earth, the waters, and the aire with living creatures, and brought forth abundance of frutes to suffice for food, taking upon him the care of a diligent and provident housholder, hee shewed his marvellous bounty towards us. If a man doe more heedfully weigh with himselfe those things that I doe but shortly touch, it shall appeare that *Moses* was the sure witness and publisher of the one God the creator. I omit here that which I have already declared, that hee speaketh not there

Lib. de gen.
contra Ma.
De civit. dei
lib. 40.

The dividing of
the creation into
six daies, the or-
der of creating,
and the manner
which *Moses* used
in speaking of
God, doe show
whence ought
civelly to
come by that
history.

The creation of Angels is a thing necessary to be knowne both because they are the most noble part of Gods workes, and also for that there are sundry errors concerning Angels, which cannot without such knowledge be refuted.

Superfluous speculations, and curious questions about Angels, are to be avoided.
Gen. 1. 2.

only of the bare essence of God, but also setteth forth unto us his eternall Wisdome and Spirit, to the end we should not dreame that God is any other, than such as he will be knowne by the image that he hath there expressed.

3 But before that I begin to speake more at large of the nature of man, I must say somewhat of Angels. Because, though *Moses* applying himselfe to the rudeness of the common people, reciteth in his history of the creation no other workes of God but such as are seene with our eyes, yet whereas afterward he bringeth in Angels for ministers of God, we may easily gather, that he was the creator of them in whose service they employ their travell and offices. Though therefore *Moses* speaking after the capacity of the people, doth not at the very beginning rehearse the Angels among the creatures of God: yet that is no cause to the contrary, but that we may plainly and expressly speake those things of them, which in other places the Scripture commonly teacheth. Because if we desire to know God by his works, so noble and excellent an example is not to be omitted. Beside that, this point of doctrine is very necessary for the contuting of many errors. The excellency of the nature of Angels hath so dazed the minds of many, that they thought the Angels had wrong offered them, if they should be made subject to the authority of one God, and brought as it were in obedience. And hereupon were they fained to be God. Thererofe upone *Manichæus* with his sect, which made themselves two originall beginnings of things, God and the devill, and to God he assigned the beginning of good things, and of things of evill nature he determined the devill to be the author. If our mindes should be entangled with this error, God should not keepe whole his glory in the creation of the world. For, whereas nothing is more proper to God than eternity and a being of himselfe as I may so terme it, they which give that unto the devill, doe they not in a manner give him the title of Godhead? Now where is the almightinesse of God become, if such authority bee granted to the devill, that he may put in execution what he will though God say nay and withstand it? As for the onely foundation that the *Manichees* have, that it is unlawfull no ascribe unto God that is good, the creation of any thing that is evill; that nothing hurteth the true faith, which admitteth not that there is any thing naturally evill in the whole Universality of the world, because neither the frowardnesse and malice both of man and the devill, nor the finnes that proceed thereof, are of nature, but of the corruption of nature, Neither was there any thing from the beginning, wherein God hath not shewed an example both of his wisdome and justice. Therefore to answer these perverse devises: it behooveth us to lift up our mindes higher than our eyes can attaine to see. For which cause it is likely, that where in the *Nicene* creed God is called the Creator of all things, things invisible are expressed. Yet will we be carefull to keepe the measure that the rule of godlinesse appointeth, least the readers with searching to understand further than is expedient, should wander abroad, being led away from the simplicity of Faith. And surely, so much as the holy Ghost teacheth us alway for our profit, and such things as are finally available to edifie, hee doth either leave wholly unspoken, or but lightly, and as it were overrunningly touch them: it shall bee also our duty to bee content not to know those things that doe not profit us.

4 That the Angels for asmuch as they are the ministers of God ordained to execute his commandments, are also his creatures, it ought to be certainly out of all question. To move doubt of the time and order that they were created in, should it not rather be a busie waywardnesse than diligence? *Moses* declarerh that the earth was made, and the heavens were made, with all their armies, to what purpose than is it, curiously to search, what day the other more secret armies of heaven beside the starrs and planets first began to bee? But, because I will not be long, let us, as in the whole doctrine of religion, so here also remember that we ought to keepe one rule of modestie and sobriety, that of obscure things we neither speake, nor thinke, nor yet desire to know any other thing then that hath bene taught us by the Word of God: and another point, that in reading of Scripture we continually rest upon the searching and studying of such things as are certaine to edification, and not give our selves to curiosity or studie of things unprofitable. And because it was Gods pleasure to instruct us, not in trifling questions, but in sound godlinesse, feare of his name, true confidence, and duties of holinesse:

let

Let us rest upon such knowledge. Wherefore, if we will be rightly wise, we must leave those vanities that idle men have taught without warrant of the Word of God, concerning the nature, degree, and multitude of Angels. I know that such matters as this, are by many more greedily taken hold of, and are more pleasant unto them then such things as lie in dayly use. But if it grieue us not to be the schollers of Christ, let it not greiue us to follow that order of learning that he hath appointed. So shall it be come to passe, that being contented with his schooling, we shall not onely forbear, but also abhorre superfluous speculations, from which hee calleth us away. No man can deny, that the same *Demyse*, whatsoeuer man hee was, hath disputed many things both subtilly and wirtily in his Hierarchy of Heaven: but if a man examine it more leereely, hee shall finde that for the most part it is but meere babling. But the dutifull purpose of a Diuine is, not to delight eares with prating, but to stablish consciences with teaching things true, certaine, and profitable. If one should read that booke, he would thinke that the man were slipped downe from heaven, and did tell of things not that he had learned by heresy, but that hee had seene with his eyes. But *Paul* which was ravished above the third heaven, hath uttered no such thing, but also protesteth, that it is not lawfull for man to speake the secrets that hee had seene. Therefore bidding farwell to that trifling wisdom, let us consider by the simple doctrine of the Scripture, what the Lord would have us know concerning his Angels.

5 It is commonly read in the Scripture, that the Angels are heavenly Spirits, whose ministation and service God useth for putting in execution of those things that he hath decreed. For which reason that name is given them, because God useth them as messengers to shew himselfe unto men. And upon like reason are deriued the other names that they are called by. They are named armies, because they doe like a Guard environ their Prince, and doe adorne and set forth the honourable shew of his majestie, and like souldiers they are alway attending upon the engine of their Captaine, and are ever so prepared and in readinesse to doe his commandements, that so soone as he doth but beckon to them, they prepare themselves to worke, or rather be at their worke already. Such an image of the throne of God to set out his royalty, the other Prophets doe describe, but principally *Daniel* where he saith, that when God sate him downe in his throne of judgment, there stood by a thousand thousand, and ten thousand companies of ten thousand of Angels. And because God doth by them marvellously shew forth and declare the might & strength of his hand, therefore they are named strengthes, because he exerciseth and useth his authority in the world by them, therefore they are sometimes called principalities, sometimes powers, sometime Dominions. Finally, because in them as it were uttereth the glory of God, for this cause also they are called Thrones: though of this last name I will not certainly say, because another exposition doth either as well or better agree with it. But (speaking nothing of that name) the holy Ghost often useth those other former names to advance the dignity of the ministry of Angels. For it were not reason that those instruments should be let passe without honour, by whom God doth especially shew the presence of his majestie. Yea, for that reason they are many times called Gods, because in their ministry, as in a looking glasse, they partly represent unto us the Godhead. Although indeed I mislike not this that the old writers doe expound, that Christ was the Angell, where the Scripture saith, that the Angell of God appeared unto *Abraham, Isaac, Moses*, & other, yet oftentimes where mention is made of all the Angels indeed, this name is given unto them. And that ought to seeme no marvell. For it this honour be given unto Princes and governors, that in their office they stand in steed of God that is soveraigne King and Judge, much greater cause there is why it should be given to the Angels, in whom the brightnesse of the glory of God much more abundantly shineth.

6 But the Scripture standeth most upon teaching us that, which might most make to our comfort and confirmation of Faith: that is to wit, that the Angels are the distributors and administrators of Gods bounty toward us. And therefore the Scripture reciteth, that they watch for our safety: they take upon them the defence of us, they direct our wayes, they take care that no hurtfull thing betide unto us. The sentences are universal, which principally pertaine to Christ the head of the Church, and then to all

1. Cor. 12. 2.

Angels in scripture, termed armies, strengthes, principalities, powers, dominions, Gods.

Dan. 7. 10.

Coloss. 1. 10.
Eph. 1. 21.

Gen. 18. 1. 3. 2.
Job. 1. 14.
Jud. 6. 14 &
13. 21.
Psal. 82. 6.

The service which Angels do: unto men.

Pfal 91. 11.
Pfal 34. 8.
Gen. 16. 9.

Gen. 24. 7.
Gen. 48. 16.
Exod. 14. 19.
& 23. 20.
Iud. 2. 1. & 6.
11. & 13. 10.
Mat. 4. 11.
Luke 22. 43.
Mat. 28. 5.
Luke 24. 5.
Act. 1. 10.

2 King. 19. 35.
Esay 37. 36.

Whether every
man have his
peculiar Angell
to attend upon
him, is an idle
and a needlesse
question.
Da. 10. 13. &
12. 1.
Mat. 18. 10.

Luk. 15. 7.
Luk. 16. 23.
2 King. 16. 17.
AG. 12. 15.

The different de-
grees of honour
amongst Angels,
and the certainty
of their number
are things un-
knowne.
Dan. 12. 1.
Iud. 1. 9.
1 Thel. 4. 16.

the faithfull. He hath given his Angels charge of thee, to keepe thee in all thy wayes. They shall beare thee up in their hands, lest thou chance to hit thy feet against a stone. Againe, the Angell of the Lord standeth round about them that feare him, and he doth deliver them. Whereby God sheweth that he appointeth to his Angels the defence of them, whom he hath taken in hand to keep. After this order the Angell of the Lord doth comfort *Agar* when she fled away, and commandeth her to be reconciled to her mistress. God promiseth to *Abraham* his servant an Angell to be the guide of his journey. *Jacob* in blessing of *Ephraim* and *Manasses* prayeth, that the Angell of the Lord by whom he himselfe had been delivered from all evill, may make them prosper. So the Angell was set to defend the tents of the people of *Israel*. And so oft as it pleased God to reskew *Israel* out of the hands of their enemies, he raised up revengers by the ministry of Angels. So finally (to the end I need not to rehearse many moe) the Angels ministred to Christ and were ready assistant to him in all necessities. They brought tydings to the women of his resurrection, and to the disciples of his glorious comming. And so to fulfill their office of defending us, they fight against the devill & all enemies, and doe execute the vengeance of God upon them that are bent against us. As we reade that the Angell of God to deliver *Hierusalem* from the siege, slew in one night an hundred fourescore and five thousand in the campe of the King of *Assyria*.

7 But whether to every of the faithfull be a severall Angell assigned for their defence, I dare not certainly affirme. Surely when *Daniel* bringeth in the Angell of the *Persians*, & the Angell of the *Grecians*, he sheweth that he meant, that there are to kingdoms and provinces certaine Angels appointed as governors. And when Christ saith that the Angels of children do alway behold the face of the father, he seemeth to mean that there are certaine Angels to whom the preservation of them is given in charge. But I cannot tell whether we ought therby to gather, that every one hath his Angell set over him. But this is to be holden for certainty, that not one Angell onely hath care of every one of us, but that they all by one consent doe watch for our safety. For it is spoken of all the Angels together, that they more rejoyce of one sinner converted to repentance, than of ninety and nine just that have stood still in their righteousness. And it is said of moe Angels than one, that they conveyed the soule of *Lazaryus* into the bosome of *Abraham*. And not without cause did *Elizabeth* shew to his servant so many fiery chariots that were peculiarly appointed for him. But one place there is that seemeth more plaine than the rest to prove this point. For when *Peter* being brought out of prison knocked at the doores of the house where the brethren were assembled, when they could not imagine that it was he, they said it was his Angell. It should seeme that this came in their minde by the common opinion, that to every of the faithfull are assigned their Angels for governors. Albeit yet here it may be answered that it may well bee, notwithstanding any thing that there appeareth, that we may thinke it was any one Angell, to whom God had given charge of *Peter* for that time, and yet not to be his continuall keeper: as the common people do imagine that there are appointed to every one two Angels, as it were divers Ghosts, a good Angell and a bad. But it is not worth travaile curiously to search for that which doth not much import vs to know. For if this doe not content a man, that all degrees of the army of heaven doe watch for his safety, I doe not see what he can be the better, if he understand that there is one Angell peculiarly appointed to keepe him. And they which restraine unto one Angell the care that God hath to every one of vs, doe great wrong to themselves, and to all the members of the Church: as if that power to succour us had beene vainly promised us, wherewith being environed and defended, we should fight the more boldly.

8 They that dare take upon them to define of the multitude and degrees of Angels, let them looke well what foundation they have. I grant *Michaelis* is called in *Daniel*, the great Prince, and with *Jude*, the Archangell. And *Paul* saith, it shall be an Archangell that shall with sound of trumpet call men to the judgement. But who can thereby appoint the degrees of honours betweene Angels, or discern one from another by speciall marks, and appoint every one his place and standing? For the two names that are in Scripture, *Michael* and *Gabriel*, and if you list to adde the third out of the history of *Tobie*, may by their signification seeme to be given to the Angels,
according

according to the capacity of our weaknesse, although I had rather leave that expositi on at large. As for the number of them, wee heare by Christs mouth of many Legions, by *Daniel* many companies of ten thousand, the servant of *Elezecus* saw many chariots full: and this declareth that they are a great multitude, that it is said, that doe campe round about them that feare God. As for shape, it is certaine, that spirits have none, and yet the Scripture for the capacity of our wit doth not in vaine under *Cherubin* and *Seraphim* paint vs out Angels with wings, to the intent we should not doubt that they will bee ever with incredible swiftnesse, ready to succour us, so soone as need shall require, as if the lightning sent from heaven should flie unto us with such swiftnesse as it is wonted. Whatsoever more than this may be sought of both these points, let us beleve it to be of that sort of mysteries, whereof the full revelation is deferred to the last day. Wherefore let us remember to take heed both of too much curiosity in searching, and too much boldnesse in speaking.

9 But this one thing which many troublesome doe call in doubt, is to bee holden for certainty, that Angels are muniting spirits, whose service God useth for the defence of his, and by whom he both distributeth his benefits among men, and also putteth his other workes in execution. It was in the old time the opinion of the Sadduces, that by Angels is meant nothing else, but either the motions that God doth inspire in men, or the tokens that he sheweth of his power. But against this error cry out so many testimonies of Scripture, that it is marvell that so grosse ignorance could bee suffered in that people. For to omit those places that I have before alleaged, where are recited thousands and Legions of Angels: where joy is given unto them: where it is said that they uphold the faithfull with their hands, and carry their soules into rest: that they see the face of the Father, and such like: there are other places whereby it is cleerly proved, that they are indeed spirits of a nature that hath substance. For whereas *Stephen* and *Paul* doe say, that the law was given by the hand of Angels, and Christ saith, that the elect after the resurrection shall be like unto Angels, that the day of judgement is not knowne to the very Angels: that he shall then come with his holy Angels: howsoever they be writted, yet must they so be understood. Likewise when *Paul* charged *Timothy* before Christ and his chosen Angels, to keepe his commandements, he meaneth not qualities or inspirations without substance, but very spirits. And otherwise it standeth not together that is written in the Epistle to the *Hebrewes*, that Christ is become more excellent than Angels, that the world is not made subject unto them: that Christ tooke upon him not their nature, but the nature of man. If we meane not the blessed Spirits, to whom may these comparisons agree? And the author of that Epistle expoundeth himselfe, where hee placeth in the kingdome of heaven the soules of the faithfull and the holy Angels together. Also the same that we have already alleaged, that the Angels of children doe alway behold the face of God, that they doe rejoyce at our safety, that they marvell at the manifold grace of God in the Church, that they are subject to Christ, the head. To the same purpose serveth this, that they so appeared to the holy Fathers in the forme of men, that they talked with them, that they were lodged with them. And Christ himselfe for the principall preeminence that he hath in the person of the Mediator, is called an Angell. This I thought good to touch by the way, to furnish the simple with defence against those foolish and reasonlesse opinions, that many ages agoe raised by Satan doe now and then spring up againe.

10 Now it resteth, that we seeke to meet with that superstition which is commonly wont to creepe in, where it is said: that Angels are the ministers and deliverers of all good things unto us. For by and by mans reason falleth to this point, to thinke that therefore all honour ought to be given them. So cometh it to passe, that those things which belong onely to God and Christ, are conveyed away to Angels. By this meane wee see that in certaine ages past, the glory of Christ hath bin many waies obscured, when Angels without warrant of Gods word were loden with immeasurable title of honour. And of all the vices that we speake against, there is almost none more ancient than this. For it appeareth that *Paul* himselfe had much to doe with some which so advanced Angels, that they in manner would have brought Christ under subjection. And therefore he doth so carefully presse this point in his Epistle to the *Colossians*, that

Math. 26. 55.
Dan. 6. 7. 10.
Psalm. 34. 8.

Against the opinion of the Sadduces, who denied that there are any such spirits as we call Angels

1. Cor. 8. 53.
Galat. 3. 19.
Mat. 22. 30. &
24. 37. 31. & 25.
Luk. 9. 26.
1 Tim. 5. 21.
Hebr. 1. 4. & 2.
25.

Hebr. 12. 22.

Mala. 3. 1

That which Angels desire us, must not cause us to desire more unto them that we owe to God.

Col. 1. 16.

Christ

Christ is not onely to be preferred before all Angels, but that he is also the author of all the good things that they have : to the end wee should not forsake him and turne unto them, which cannot sufficiently helpe themselves, but are faine to draw out of the same fountaine that we doe. Surely forasmuch as there shineth in them a certaine brightnesse of the majestie of God, there is nothing whereunto we are more easily inclined, than with a certaine admiration to fall downe in worshipping of them, and to give unto them all things that are due onely to God. Which thing *John* in the Revelation confesseth to have chanced to himselfe, but he addeth withall, that he received this answer. See thou doe it not. For I am thy fellow servant, Worship God.

Our frailty is the
cause why God
woud might do al
things for us by
himselfe, doo so
many things by
the ministry of
his Angels.

11 But this danger wee shall well beware of, if we doe consider why God useth rather by them than by himselfe without their service to declare his power, to provide for the safety of the faithfull, and to communicate the gifts of his liberality among them. Surely he doth not this of necessity, as though he could not be without them : for so oft as pleaseth him, hee letteth them alone, and bringeth his worke to passe with an onely becke : so farre is it of, that they be any aid to him, to ease him of the hardnesse thereof. This therefore maketh for the comfort of our weaknesse, so that we want nothing that may availe our minds, either in raising them up in good hope, or confirming them in assurance. This one thing ought to be enough and enough againe for us, that the Lord affirmeth that hee is our protector. But while we see our selves besieged with so many dangers, so many hurtfull things, so many kindes of enemies : it may be (such as our weakenesse and frailty) that we be sometime filled with trembling feare, or fall for despaire, unlesse the Lord after the proportion of our capacity doe make us to conceive his preience. By this meane he not only promisseth that he will have care of us, but also that he hath an innumerable guard to whom he hath given in charge to travell for our saferie, and that so long as wee bee compassed with the garison and support of them, whatsoever danger betideth, we bee without all reach of hurt. I grant wee doe amide that after this simple promise of the protection of God alone, wee still looke about from whence other help may come unto us. But for as much as it pleaseth the Lord of his infinite clemencie and gentlenesse helpe this our fault there is no reason why we should neglect his so great benefit. An example thereof wee have in the servant of *Elizem*, which when hee saw the hill besieged with the Army of the *Syrians*, and that there was no way open to escape, was stricken downe with feare, as if his master and he were then utterly destroyed. Then *Elizem* prayed God to open his servants eyes, and by and by he saw the hill furnished with horses and fiery chariots, that is, with a multitude of Angels to keepe him and the Prophet safe. Encouraged with this vision he gathered up his heart againe, and was able with a dreadlesse mirde to looke downe upon his enemies, with sight of whom he was before in a manner driven out of his wit.

2. King 6. 17.

That which God
doth us to re-
lieve our weak-
nesse, must not
cause us to dimi-
nish his glory.

12 Wherefore whatsoever is said of the ministerie of Angels, let us apply it to this end, that overcoming all distrust, our hope may be the more strongly established in God. For these succours are therefore provided us of God, that we should not be made afraid with multitude of enemies, as though they could prevaile against his helpe, but should flie unto that saying of *Elizem*, that there be moe on our side than be against us. How much then is it against order of reason, that we should bee led away from God by Angels, which are ordained for this purpose, to testifie that his helpe is more present among us ? But they doe leade us away indeed, if they doe not streight lead us as it were by the hand to him, that wee may have eie unto, call upon, and publish him for our onely helper : if we consider not them to bee as his hands that move themselves to no worke but by his direction : if they doe not hold us fast in the one Mediator Christ, so that we may hang wholly of him, leane al upon him, be carried to him and rest in him. For that which is described in the vision of *Iacob*, ought to sticke and be fastned in our minds, how Angels descend downe to the earth unto men, and from men doe goe up to heaven by a ladder, whereupon standeth the Lord of hostes. Whereby is meant, that by the onely intercession of Christ it commeth to passe, that the ministeries of the Angels doe come unto us, as he himselfe affirmeth, saying : Hereafter ye shall see the heavens open and the Angels descending to the sonne of man, *John 1. 51*. Therefore the servant of *Abraham* being committed to the custody of the Angell, doth not therefore call

Gen. 28. 12.

Gen. 24. 7.

call upon the Angell to helpe him, but helpen with that commendation, he prayeth to the Lord, and beseecheth him to shew his mercy to *Abraham*. For as God doth not therefore make them ministers of his power and goodness, to the intent to part his glory with them: so doth he not therefore promise us his helpe in their ministration, that we should divide our confidence betweene him and them. Let us therefore forsake that *Platonic* philosophy, to seeke the way to God by Angels, and to honour them for this purpose, that they may make God more gentle unto us, which superstitious and curious men have from the beginning gone about, and to this day doe continue to bring into our religion.

13 As for such things as the Scripture teacheth concerning devils, they tend in a manner all to this end, that we may be carefull to beware beforehand of their aways and preparations, and furnish our selves with such weapons as are strong and sure enough to drive away even the strongest enemies. For whereas Satan is called the god and prince of the world, whereas he is named the strong armed man, the spirit that hath power of the aire, and a roaring Lion: these descriptions serve to no other purpose, but to make us more wary and watchfull, and readier to enter into battell with him. Which is also sometime set out in expresse words. For *Peter* after hee had said, that the devill goeth about like a roaring Lion, seeking whom hee may devour, by and by addeth this exhortation, that we strongly resist him by faith. And *Paul* after he had given warning that we wraastle not with flesh and blood, but with the princes of the aire, the powers of darknesse, and spirituall wickednesse, by and by biddeth us put on such armour as may serve for so great and dangerous a battell. Wherefore let us also apply all to this end, that being warned how there doth continually approach upon us an enemie, yea, an enemy that is in courage most hardy, in strength most mighty, in policy most subtle, in diligence and celerity unweariable, with all sorts of engines plenteously furnished, in skill of warre most ready, we suffer not our selves by sloth and cowardise to bee surprised, but on the other side with bold and hardy minds set our foot to resist him (and because this warre is onely ended by death) encourage our selves to continue. But specially knowing our owne weaknesse and unskillfullnesse. let us call upon the helpe of God and enterprize nothing but upon trust of him, for as much as it is in him onely to give us policy, strength, courage, and armour.

14 And that we should be the more stirred up and enforced so to doe, the Scripture warneth us, that there are not one or two or a few enemies, but great armies that make warre with us. For it is said, that *Mary Magdalen* was delivered from seven devils, wherewith she was possessed. And *Christ* saith, that it is the ordinary custome, that if after a devill be once cast out, a man make the place open againe, he bringeth seven spirits worse than himselfe, and returneth into his possession, finding it empty. Yea it is said that a whole legion besieged one man. Hereby therefore we are taught, that wee must fight with an infinite multitude of enemies, least despising the fewnesse of them, we should be more slacke to enter in battell, or thinking that we have some respite in the meane time granted, we should give our selves to idlenessse. Whereas many times Satan or the devill is named in the singular number, thereby is meant that power of wickednesse which standeth against the kingdom of Justice. For as the Church and the fellowship of Saints have *Christ* to their head, so the faction of the wicked is painted out unto us with their prince, that hath the cheife authority among them. After which manner this is spoken, Goe ye cursed into eternall fire that is prepared for the devill and his Angels.

15 Here also this ought to stirre us up to a perpetuall warre with the devill, for that he is every where called the enemy of God and of us. For if we have regard of Gods glory, as it is meet we should, then ought we with all our force to be ad our selves against him, that goeth about to extinguish it. If wee be affectioned to maintaine the kingdom of *Christ* as we ought, then must we needs have an unappealable warre with him that conspireth the ruine thereof. Againe, if any care of our owne safety doe touch us, then ought wee to have neither peace nor truce with him that continually lieth in wait for the destruction of it. Such a one is he described in the third Chapter of *Genesis* where he leaeth him away from the obedience that hee did owe to God, that hee both

Plato in *Epy-*
nomide &
Cratyl.

That which the
Scripture bath
concerning de-
vils, isto make us
watchfull, not to
discourage us.

The reason why
sometimes many
devils, & some-
times onely one is
mentioned.
Mar. 16. 9.
Mat. 12. 42.
Luk. 8. 30.

Mat. 25. 41.

The malice of
Satan being
such as it is, we
must have a
perpetuall warre
with him.

Mat. 13. 28.
Iohn 8. 44.

*Satan being at
the first created
good, hath swar-
ved out of his
kind by falling
voluntarily from
God.*

Iohn 8. 44.

2 Pet. 2. 4.
Iude 1. 6.
1 Tim. 5. 20.

*That Satan sub-
bornly resisteth
God, it is by Gods
owne allowance :
not the will of
God, as he saith the
effects which
come from Sat-
tan, and which
were to good.
Iob. 1. 6. & 2. 7.
1 King 22. 20.
1 Sam. 16. 14. &
18. 10.
Psal. 54.
2 Thess. 2. 9.*

robberth God of his due honour, and throweth man himselfe headlong into destruction. Such a one also is hee set forth in the Evangelists, where he is called anemie, and is said to scatter tares, to corrupt the seed of eternall life. In summe, that which Christ testifieth of him, that from the beginning he was a murderer, and a liar, we find by experience in all his doings. For hee assaileth the truth of God with lies, obscureth the light with darknesse, entangleth the minds of men with errors, raiseth up hatreds, kindleth contentions and strifes, doth all things to this end to overthrow the kingdom of God, and drowne men with himselfe in eternall destruction. Whereby appeareth, that he is of nature froward, spitefull, and malicious. For needs must there be great frowardnesse in that wit, that is made to assaile the glory of God and salvation of men. And that doth *Iohn* speake of in his Epistle, when he writeth, that he sinneth from the beginning. For he meaneth that hee is the author, captaine, and principall workeman of all malice and wickednesse.

16 But forasmuch as the devill was created by God, let us remember that this malice which we assigne in this nature, is not by creation, but by deprivation. For whatsoever damnable thing he hath, he hath gotten to himselfe by his owne revolting and fall. Which the scripture therefore giveth us warning of, least thinking that hee came out such a one from God, wee should ascribe that to God himselfe which is farthest from him. For this reason doth Christ say that Satan speaketh of his owne when he speaketh lies, and addeeth a cause why, for that he stood not still in the truth. Now when hee saith that he stood not still in the truth, he sheweth that once he had beene in the truth. And when he maketh him the father of lying, he taketh this from him, that hee can not lay that fault to God whereof hee himselfe is cause to himselfe. Although these things be but shortly and not very plainly spoken, yet this is enough for this purpose, to deliver the majesty of God from all slander. And what maketh it matter to us, to know more or to any other purpose concerning devils? Many perhaps doe grudge, that the Scripture doth not orderly and distinctly in many places set forth that fall and the cause, manner, time, and fashion thereof. But because these things doe nothing pertaine to us, it was better, if not to be suppressed wholly, yet to be but lightly touched, and that partly because it was not becoming for the holy Ghost to feed curiosity with vaine histories without any fruit: and we see that it was the Lords purpose to put nothing in his holy oracles but that which we should learne to edification. Therefore, least wee our selves should tarry long upon things superfluous, let us be content shortly to know thus much concerning the nature of devils, that at the first creation they were the Angels of God: but by swarving out of kinde, they both destroyed themselves, and are become instruments of destruction to others. Thus much, because it was profitable to be knowne, is plainly taught in *Peter* and *Iude*, God spared not (say they) his Angels which had sinned, and not kept their beginning, but had forsaken their dwelling place. And *Paul* naming the elect Angels doth without doubt secretly by implication set the reprobate Angels in comparison against them.

17 As for the discord and strife that wee say is betweene God and Satan, wee must fo take it that still we hold this for certaine, that he can doe nothing but by the will and sufferance of God. For we read in the history of *Iob*, that he presented himselfe before God to receive his commandements, and durst not goe forward to doe any enterprise till he had obtained licence. So when *Achab* was to be deceived he tooke upon him that he would be the spirit of lying in the mouth of all the Prophets, and so being sent of God he performed it. For this reason is hee called the evill spirit of the Lord that tormented *Saul*, because by him as with a scourge the finnes of the wicked king were punished. And in another place it is written, that the plagues were laid upon the Egyptians by the evill angels. According to these particular examples *Paul* doth generally testifie, that the blinding of the wicked is the worke of God, whereas before he had called it the working of Satan. It is evident therefore that Satan is under the power of God, and so governed by his authority that hee is compelled to doe him service. Now when we say that Satan resisteth God, that the workes of Satan disagree with the workes of God, we doe therewithall affirme that this disagreement and strife hangeth upon the sufferance of God. I speake not now of his will, nor of his endeavour, but of the effect onely. For
sith

with the devill is wicked of nature, he is not inclined to obey the will of God, but is wholly carryed to stubbornesse and rebellion. This therefore he hath of himselfe and of his owne wickednesse, that of desire and purpose hee withstandeth God. And by this wickednesse hee is stirred up to the enterprising of those things that he knoweth to bee most against God. But because God holdeth him fast tied and restrained with the bridle of his power, he executeth onely those things that are granted him from God. And so doth he obey his creator whether he will or no, because he is constrained to apply his service whether soever God compelleth him.

18 Now because God boweth the uncleane Spirits hither and thither as pleaseth him, he so tempereth this government, that they exercise the faithfull with battell, they set upon them out of ambushes, they assaile them with invasions, they presse them with fighting, and oftentimes wearie them, trouble them, make them afraid, and sometime wound them, but never overcome nor oppresse them. But the wicked they subdne and draw away, they raigne upon their soules and bodies, and abuse them as bondslaves to all mischevous doings. As for the faithfull, because they are unquieted of such enemies, therefore they heare these exhortations. Doe not give place to the Devill. The devill your enemy goeth about as a roaring Lyon, seeking whom hee may devour, whom resist yee being strong in faith, and such like. *Paul* confesseth that he himselfe was not free from this kind of strife, when he saith, that for a remedy to tame pride, the Angel of Satan was given to him by whom hee might bee humbled. This exercise therefore is common to all the children of God. But because that same promise of the breaking of Satans head, pertaineth generally to Christ, and to all his members, therefore I say, that the faithfull can never be overcome nor oppressed by him. They are many times stricken downe, but they are never so astonied with all, but that they recover themselves. They fall downe many times with violence of strokes, but they are after raised up againe: they are wounded, but not deadly. Finally, they so labour in all the course of their life that in the end they obtaine the victory: but I speake not this of every doing of theirs. For we know that by the just vengeance of God *David* was for a time given over to Satan, by his motion to number the people: and not without cause *Paul* said: there is hope of pardon, although many have beene tangled with the snares of the devill. Therefore in another place the same *Paul* saith, that the promise above alleaged is begun in this life, wherein wee must wrastle, and is performed after our wrastling ended: when he saith, the God of peace shall shortly beate downe Satan under your feete. This victory hath alway fully bene in our head Christ, because the Prince of the world had nothing in him, but in us that are his members it doth now partly appeare, and shall be persecuted, when being unclouted of our flesh by which we are yet subject to weaknesse, we shall bee full of the power of the Holy Ghost. In this manner when the kingdome of Christ is raised up and advanced, Satan with his power falleth downe, as the Lord himselfe saith, I saw Satan fall as a lightning downe from heaven. For by this answer hee confirmeth that which the Apostles had reported of the power of his preaching: Again, When the Prince possesseth his owne pallace, all things that he possesseth are in peace, but when there cometh a stronger, hee is throwne out, &c. And to this end Christ in dying overcame Satan which had the power of death, and triumphed upon all his armies, that they should not hurt the Church, for otherwise they would every moment an hundred times destroy it. For (considering what is our weaknesse, and what is his furious strength) how could we stand, yea never so little time against his manifold and continuall assaults, but being supported by the victory of our captaine? Therefore God suffereth not the devill to raigne over the soules of the faithfull, but onely delivereth him the wicked and unbelieving to governe, whom God doth not vouchsafe to have reckoned in his flocke. For it is said, that he possesseth this world without controversie till he is thrust out by Christ. Again, that hee doth blinde all them that beleeve not the Gospell. Again, that hee performeth his worke in the stubborn children, and worldly, for all the wicked are the vessels of his wrath. Therefore to whom should they bee rather subject than to the minister of Gods vengeance? Finally, they are said to be of their Father the Devill, because as the faithfull are hereby knowne to bee the children of God, because they beare his image: so they bee the image of Satan into which

Satan beareth
not full sway
over the faithfull
over the wicked
be raigned as
lesure.

Eph. 4. 27.
1 Pet. 5. 8.
2 Cor. 12. 7.

Gen. 3. 15.

2 Sam. 24. 1.

Rom. 16. 20.

Luk. 10. 18.
Luk. 12. 21.

2 Cor. 4. 4.
Eph. 2. 2.

John 8. 44.
1 John 3. 8.

which

Devils are really
subsisting spirits,
and not affecti-
ons only, or per-
turbations of the
minde.

i John. 3. 8.

Iob. 1. 6.

Matt. 8. 29.
Matt. 25. 41.
Iude. 1. 9.

The considera-
tion of things
which God hath
created is
fruitfull.

which they are gone out of kinde, are properly discerned to be his children.

19 As wee have before confuted that trifling Philofophy concerning the holy Angels, which teacheth, that they are nothing else but good inspirations or motions, which God stirreth up in the minds of men : so in this place must we confute them that fondly say, that devils are nothing else but evil affections and perturbations of the mind, that are thrust into us by our flesh. That may we shortly doe, because there be many testimonies of Scripture, and those plaine enough upon this point. First, where the uncleane Spirits are called Angels, Apostataes, which have swarved out of kinde from their beginning, the very names doe sufficiently expresse, that they are not motions or affections of minds. But rather indeed as they bee called minds, or spirits endued with sense and understanding. Likewise, whereas both Christ and *Iohn* doe compare the children of God with the children of the Devill : were it not an unfit comparison, if the name of the Devill signified nothing else but evill inspirations ? And *Iohn* addeth somewhat more plaine, that the Devill sinneth from the beginning. Likewise, when *Inde* bringeth in *Michael* the Archangell fighting with the Devill, doubtlesse he setteth against the good Angell, an evill and rebellious Angell. Wherewith agreeth that which is read in the history of *Iob*, that Satan appeared with the holy Angels before God. But most plaine of all are those places that make mention of the punishment which they begin to feele by the judgement of God, and specially shall feele at the resurrection. Sonne of *David*, why art thou come before the time to torment us ? Again, Goe ye cursed into eternall fire that is prepared for the Devill and his Angels. Again, If he spared not his owne Angels that had sinned: but cast them downe, into hell, and delivered them into chaines of darkenesse to be kept unto damnation, &c. How fond should these speeches be, that the Devils are ordained to eternall judgement, that fire is prepared for them that they are now already tormented and vexed by the glory of Christ : if there were no devils at all ? But because the matter needeth no disputation among them that believe the word of the Lord, and little good is done with testimonies of Scripture among those vaine students of speculation, whom nothing pleaseth but that which is new : I suppose I have performed that which I purposed, that is, that the godly minds should be furnished against such fond errors, wherewith unquiet men doe trouble both themselves and other that be more simple. But it was good to touch this, lest any entangled with that error, while they thinke they have none to stand against them, should wax more slow and unprovided to resist.

20 In the meane time let it not be wearisome unto us, in this so beautifull a stage to take godly delight of the manifest and ordinary workes of God. For, as I have elsewhere already said, though this be not the chiefe, yet is it in order the first doctrine of Faith, to remember, that what way soever we turne our eies, all that we see are the workes of God, and with godly consideration to weigh for what end God did make them. Therefore that we may conceive by faith so much as behooveth us to know of God, it is good first of all to learne the history of the creation of the world, how it is shortly rehearsed by *Moses*, and afterward more largely set out by holy men, specially by *Basil* and *Ambrose*. Out of it wee shall learne that God by the power of his word and spirit created heaven and earth of nothing, and thereof brought forth all living creatures, and things without life, with marvellous order disposed the innumerable variety of things, to every thing he gave the proper nature, assigned their offices, appointed their places and abidings, and where all things are subject to corruption, yet hath he so provided, that of all sorts some shall be preserved to the last day, and therefore some he cherisheth by secret means, and powreth now and then, as it were a new livenessse into them, and to some hee hath given the power to increase by generation, that in their dying, that whole kinde should not die together. So hath hee marvellously garnished the heaven and the earth, with so absolutely perfect plenty, variety, and beauty of all things as possibly might bee, as it were a large and gorgeous house furnished and stored with abundance of most finely chosen stufte: last of all how in framing Man, and adorning him with so goodly beauty, and with so many and so great gifts, he hath shewed in him the most excellent example of all his workes. But because it is not my purpose at this present to set forth at large the creation of the world, let it suffice to have once againe touched

toucht these few things by the way. For it is better, as I have already warn'd the readers, to fetch a fuller understanding of this matter out of *Moses*, and other, that have faithfully and diligently convey'd the history of the world by writing to perpetuall memory.

21. It is to no purpose to make much ado in disputing, to what end the consideration of the works of God ought to tend, or to what marke it ought to be apply'd: for as much in other places already a great part of this question is declared, so much as belongeth to our present purpose may in few words be ended. Truly, it wee were minded to set out as it is worthy, how inestimable wisdome, power, justice, and goodnesse of God appeareth in the framing of the world, no eloquence, no garnishment of speech could suffice the largenesse of so great a matter. And no doubt it is Gods pleasure that wee should be continually occupied in so holy a meditation, that while we behold in his creatures as in looking glasses the infinite riches of his wisdome, justice, bountie and power, we should not run over them, as it were with a flying eye, or with a vaine wandering looke, as I may so call it, but that we should with consideration rest long upon them, cast them up and downe earnestly and faithfully in our minds, and oft repeat them with remembrance. But because wee are now busied in that kinde that pertaineth to order of teaching, it is meet that we omit those things that require long declamations. Therefore to be short, let the readers know that then they are conceiv'd by faith, what this meaneth, that God is the Creator of heaven and earth, if they first follow this univ'ersall rule, that they passe not over with not considering or forgetfulnesse of those vertues, that God presenteth to bee seene in his creatures, then, that they so learne to apply themselves, that they may therewith bee thoroughly mov'd in their hearts. The first of those we doe, when we consider how excellent a workmans worke it was, to place and aptly set in so well disposed order the multitude of the stars that is in heaven, that nothing can be devis'd more beautifull to behold: to set and fasten some of them in their standings, so that they cannot move, and to other some, to grant a free course, but so that in moving they wander not beyond their appointed space, so to temper the motion of them all, that it may divide in measure the dayes and nights, moneths, yeares, and seasons of the yeare, and to bring this inequality of dayes which wee daily see, to such a tempered order that it hath no confusion. Likewise when we marke his power in sustaining so great a body, in governing of the so swift whirling about of the engine of heaven, and such like. For these few examples doe sufficiently declare, what it is to record the power of God in the creation of the world. For else, if I should travell as I said, to expresse it all in words, I should never make an end, for as much as there are so many miracles of the power of God, so many tokens of his goodnesse, so many examples of his wisdome, as there be formes of things in the world, yea, as there be things either great or small.

22. Now remaineth the other part which commeth neerer to faith, that while we consider that God hath ordain'd all things for our guard and safety, and therewithall doe seele his power and grace in our selves, and in so great good things that hee hath bestow'd upon us: we may thereby stirre up our selves to the trust, invocation, praise and love of him. Now, as I have before said, God himselfe hath shewed in the very order of creation, that for mans sake he created all things. For it is not without cause that he divid'd the making of the world into six dayes, whereas it had bene as easie for him in one moment to have in all points accomplished his whole worke, as it was by such proceeding from peece to peece to come to the end of it. But then it pleas'd him to shew his providence and fatherly carefulnesse toward us, that before he made man he prepar'd all that he foresaw should be profitable for him, and fit for his preservation. How great unthankfulnesse now should it be to doubt, whether this good Father doe care for us, whom we see to have bin carefull for us ere that we were borne? How wicked were it to tremble for distrust lest his goodnesse would at any time leave us destitute in necessity, which we see was displayed for us being not yet borne, with great abundance of all good things? Beside that we heare by *Moses* that by his liberality all that ever is in the world is made subject to us. Sure it is that he did it not to mocke us with an empty name of gift. Therefore we shall never lacke anything, so farre as it shall be

The first thing that we are to weigh attentively when we behold heaven and earth, is what vertues of God there are presented to be seene in creatures.

The fruit of our considering the creatures of God must be the feeling of his goodness toward our selves and our growing thereby in faith, hope, and godliness.

Gen. 1. 26.
& 1. 22.

available for our preservation. Finally to make an end, so oft as wee name God the creator of heaven and earth let this come in our mindes withall, that the disposition of all things which he hath created, is in his hand and power, and that wee are his children whom he hath taken into his owne charge and keeping to foster and bring up: that we may looke for all good things at his hand, and assuredly, that he will never suffer us to lacke things needfull for our safetie, to the end our hope should hang upon none other: that whatsoever we desire, our prayers may be directed to him: of what thing soever we receive profit, we may acknowledge it to be his benefit, and confesse it with thanksgiving: that being allured with so great sweetnesse of his goodnesse and liberality, wee may studie to love and honour him with all our heart.

THE FIFTEENTH CHAPTER.

What a one man was created: wherein there is intreated of the powers of the soule, of the image of God, of freewill, and of the first integrity of nature.

Mans first excellency doth stop their mouths which blame God with mens evils, and his being made so excellent out of the earth, doth both bumble him and commend his maker.

NOW must we speake of the creation of man, not onely because he is among all the works of God the most noble and most excellent example of his justice, wisdom and goodnesse: but also because as we have said in the beginning, we cannot plainly and perfectly know God, unlesse we have withall a mutuall knowledge of our selves. Although the same knowledge be of two sorts, the one to know what we were created at the first beginning, the other to know what our estate began to be after the fall of *Adam* (for it were but to small profit for us to know our creation, unlesse we did also in this lamentable fall know what is the corruption and deformitie of our nature:) yet at this time we will be content with description of our nature when it was pure. And before we descend to this miserable estate whereunto man is now in thraldome, it is good to learne what a one he was created at the beginning. For we must take heed that in precisely declaring onely the naturall evils of man, we seeme not to impute them to the author of nature. For ungodlinesse thinketh her selfe to have sufficient defense in this colour, if it may lay for her selfe that whatsoever fault she hath, the same did after a certaine manner proceed from God, and sticketh not if shee be accused, to quarrell with God, and to lay the fault upon him whereof shee is worthily accused. And they that would seeme to speake somewhat more reverently of the majestie of God, yet doe willingly seeke to excuse their owne wickednesse, by nature, not considering that therein, though not openly they blame God also, to whose reproch it should fall if it were proved that there is any fault in nature. Sith then wee see that our flesh gapeth for all the waies to escape, whereby she thinketh the blame of her owne evils may any way be put off from her, we must diligently travell to meete with this mischief. Therefore we must so handle the calamitie of mankinde that we cut off all excuse, and deliver the justice of God from all accusation. Afterward in place convenient we shall see how farre men be now from that purenesse that was given to *Adam*. And first we must remember, that in this that man was taken out of earth and clay, a bridle was put upon his pride, for there is no greater absurditie, then for them to glorie in their excellencie, that doe not onely dwell in a cottage of clay, but also are themselves in part but earth and ashes. But forasmuch as God did not onely vouchsafe to give life unto an earthen vessell, but also it was his pleasure that it should be the dwelling house of an immortal Spirit, *Adam* might justly glorie in so great liberality of his maker.

2. Now it is not to be doubted that man consisteth of soule and body, and by the name of soule I meane an immortal essence; and yet created, which is the nobler part of him. Sometime it is called the Spirit. Albeit when these two names Soule and Spirit are joyned together, they differ one from the other in signification, yet when Spirit is set by it selfe it meaneth as much as Soule. As, when *Salomon* speaking of death, saith that then the Spirit returneth to him that gave it. And Christ commending his Spirit to his Father, and *Stephen* his spirit to Christ, doe both meane none other thing, but that when the Soule is delivered from the prison of the flesh, God is the perpetuall keeper of it. As for them that imagine that the Soule is therefore called a Spirit, be-
cause

*The soule of man many waies proved to be a spiri-
tuall, and immor-
tall substance.*

Eccle. 12. 7.
Luke 21. 46.
A.C. 7. 59.

cause it is a breath or a power by God inspired or powred into bodies which yet hath no essence, both the thing it selfe, and all the Scripture sheweth, that they doe too greatly erre. True it is, that while men are fastned to the earth more than they ought to be, they wax dull, yea, because they are estranged from the Father of lights, they are blinded with darknesse, so that they doe not thinke upon this, that they shall remaine alive after death. And yet is not that light so quenched in darknesse, but that they be touched with some feeling of immortality. Surely the conscience which discerning betwene good and evil, answereth the judgement of God, is an undoubted signe of an immortall spirit. For how could a motion without essence attaine to come to the judgement seat of God, and throw it selfe into feare by finding her owne guiltinesse? For the body is not moved with feare of a spirituall paine, but that falleth onely upon the Soule. Whereby it followeth, that the Soule hath an essence. Moreover the very knowledge of God doth prove that the soules which ascend up above the world are immortall: for a vanishing liveliness were not able to attaine to the fountaine of life. Finally, for as much as so many excellent gifts where with mans minde is endued, doe cry out that there is some divine thing engraven in it, there are even so many testimonies of an immortall essence. For that sense which is in bruit beasts, goeth not out of the body, or at least extendeth no further than to things presently set before it. But the nimblenesse of the minde of man which vieweth the heaven and earth, and secrets of nature, and comprehendeth all ages in understanding and memory, digesterh every thing in order, and gathereth things to come by things past, doth plainly shew, that there lieth hidden in man a certaine thing severall from the body. We conceive by understanding the invisible God and Angels, which the body cannot doe. We know things that be right, just, and honest, which are hidden from the bodily senses. Therefore it mult needs be that the spirit is the seat of this understanding. Yea, and our sleepe it selfe, which astonisheth a man, and seemeth to take life away from him, is a plaine witnes of immortality, for as much as it doth not onely mislitter unto us thoughts of those things that never were done, but also foreknowing of things for time to come. I touch these things shortly which even prophane writers doe excellently set out with more gorgeous garnishment of words: but with the godly readers a simple putting in minde of them shall be sufficient. Now if the Soule were not a certaine thing by it selfe severall from the body, the Scripture would not reach that we dwell in houses of clay, that by death we remove out of the tabernacle of the flesh, that we doe put of that which is corruptible, finally at the last day we may receive reward every man as hee hath behaved himselfe in his body. For these places and other that we doe each where commonly light upon, doe not onely manifestly distinguish the soule from the body, but also in giving to the soule the name of Man, doe shew that it is the principall part. Now whereas *Paul* doth exhort the faithfull to cleanse themselves from all defiling of the flesh and the Spirit, hee maketh two parts of man wherein abideth the filthinesse of sinne. And *Peter* where hee calleth Christ the shepherd and Bishop of soules, should have spoken fondly if there were no soules about whom he might execute that office. Neither would that conveniently stand together which he saith of the eternall salvation of soules, and where he biddeth to cleanse our soules, and where he saith, that evil desires doe fight against the soule, and where the Author of the Epistle to the *Hebrewes* saith, that the Pastors do watch that they may yeeld account for our soules, unlesse it were true that soules had a proper essence. To the same purpose serveth it that *Paul* calleth God for witness to his owne soule, because it could not be called in judgement before God unlesse it were subject to punishment. And this is also more plainly expressed in the words of Christ, when he biddeth us to feare him, which after that he hath killed the body, can throw the soule into hell fire. Now where the Author of the Epistle to the *Hebrewes* doth distinguish the fathers of our flesh from God, which is the onely Father of spirits, hee would not otherwisc more plainly affirme the essence of soules. Moreover, if the soules remained not alive being delivered from the prisons of their bodies, Christ should very fondly have brought in the soule of *Lazarus* joying in the bosome of *Abraham*, and againe, the soule of the rich man subject to horrible torments. The same thing doth *Paul* confirme, when hee teacheth that wee wander abroad from God, so long as we dwell in the flesh, and that wee enjoy his presence being out of the flesh.

1 Cor. 7. 1.

1 Pet. 2. 5.

1 Pet. 1. 9.

1 Pet. 1. 1.

Heb. 13. 16.

Mar. 10. 18.

Luk. 12. 5.

Heb. 12. 9.

Luk. 16. 23.

2 Cor. 5.

Act 23, 8.

Man was created like to God, not in the fashion of his body, nor because he was framed as the first according to the shape which the Sonne of God should afterwards take upon him: nor because he was like unto Christ, who is properly Gods Image, but for that in his first integrity he resembled the excellencie of his Creator. Gen. 1. 27. Gen. 1. 16.

But, because I will not be long in a matter that is not obscure, I will adde onely this out of *Luke*, that it is reckoned among the errors of the Sadduces, that they did not believe that there were any Spirits and Angels.

3. Also a strong prooffe hereof may be gathered of this, where it is said, that man is create like to the Image of God. For although the glory of God doe appeare in the outward shape of man, yet is it no doubt that the proper seat of the Image of God, is in the Soule. I doe not deny that as concerning our outward shape, in as much as the same doth distinguisht and sever us from brutt beasts, we doe also therein more neerely approach to God than they: neither will I much stand against them which thinke that this is to be accounted of the Image of God, that where all other living creatures doe grovelingwise behold the ground, to man is given an upright face, and he is commanded to looke upon the heaven, and to advance his countenance towards the starres: so that this remaine certaine, that the Image of God which appeareth or shineth in these outward signes, is spirituall. For *Oslander* (whom his writings declare to have bene in fickle imaginations fondly witty) referring the Image of God without difference, as well to the body as to the soule, minglenth heaven and earth together. For he saith, that the Father, the Sonne, and the Holy Ghost did settle their image in man, because though *Adam* had stood without falling, yet should Christ have become man. And so by their opinion the body that was appointed for Christ, was but an example or figure of that bodily shape which then was formed. But where shall hee finde that Christ is the image of the Spirit? I grant indeed that in the person of the Mediator shineth the glory of the whole God-head. But how shall the eternall word be called the image of the Spirit whom he goeth before in order? Finally, it overthroweth the distinction betweene the Sonne and the Holy Ghost, if hee doe here call him his image. Moreover I would faine learne of him how Christ doth resemble the Holy Ghost in the flesh that hee tooke upon him, and by what markes and features hee doth expresse the likenesse of him. And whereas this saying: Let us make man after our image, doth also belong to the person of the Sonne, it followeth, that he must be the image of himselfe, which is against all reason. Beside that, if *Oslanders* inventions be beleevd, man was fashioned onely after the figure and patterne of Christ in that he was man, and so that forme out of which *Adam* was taken, was Christ, in that that he was to be clothed with flesh, whereas the Scripture in a far other meaning teacheth, that he was create in the image of God. But their subtile invention is more colourable which doe thus expound it, that *Adam* was create in the image of God, because he was fashioned like unto Christ, which is the onely image of God. But that exposition also is not found. Also some Interpreters make a great disputation about Image and Likenesse, while they seeke a difference betweene those two words, where is no difference at all, saying, that this word Likenesse is added to expound the other. First, we know that among the *Hebrewes* such repetitions are common, wherein they expresse one thing twice: and in the thing it selfe, there is no doubt, but that man is therefore called the image of God, because he is like to God. Whereby appeareth that they are to be laughed at, which doe subtilely argue about the words, whether they point *Zelem*, that is to say, Image in the substance of the soule, or *Demuth*, that is to say, Likenesse in the qualities, or what other thing soever it bee that they teach. For whereas God determined to create man after his owne image, this being somewhat darkly spoken, hee doth as by way of explication repeat it in this saying, After his Likenesse, as if he would have said, that hee would make man, in whom hee would represent himselfe as an Image, because of the markes of Likenesse graven in him. And therefore *Moses* a little after reciting the same thing, doth repeat the Image of God twice, leaving out the name of Likenesse. And it is a trifling objection that *Oslander* maketh, that not a part of man, or the soule onely with the gifts thereof, is called the Image of God, but the whole *Adam* which had his name given him of the earth, from whence he was taken. Trifling, I say, will all readers that have their sound wit judge this objection. For where whole man is called mortall, yet is not the soule thereby made subject to mortality. Again, where hee is called a living creature endued with reason, it is not thereby meant, that the body hath reason and understanding. Although therefore the soule is not the whole man, yet is

it not inconvenient, that man in respect of the soule be called the image of God, albeit I hold still that principle which I have before established, that the image of God extendeth to the whole excellencie, whereby the nature of man hath preeminence among all kinde of living creatures. Therefore in that word is noted the integrity that man had when he was endued with right understanding, when he had his affection framed according to reason, and all his senses governed in right order, and when in excellent gifts he did truly resemble the excellencie of his Creator. And though the principall feat of the image of God were in the minde and heart, or in the soule and the powers thereof, yet was there no part of man, nor so much as the body, wherein did not some sparks thereof appeare. Certaine it is that also in all the parts of the world, there doe shine some resemblance of the glory of God: whereby we may gather that where it is said, that his image is in man, there is in so saying a certaine secret comparison, that advanceth man above all other creatures, and doth as it were sever him from the common sort. Neither is it to be denied, that the Angels were create after the likenesse of God, sith (as Christ himselfe testifieth) our chiefe perfection shall be to become like unto them. But not without cause doth *Moses* by that peculiar title set forth the grace of God toward us, specially, where he compareth onely visible creatures with man.

Mat. 22. 30.

4. But yet it seemeth that there is not given a full definition of the image of God, unlesse it plainlier appeare in what qualities man excelleth: and whereby he ought to be counted a glasse, resembling the glory of God. But that can be by no other thing better knowne, than by the repairing of mans corrupted nature. First it is doubtlesse, that when *Adam* fell from his estate, he was by that departure estranged from God. Wherefore although we grant that the image of God was not altogether defaced and blotted out in him, yet was it so corrupted, that all that remaineth is but ugly deformity. Therefore the beginning of recovery of safety for us, is in that restoring which we obtaine by Christ, who is also for the same cause called the second *Adam*, because he restored us unto true and perfect integritie. For although where *Paul* doth in comparison set the quickning spirit that Christ giveth to the faithfull, against the living soule wherein *Adam* was created, he setteth forth the more abundant measure of grace in the regeneration: yet doth he not take away this other principall point, that this is the end of our regeneration, that Christ should new fashion us to the image of God. Therefore in another place he teacheth, that the new man is renewed according to the image of him that created him. Wherewith agreeth this saying: Put on the new man which is created according to God. Now it is to be seene what *Paul* doth principally comprehend under this renewing. First, he speaketh of knowledge, and after of pure righteousness and holinesse. Whereby we gather that the image of God was first of all to be seene in the light of the minde, in the uprightnesse of the heart, and soundnesse of all the parts. For although I grant that this is a figurative phrase of speech to set the part for the whole: yet cannot this principle be overthrowne, that that thing which is the chiefe in the renewing of the image of God, was also the principall in the creation of him. And for the same purpose maketh it that in another place he teacheth, that we beholding the glory of God with open face, are transformed into the same image. Now doe wee see how Christ is the most perfect image of God, according to the which wee being fashioned are so restored, that in true godlinesse, righteousness, purenesse and understanding, we beare the image of God. Which principle being established, *Offenders* imagination of the shape of our body doth easly vanish away of it selfe. Whereas the man alone is in *Paul* called the image and glory of God, and the woman is excluded from that degree of honour, it appeareth by the rest of the text, that the same is to be applied onely to civill order of policie. But that under the name of image, whereof we speake, is comprehended all that belongeth to the spiritual and eternall life, I thinke it be already sufficiently proved. And the same thing doth *John* confirme in other words: saying, that the light which was from the beginning in the eternall word of God was the light of men. For where his purpose was to praise the singular grace of God, whereby man excelleth all living creatures, to sever him from the common sort, because hee hath attained no common life, but joynd with the light of understanding, he therewithall sheweth how he was made after the image of God. Therefore sith the image of God is the uncorrupted

The excellencie wherein man resembled God, consisteth in knowledge, and holinesse, not in a number of the faculties of his minde, nor in the power which God gave him over other creatures.

1 Cor. 15. 14.

Col 3. 10.

Eph. 4. 24.

2 Cor. 3. 18.

1 Cor. 12. 7.

John 1. 4.

Lib. de Tri. 10.
De Civ. Dei. 11.

Man was not
made in the
likenesse of God,
because his soule
was a portion of
the God head, or
because the essen-
tiall justice of
God was poured
into him.
Gen. 1. 27.

Act. 17. 28.

2 Cor. 3. 18.

The doctrine of
Philosophers con-
cerning the na-
ture and powers
of the soule.

excellencie of the nature of man, which shined in *Adam* before his fall, and afterward was so corrupted and almost defaced that nothing remaineth since that ruine, but disordered, mangled, and filthily spotted: yet the same doth in some part appeare in the elect, in so much as they are regenerate, and shall obtaine her full brightnesse in heaven. But that we may know on what parts it consisteth, it shall be good to intreat of the powers of the soule. For that speculative device of *Augustine* is not found, where he saith, that the soule is a glasse of the Trinitie, because that there are in it, understanding, will, and memory. Neither is their opinion to bee approved, which set the image of God, in the power of dominion given unto him, as if hee resembled God onely in this marke, that he is appointed Lord and possessor of all things, whereas indeed the image of God is properly to be sought within him, and not without him, and is an inward good gift of the soule.

5. But before I goe any further, it is needfull that I meet with the dotting error of the *Manichees*, which *Serveito* hath attempted to bring in againe in this age. Where it is said, that God breathed the breath of life into the face of man, they thought that the soule did convey into man the substance of God, as if some portion of the immeasurable God were come into man. But it is easie even shortly to shew how many grosse and soule absurdities this devillish error draweth with it. For if the soule be by derivation part of the essence of God, it shall follow that the nature of God is subject not onely to change and passions, but also to ignorance, evil lusts, weaknesse, and all kinds of vices. Nothing is more unconstant than man, because contrary motions doe toss and diversly drowne his soule, oftentimes he is blinde by ignorance, oft he yeeldeth as vanquished even to small tentations, and we know that the soule it selfe is the sinke and receiver of all filchinesse, all which things we must ascribe to the nature of God, if we grant that the soule is of the essence of God, or a secret in-flowing of the God-head. Who would not abhorre this monstrous device? Truly indeed doth *Paul* alleage out of *Aratus*, that we are the off-spring of God, but in quality and not in substance, inasmuch as he hath garnished us with godly gifts. But in the meane time, to teare in sunder the essence of the Creator, as to say, that every man doth possess a part of it, is too much madnesse. Therefore we must certainly hold, that the soules although the image of God be graven in them, were no lesse created than the Angels were. And creation is not a pouring out of one substance in another, but a beginning of essence made of nothing. And although the spirit of man came from God, and in departure out of the flesh returneth to God, yet is not forthwith to be said, that it was taken out of his substance. And in this point also *Oswander*, while he glorieth in his illusions, hath entangled himselfe with an ungodly error, not acknowledging the image of God to bee in man without his essentiall justice, as though God by the inestimable power of his holy spirit could not make us like unto himselfe, unless Christ should substantially power himselfe into us. With whatsoever colour many doe goe about to disguise these deceits, yet shall they never so beguile the eyes of the readers, that are in their right wits, but that they will easily see that these things favour of the *Manichees* error. And where *S. Paul* intreateth of the restoring of this image, it may be readily gathered out of his words, that man was made of like forme to God, not by in-flowing of his substance, but by grace and power of his spirit. For he saith, that in beholding the glory of Christ, we are transformed into the same image, as by the Spirit of God, which surely so worketh in us, that it maketh us not of one substance with God.

6. It were but folly to borrow of the Philosophers a definition of the soule, of whom almost none, except *Plato*, hath perfectly affirmed it to be an immortall substance. Indeedd some other also, that is the *Socratians*, doth touch it, but so as none doth plainly teach that to other, which himselfe was not perswaded. But therefore is *Plato* of the better judgement, because he doth in the soule consider the image of God. Some other doe so binde the powers and vertues of the soule to this present life, that being out of the body they leave to it nothing. Now we have already taught by the Scripture, that it is a bodilisse substance: now must we adde that although properly it is not comprehended in place, yet it is set in the body, and doth there dwell as in a house, not onely to minister life to all the parts of the body, and to make the instruments thereof meet and fidly serving for the actions that they are appointed for, but also to beare the chiefe office in govern-

ming the life of man, and that not onely about the duties in this earthly life, but also to stirre us up to the service of God. Although this latter point in this corruption is not plainly perceiv'd, yet even in the vices themselves there remaine imprinted some leavings thereof. From whence cometh it but of shame, that men have no great care what be reported of them? And whence cometh shame, but of regard of his honesty? Whereof the beginning and the cause is, that they understand that they are naturally borne to observe justice, in which pervasion is enclosed the seed of religion. For as without all controversie man was made to meditation of the heavenly life: so it is certaine that the knowledge thereof was engraven in his soule. And surely man should want the principall use of his understanding, if he should be ignorant of his owne felicitie, whereof the perfection is, that he is joynd with God, and therefore it is the chiefe action of the soule to aspire thereunto. And so the more that every man studieth to approach unto God, the more he thereby proveth himselfe to be endued with reason. As for them that would have divers soules in man, that is, a feeling soule, and a reasonable soule, although they seeme to say somewhat by reason proveable, yet because there is no stedfast certainty in their reasons, we must reject them, unlessse wee list to accumber our selves in things trifling and unprofitable. A great disagreement say they, there is betwene the instrumentall motions, and the part of the soule endued with reason. As though reason it selfe did not also dissent from it selfe, and some devices of it doe strive with othermoore, as they were armies of enemies. But for as much as that trouble some selfe proceedeth of the corruption of nature, it were amisse to gather thereby, that there are two Soules, because the powers of the Soule doe not agree together, in such well framed order as they ought. But as for more subtill disputation of the powers themselves, I leave that to the Philosophers. A simple definition shall suffice us for edification of godlinesse. I grant that the things that they teach are true, and not onely pleasant but also profitable to be knowne, and well gathered of them, and I forbid not such as are desirous to learne to study them. First therefore I admit that there are five senses, which *Philo* better liked to call instruments, whereby all objects are powered into Common sense, as into a place of receipt: then followeth Phantasie, which judgeth those things one from other that Common sense hath conceived, next is Reason, to which belongeth the universall judgement of things: last, the Understanding minde, which with earnestly bent and quiet viewing beholdeth all those things, that Reason is wont to discourse upon, and consider. And to the Understanding minde, Reason and Fancie, which are the three powers of the Soule, that rest in knowledge, there doe answer three other that doe rest in Appetite, that is to say, Will, the parts whereof are to cover those things that the Understanding minde and Reason doe lay before it: the power of Anger, which catcheth those things that Reason and Fancie doe minister unto it. The power of Desires, which taketh hold of these things that Fancie and Sense presenteth it. Although these things be true, or at the least likely to be true, yet because I feare that they shall more entangle us with obscurenesse, than further us, I think it best to overpasse them. If any man list otherwise to divide the powers of the soule, and to call the one the power of Appetite, which although it be without reason it selfe, yet doe obey Reason, if it be by other meane directed, and to call the other the power of Understanding, which is by it selfe partaker of Reason, I am not much against it, neither will I confute this opinion, that there are three beginnings of doing: that is to say, Sense, Understanding, and Appetite. But let us rather chuse a division, that is within the capacity of all men, which cannot be had of the Philosophers. For they when they meane to speake most plainly, doe divide the soule into Appetite and Understanding, but either of these they make of two sorts. Understanding, they say, is sometime contemplative, which being contented with onely knowledge, hath no moving of action, which thing *Cicero* thinketh to be expressed by this word *ingenium*, wit. Sometime they say it is practical, which by conceiving of good or evil doth diversly move the Will. And Appetite they doe divide into Will and Lust. Will they call that, when Appetite which they call *horme* obeyeth to Reason; and Lust they call that, when the Appetite shaking off the yoke of Reason, runneth out to intemperance. So alway they imagine reason to be that in man, whereby man may rightly governe himselfe.

In Thre. 10.

Arist.
Ethicorum lib.
1. cap. 11.
Item lib. 6. ca. 2.Themist. de
anima, lib. 3.
cap. 49.
De duplici intel.
de sensib.
lib. 3.

Two principall
parts of the
soule, under-
standing, and
will.

Eth. lib. cap. 2.

The perfection
of mans under-
standing and
will in his first
creation.

7. But we are constrained somewhat to swerve from this manner of teaching, because the Philosophers which knew not the corruption of mans nature, which came for punishment of his fall, doe wrongfully confound the two very divers states of man. Let us therefore thus thinke of it, that there are in the soule of man two parts, which shall serve at this time for our present purpose, that is to say, Understanding and Will. And let it be the office of Understanding, to discern betweene objects, or things set before it, as each of them shall seeme worthy to be liked or disliked: and the office of Will, to chuse and follow that which Understanding saith to be good, and to refuse and flie that which Understanding shall disallow. Let us not here be stayed at all with the nice subtilities of *Aristotle*, that the minde hath of it selfe no moving, but that it is choice which moveth it, which choice he calleth the desiring Understanding. But to the end wee be not entangled with superfluous questions, let this suffice us, that the Understanding is as it were the guide and governour of the Soule, and that Will hath always regard to the appointment of Understanding, and abideth the judgement thereof in her desires. According whereunto, *Aristotle* himselfe hath truly said, that fleeing or following is in Appetite such a like thing, as in the Understanding minde is affirming and denying. Now how certaine the government of Understanding is to direct the Will: that we will consider in another place. Here wee meane onely to shew that there can be found no power in the Soule but that may well be said to belong to the one of these two members. And in this sort under Understanding wee comprehend Sense, which other doe so distinguish, that they say Sense is inclined to pleasure, for which Understanding followeth that which is good: and that so it commeth to passe, that the Appetite of Sense is Concupiscence and Lust, the affection of Understanding is Will. Againe, in stead of the name of Appetite, which they better like, I set the name of Will, which is more commonly used.

8. God therefore hath furnished the Soule of man with an Understanding minde, whereby he might discern good from evill, and right from wrong, and having the light of reason going before him, might see what is to be followed or forsaken. For which cause the Philosophers have called this directing part the Guider. To this he hath adjoynt Will, to which belongeth choice. With these noble gifts the first state of man excelled, so that he not onely had enough of reason, understanding, wisdom, and judgement, for the government of this earthly life, but also to climbe up even to God and to eternall felicity. Then to have choice added unto it, which might direct the Appetites, and order all the instrumentall motions, and that so the will might be altogether agreeable to the government of reason. In this integrity, man had free-will, whereby if he would he might have attained eternall life. For here it is out of place to move question of the secret predestination of God: because wee are not now about to discuss what might have chanced or not, but what at that time was the nature of man. *Adam* therefore might have stood if he would, because he fell not but by his owne will. But because his will was pliable to either side, and there was not given him constancie to continue, therefore he so easily fell. Yet his choice of good and evill was free. And not that onely, but also in his understanding minde, and in his will was most great uprightnesse, and all his instrumentall parts orderly framed to obedience, untill by destroying himselfe he corrupted the good things that were in him. From hence cometh it that all the Philosophers were so blinded, for that in a ruine they sought for an upright building, and for strong joynts in an unjoynted overthrow. This principle they held, that man could not be a living creature, endued with reason, unlesse there were in him a free choice of good and evill: and they considered, that otherwise all the difference should be taken away betweene vertues and vices, unlesse man did order his owne life by his owne advise. Thus farre had they said well if there had beene no change in man, which change because they knew not of, it is no marvell though they confound heaven and earth together. But as for them which professing themselves to be the disciples of Christ, doe yet seeke for free-will in man, that hath beene lost and drowned in spiritual destruction, they going in meane betweene the Philosophers opinions and heavenly doctrine are plainly deceived, so that they touch neither heaven nor earth. But of these things we shall better speake in place fit for them: now onely this we have to hold in minde.

minde, that man at his first creation was farre other than his posterity ever since, which taking their beginning from him being corrupted, hath from him received an infection derived to them as it were by inheritance. For then all the parts of his soule were framed to right order, then stood safe the foundnesse of his understanding minde, and his will free to chuse the good. If any doe object that it stood but in slippery state, because his power was but weake. I answer that that state was yet such as sufficed to take from him all excuse, neither was it reasonable to restraine God to this point, to make man such a one as either could not or would not sinne at all. I grant such a nature had beene better, but therefore precisely to quarrell with God, as though it had beene his duty to have given that unto man, is too much injustice, for as much as it was in his owne choice to give how much pleased him. But why he did not uphold him with the strength of stedfast continuance, that resteth hidden in his own secreter counsell: it is our part only to be so farre wise as with sobriety we may. Man received indeed to be able if he would, but he had not to will that he might be able. For if this will should have followed stedfast continuance. Yet is hee not excusable, which received so much that of his owne will hee hath wrought his owne destruction. And there was no necessity to compell God to give him any other than a meane will and a fraile will, that of mans fall he might gather matter for his owne glory.

THE SIXTEENTH CHAPTER.

That God by his power doth nourish and maintaine the world, which himselfe hath created, and by his providence doth governe all the parts thereof.

BUT it were very fond and bare to make God a Creator for a moment, which doth nothing since hee hath once made an end of his worke. And in this point principally ought wee to differ from the prophane men, that the presence of the power of God may shine unto us no lesse in the continuall state of the world, than in the first beginning of it. For though the minds of the very wicked in onely beholding of the heaven and earth, are compelled to rise up unto the Creator, yet hath faith a certaine peculiar manner by it selfe, whereby it giveth to God the whole praise of creation. And therefore serveth that saying of the Apostle, which we before alleaged, that wee doe not understand but by faith, that the world was made by the word of God. For unlesse we passe forward even unto his providence, wee doe not yet rightly conceive what this meaneth, that God is the Creator, howsoever we doe seeme to comprehend it in minde, and confesse it with tongue. When the sense of the flesh hath once set before it the power of God in the very creation, it resteth there, and when it proceedeth furthest of all, it doth nothing but weigh and consider the wisdom, power, and goodness of the workman in making such a peece of worke (which things doe of themselves offer and thrust themselves in sight of men whether they will or no) and a certaine general doing in preserving and governing the same, upon which dependeth the power of moving. Finally, it thinketh that the lively force at the beginning put into all things by God, doth suffice to sustaine them. But Faith ought to pierce deeper, that is to say, whom hee hath learned to be the Creator of all things, by and by to gather that the same is the perpetuall governour and preserver of them: and that not by stirring with an univversall motion as well the whole frame of the world, as all the parts thereof, but by sustaining, cherishing and caring for, with singular providence every one of those things that hee hath created even to the least sparrow. So *David* after hee had first said that the world was created by God, by and by descendeth to the continuall course of his providence. By the word of the Lord (saith hee) the heavens were established, and all the power thereof by the spirit of his mouth. By and by hee addeth: The Lord looked downe upon the sonnes of men, and so the rest that hee saith farther to the same effect. For although they doe not all reason so orderly, yet because it were not likely to bee beleaved, that God had care of mens matters, unlesse hee were the maker of the world, nor any man doth earnestly beleve that God made the world, unlesse hee bee perswaded that God hath also care of his works: therefore not without cause *David* doth by good order convey us from

August.
Gen. li. ii. cap.
7. 8. 9.

De correptione &
erat. ad Valentin. cap. 12.

*Mennaturally
by sense are
brought to con-
fesse God the
Creator, we by
faith acknow-
ledge him to be
the governour,
not in generall
of the world,
but of every par-
ticular thing in
the world.*

Psal. 33. 6.

the

Pfal. 104. 27.

Act. 17. 28.

We doe injurie
unto God when
wee ascribe the
works of his pro-
vidence unto
fortune, as also
when we speake
of nature work-
ing without
the hand of God
guiding her in
every worke.

Mat. 10. 28.

Gen. 1. 3.

Jof. 10. 13.
& King. 20. 11.

the one to the other. Generally indeed both the Philosophers doe teach, and mens minds doe conceive that all parts of the world are quickned with the secret inspiration of God. But yet they attaine not so farre as *David* both himselfe proceedeth and carrieth all the godly with him, saying, all things wait upon thee, that thou maist give them food in due season. Thou givest it to them and they gather it. Thou openest thy hand and they are filled with good things. But if thou hide thy face they are troubled. If thou take away their breath, they die and returne to their dust. Againe, if thou send forth thy Spirit, they are created, and thou renewest the face of the earth. Yea, although they agree to the saying of *Paul*, that we have our being and are moved, and doe live in God, yet are they farre from that earnest feeling of grace which he commendeth unto us: because they taste not of Gods speciall care whereby alone his fatherly favour is knowne.

2. That this difference may the better appeare, it is to be knowne, that the providence of God, such as it is taught in the Scripture, is in comparison set as contrary to fortune and chances that happen by adventure. Now for as much as it hath bene commonly beleeved in all ages, and the same opinion is at this day also in a manner in all men, that all things happen by fortune, it is certaine, that that which ought to have bene beleeved concerning Providence, is by that wrong opinion not onely darkned, but also in manner buried. If a man light among theeves or wilde beasts, if by wind suddenly rising he suffer shipwracke on the Sea, if he be killed by the fall of a house or of a tree, if another wandering in desert places finde remedy for his povertie, if having bene tossed with waves, hee attaine to the haven, if miraculously he escape but a finger breadth from death, all these chances as well of prosperity as of adversity, the reason of the flesh doth ascribe to fortune. But whosoever is taught by the mouth of Christ, that all the haire of his head are numbred, will seeke for a cause further off, and will firmly beleeve that all chances are governed by the secret counsell of God. And as concerning things without life, this is to be thought, that although every one of them have his owne property naturally put into it, yet doe they not put forth their power, but onely so farre as they be directed by the present hand of God. They are therefore nothing else but instruments, whereby God continually powreth in so much effect as pleaseth him, and at his will boweth and turneth them to this or that doing. Of no creature is the power more marvellous, or more glorious than of the Sunne. For besides that it giveth light to the whole world with his brightnesse, how great a thing is this that hee cherisheth and quickneth all living creatures with his heat? that he breatheth fruitfulnessse into the earth with his beames? that out of seeds warmed in the bosome of the ground, he draweth a budding greenesse, and sustaining the same with new nourishments doth increase and strengthen it, till it rise up in stalkes? That hee feedeth it with continuall vapour till it grow to a flower, and from a flower to fruit? That then also with baking it, hee bringeth it to ripenessse? That trees likewise and vines being warmed by him, doe first bud and shoot forth branches, and after send out a flower, and of a flower doe engender fruit? But the Lord, because hee would claime the whole glory of all these things to himselfe, made the light first to bee, and the earth to bee furnished with all kinds of hearbs and fruits before that he created the Sunne. A godly man therefore will not make the Sunne to be either a principall or a necessary cause of those things which were before the creation of the Sunne, but onely an instrument which God useth because it so pleaseth him, whereas hee might leave it and doe all things as easily himselfe. Then when we reade that the Sunne stood still two dayes in one degree at the prayer of *Josua*, and that the shadow thereof went backe ten degrees for *Ezechias* his sake, by those few miracles God hath declared that the Sunne doth not daily so rise and goe downe by blinde instinct of nature, but that hee to renew the remembrance of his fatherly favour toward us, doth governe the course thereof. Nothing is more naturall than spring-tide to come immediatly after Winter, Summer after Spring, and Harvest in course after Summer. But in this orderly course is plainly seene so great and so unequal diversify, that it may easily appeare that every yeare, moneth and day, is governed by a new and speciall providence of God.

3 And truly God doth claime and will have us give unto him an almightinesse, not such as the Sophisters doe imagine, vaine, idle, and as it were sleeping, but waking, effectually, working and busied in continuall doing. Nor such a one as is onely a generall beginning of a confused motion, as if hee would command a river to flow by his appointed channels, but such a one as is bent and ready at all his particular movings. For he is therefore called almightie, not because he can doe and yet sitteth still and doth nothing, or by generall infinit onely continueth the order of nature that hee hath before appointed: but because he governing both heaven and earth by his providence so ordereth all things that nothing chanceth but by his advised purpose. For whereas it is said in the Psalme, that hee doth whatsoever he will, therein is meant his certaine and determined will. For it were very fond to expound the Prophets words after the Philosophers manner, that God is the first Agent or doer, because he is the beginning and cause of all mooving: whereas the faithfull ought rather in adversity to ease themselves with this comfort, that they suffer nothing but by the ordinance and commandement of God, because they are under his hand. If then the government of God doe so extend to all his workes, it is a very childish cavillation to enclose it within the influence of nature. And yet they doe no more defraud God of his glory than themselves of a most profitable doctrine, whosoever doe restraints the providence of God within so narrow bounds, as if he suffered all things to be carried with an ungoverned course, according to a perpetual law of nature. For nothing were more miserable than man if he should be left subject to every motion of the heaven, the aire, the earth, and the waters. Beside that, by that meane the singular goodnesse of God towards every man is too much unhonourably diminished. *David* crieth out that babes yet hanging on their mothers breasts, are eloquent enough to magnifie the glory of God, because even so soone as they become out of the wombe, they finde foode prepared for them by his heavenly care. This is indeed generally true, so that yet our eyes and senses overpasse not that unmarked which experience plainly sheweth, that some mothers have full and plentifull breasts, some other almost drie, as it pleaseth God to feed one more liberally. and another more scarcely. But they which give the due praise to the almightinesse of God doe receive double profit thereby, the one that he hath sufficiently large ability to doe them good, in whose possession are both heaven and earth, and to whose becke all creatures doe attend upon, to yeeld themselves to his obedience: the other that they may safely rest in his protection, to whose will are subject all these hurtfull things that may any way bee feared, by whose authority as with a bridle Satan is restrained with all his furies and all his preparation, upon whose backe doth hang all that ever is against our safety. And no other way but this can the immeasurable and superstitious feares bee corrected or appeased, which wee oftentimes conceive by dangers happening unto us. Superstitiously fearefull I say we be, if where creatures doe threaten us or give us any cause of feare, wee be so afraid thereof, as if they had of themselves any force or power to doe us harme, or did unforesee or by chance hurt us, or as if against the hurts that they doe, there were not sufficient helpe in God. As for example. The Prophet forbiddeth the children of God that they should not feare the starres and signes of the heaven, as the unbelievers are wont to doe. Hee condemneth not every kinde of feare. But when the unbelievers to give away the government of the world from God unto Planets, doe saigne that our felicity or misery doth hang on the decrees and foreshewings of the starres, and not of the will of God, so cometh it to passe, that their feare is withdrawne away from that onely one, whom they ought to have regarded, unto the starres and comets, Who so therefore will beware of this unfaithfulnesse, let him keepe alwaies in remembrance that there is not in creatures a wandering power, working or motion, but that they are governed by the secreet counsell of God, so that nothing can chance but that which is decreed by him both witting and willing it so to be.

4 First therefore let the readers learne, that providence is called that, not where-with God idely beholdeth from heaven what is done in the world, but where-with as guiding the sterne hee setteth and ordereth all things that come to passe. So doth it no lesse belong to his hands than to his eyes. For when *Abraham* said unto his sonne, God shall

Things which doe not acknowledge that God directeth the working of every particular thing doe not onely profit him of his honour, but themselves of a double benefit, bove of good things, and delivrance from feare of evil.
Psal. 115. 3.

Psal. 8. 2.

Hier. 10. 2.

* That God doth not onely behold what is done, but order and dispose the doing of things both above and beneath.
Gen. 29. 8.

shall provide, he meant not onely, that God did foreknow the successe then to come, but that he did cast the care of a thing to him unknowne upon the will of God, which is wont to bring things doubtfull and confused to a certaine end. Whereby followeth, that providence consisteth in doing : for too much fondly doe many trifle in talking of bare fore-knowledge. Their error is not altogether so grosse which give unto God a government but disordered, and without advised choice, (as I have before said,) that is to say, such as whirleth and driveth about with a generall motion the frame of the world, with all the parts thereof, but doth not peculiarly direct the doing of every creature. Yet is this error not tolerable. For as they teach, it may be (notwithstanding this Providence which they call universall) that all creatures may be moved by chance, or man may turne himselfe hither or thither by free choice of his will. And so doe they part the government betweene God and man, that God by his power inspirith into man a motion whereby hee may worke according to the nature planted in him, and man ordereth his owne doings by his owne voluntary advice : Briefly they meane that the world, mens matters, and men themselves are governed by the power, but not by the appointment of God. I speake not of the Epicureans (which pessilence the world hath alwayes bene filled with) which dreame of an idle and slothfull God : and other as mad as they, which in old time imagined that God did so rule about the middle region of the aire, that he left things beneath to Fortune : For against so evident madnesse, the dumme creatures themselves doe sufficiently cry out. For, now my purpose is to confute that opinion that is in a manner commonly beleeved, which giving to God a certaine blinde, and I wot not what uncertaine motion, taketh from him the principall thing, that is, by his incomprehensible wisdom to direct and dispose all things to their end : and so in name onely and not in deed it maketh God ruler of the world, because it taketh from him the government of it. For what (I beseech you) is it else to governe, but so to be over them that are under thee, that thou maist rule them by appointed order ? Yet doe I not altogether reject that which is spoken of the universall providence : so that they will againe grant me this, that the world is ruled by God, not onely because hee maintaineth the order of nature which himselfe hath set, but also because he hath a peculiar care of every one of his works. True it is, that all sorts of things are moved by a secret instinct of nature, as if they did obey the eternall commandment of God, and that which God hath once determined doth of it selfe proceed forward. And hereunto may that bee applied which Christ saith, that He and his Father were even from the beginning alwayes working. And that which Paul teacheth, that in him we live, are moved, and have our being, and that which the Authour of the Epistle to the Hebrewes, meaning to prove the God-head of Christ, saith, that by his mighty commandment all things are sustained. But they doe wrong which by this colour doe hide and darken the speciall providence, which is confirmed by so certaine and plaine testimonies of Scripture, that it is marvell that any man could doubt of it. And surely they themselves that draw the same veile which I speake of to hide it, are compelled by way of correction to adde, that many things are done by the peculiar care of God, but then they doe wrongfully restraine the same onely to peculiar doings. Wherefore wee must prove that God doth so give heed to the government of the successes of all things, and that they all doe so proceed from his determinate counsell, that nothing happeneth by chance.

Act. 17. 28.
Heb. 1. 3.

The particular appointment of God appeareth in the divers alterations of things naturall, and extendeth to every drop of raine, to every accident which befallth the least bird.

5. If wee grant that the beginning of motion belongeth to God, but that all things are either of themselves or by chance carried whether the inclination of nature deriveth them, the mutuall succeeding by turnes of dayes and nights, of Winter and Summer, shall be the worke of God, in so much as hee appointing to every one their duties, hath set them a certaine law, that is, if they should alway keepe one measure in equall proportion, as well the dayes that come after the nights, the moneths after moneths, and yeares after yeares. But when sometimes immoderate heats with drinnesse doe burne up all the graine, sometime unseasonable raines doe marre the corne, when sudden harme commeth by hailes and tempests, that shall not be the worke of God, unlesse perhaps it be because the clouds or faire weather, or cold or heat have their begin-
ning

ning of the meeting of the Planets or other naturall causes. But by this meane is there no roome left, neither for the fatherly favour, nor for the judgements of God. If they say that God is beneficiall enough to mankind because he powreth into the heaven and earth an ordinary power, whereby they doe finde him nourishment: that is too vaine and prophane an invention, as though the fruitfulnessse of one yeare were not the singular blessing of God, and dearth and famine were not his curse and vengeance? But because it were too long to gather together all the reasons that serve for this purpose, let the authority of God himselfe suffice us. In the law and in the Prophets hee doth often times pronounce, that so oft as he watereth the earth with dew and raine, he declareth his favour: and that when by his commandement the heaven is hardened like iron, when corne is consumed with blasting and other harmes, when the fields are striken with haile and tempests, it is a token of his certaine and speciall vengeance. If we grant these things, then it is assured that there falleth not a drop of raine but by the certaine commandement of God. *David* praifeth the generall providence of God, that he giveth meat to the Ravens, birds that call upon him: but when God himselfe threatneth famine to living creatures, doth he not sufficiently declare that he feedeth all living things sometime with scarce, and sometime with more plentifull portion as he thinketh good? It is a childish thing, as I said before, to restraine this to particular doings, whereas *Christ* speaketh without exception, that not a sparrow of never so small a price doth fall to the ground without the will of his Father. Surely, if the flying of birds be ruled by the purpose of God, then must we needs confesse with the Prophet, that hee so dwelleth on high, that yet he humbleth himselfe to looke upon all things that chance in heaven and earth.

6. But because we know that the world was made principally for mankindes sake, we must therefore consider this end in the governance of man. The Prophet *Hieremie* crieth out: I know, Lord, that the way of man is not his owne, neither belongeth it to man to direct his owne steps. And *Salomon* saith, the steps of man are ruled by the Lord, and how shall a man dispose his owne way? Now let them say that man is moved by God according to the inclination of his owne nature, but that man himselfe doth turne that moving whither it pleaseth him. But if that were truly said, then should man have the free choice of his owne wayes. Peradventure they will deny that, because he can doe nothing without the power of God. But seeing it is certaine that the Prophet and *Salomon* doe give unto God, not onely power, but also choice and appointment, they cannot so escape away. But *Salomon* in another place doth finely rebuke this rashnesse of men, that appoint unto themselves another end without respect of God, as though they were not led by his hand. The preparations (saith he) of the heart are in man, but the answer of the tongue is of the Lord. It is a fond madnesse that men will take upon them to doe things without God, which cannot so much as speake but what he will. And the Scripture to expresse more plainly that nothing at all is done in the world but by his appointment, sheweth that those things which seeme most happening by chance, are subject to him. For what can you more ascribe to chance, than where a broken bough falling from a tree killeth a wayfaring man passing by it? But the Lord saith farr otherwise, which confesseth that he hath delivered him into the hand of the slayer. Likewise, who doth not leave the happening of lots to the blindness of fortune? But the Lord suffereth it not, which claimeth the judgement of them to himselfe: for he saith that it cometh not to passe by a mans owne power that stones are cast into the lap and drawne out againe, but that thing which onely might be said to come of chance he testifieth to come from himselfe. For the same purpose maketh that saying of *Salomon*. The poore man and the usurer meet together, God lighteneth both their eyes. For although poore men and rich be mingled together in the world, while every one hath his state assigned him from God, he admonisheth that God which giveth light to all men is not blinde, and so he exhorteth the poore to patience, because whosoever are not contented with their owne estate, they seeke to shake off the burthen that God hath laid upon them. So another Prophet rebuketh the ungodly men, which ascribe to the diligence of men or to fortune, that some lie in misery and some arise up to honour. To come to preferment is neither from the East, nor from the

Psal. 146.9.

Mat. 10.29.

Psal. 11.5.

The providence of God in disposing the estates of men.

Hier. 10. 23.
Pro. 20. 24.

Pro. 16. 1.

Exod. 21. 13.

Pro. 16. 33.

Pro. 22. 2.

Psal. 75. 7.

West, nor from the South, for God is the Judge, he maketh low and hee maketh high. Because God cannot put off the office of a Judge, thereupon the Prophet proveth, that by his secret purpose some are in honour, and other some remaine in contempt.

7. And also I say that the very particular successes are generally witnesses of Gods singular providence. God raised in the desert a South wind to bring the people plenty of fowles : when his pleasure was to have *Jonas* throwne into the Sea, hee sent out a wind to raise up a tempest. But they that thinke that God governeth not the world, will say, that this chanced beside common use : But thereby I doe gather that never any wind doth rise or increase but by the speciall commandement of God. For otherwise it should not be true, that he maketh the winds his messengers, and fiery flames his ministers, that hee maketh the clouds his chariots, and rideth upon the wings of the wind, unlesse hee did by his will drive about the clouds and winds, and shew in them the singular presence of his power. So in another place wee are taught that so oft as the Sea swelleth with blast of winds, those violences doe testify a singular presence of God. He commandeth and raiseth up the stormy winds, and it listeth up the waves thereof, and then hee turneth the storme to calme, so that the waves thereof are still. As in another place hee saith, that hee scourged the people with burning winds. So whereas the power of engendering is naturally given to men, yet God willet it to be imputed to his speciall grace, that he leaveth some in barrenesse, and vouchsafeth to grant issue to other some, the fruit of the wombe is his gift. Therefore said *Jacob* to his wife, am I as God that I can give thee children ? But to make an end : there is nothing more ordinary in nature than that we be fed with bread. But the holy Ghost pronounceth, that not onely the growing of the fruits of the earth is the speciall gift of God, but also that men live not by onely bread, because it is not the very full feeding that nourisheth, but the secret blessing of God : as on the other side hee threatneth, that hee will breake the stay of bread. Neither could wee earnestly pray for our daily bread, unlesse God did give us food with his fatherly hand. Therefore the Prophet to persuade the faithfull, that God in feeding them doth fulfill the office of a good father of household, doth put them in minde, that he giveth meat to all flesh. Finally, when we have on the one side ; The eyes of the Lord are upon the righteous, and his eares bent to their prayers : on the other side ; The eye of the Lord is upon the ungodly to destroy the memory of them out of the earth : Let us know that all creatures both above and beneath are ready to obedience, that hee may apply them to what use soever hee will, whereupon is gathered, that not onely his generall providence remaineth in his creatures to continue the order of nature, but also by his marvellous counsell is applied to a certaine and proper end.

8. They which would bring this doctrine in hatred, doe cavill that this is the learning that the Stoikes teach of *Fatum* or *Destinie*, which also was once laid for reproach to *Augustine*. As for us although we be loth to strive about words, yet we allow not this word *Fatum*, both because it is one of those whose prophane novelties *S. Paul* teacheth us to flee, and because some men doe goe about with the edionnesse thereof to bring Gods truth in hatred. As for the very opinion of the Stoikes, it is wrongfully laid to our charge. For we doe not as the Stoikes doe, imagine a necessity by a certaine perpetual knot and entangled order of causes which is contained in nature : but we make God the Judge and Governour of all things, which according to his wisdom hath even from the farthest end of eternity decreed what hee would doe, and now by his power putteth in execution that which hee hath decreed. Whereupon wee affirme that not onely the heaven and earth and other creatures without life, but also the purposes and wills of men are so governed by his Providence, that they be directly carried to the end that it appointeth. What then ? will one say, doth nothing happen by Fortune or by Chance ? I answer that *Basilius Magnus* hath truly said that Fortune and Chance are heathen mens words, with the signification whereof the minds of the godly ought not to be occupied. For if every good successe be the blessing of God, and every calamity and adversity be his curse, now is there in mens matters no place left for Fortune or Chance. Wee ought also to be moved with this saying of *Augustine* in his booke against the *Academies* hee saith ; It doth displeas mee that I have

Exod. 19. 13.
Jonas 1. 4.
The common
events which
are scene in the
world, come
from the speci-
all providence
of God.
Psal. 104. 4.

Psal. 107. 25.

Gen. 30. 2.

Esa. 3. 1.

Psal. 136.
Psal. 34. 16. 17.

The doctrine
concerning
Gods provi-
dence, doth not
establish Stoicall
destinie, but
excludeth hea-
thenish fortune
and chance.
Lib. 2. ad Rom.
cap. 6.

Retract. li. 1. c. 1.

have soft named fortune, albeit my meaning was not to have any goddesse meant thereby, but onely a chanceable happening in outward things either good or evill. Of which word Fortune are derived those words which no religion forbiddeth us to use, *forte, forsan, fortitan, forlasse, fortuito*, that is, perhaps, peradventure, by fortune and by chance, which yet must all be applied to the providence of God. And that did I not leave unspoken when I said, for perchance even the same that is commonly called Fortune is also ruled by secret order. And we call chance in things nothing else, but that whereof the reason and cause is unknowne. I said this indeed, but I repent me that I did there so name Fortune. Forasmuch as I see that men have a very evill custome, that where they ought to say, thus it pleased God, they say, thus it pleased Fortune. Finally, he doth commonly in his bookes teach, that the world should be unorderly whirled about if any thing were left unto Fortune. And although in another place he determineth that all things are done partly by the free will of man, and partly by the providence of God, yet doth he a little after sufficiently shew that men are subject unto and ruled by providence, taking this for a principle, that nothing is more against convenience of reason, than to say that any thing chanceth but by the ordinance of God, for else it should happen without cause or order, by which reason he also excludeth that happening that hangeth up in the will of men: and by and by after he plainlier saith that we ought not to seeke a cause of the will of God. And so oft as he maketh mention of sufferance, how that is to be understood, shall very well appear by one place where he proveth that the will of God is the soveraigne and first cause of all things, because nothing happeneth but by his commandement or sufferance. Surely he seigneth not God to sit still idle in a watch tower, when it is his pleasure to suffer any thing, whereas he useth an actual will (as I may so call it) which otherwise could not be called a cause.

9. But for as much as the dulnesse of our understanding cannot by a great way attaine to the height of Gods providence, we must use a distinction to helpe to lift it up. I say therefore, howsoever all things are ordained by the purpose and certaine disposition of God, yet to us they are chanceable, not that we thinke that Fortune ruleth the world and men, and unadvisedly tosseth all things up and downe (for such beastlinesse ought to be farre from a Christian heart) but because the order, meane, end, and necessity of those things that happen, doth for the most part lie secret in the purpose of God, and is not comprehended with opinion of man, therefore those things are as it were chanceable, which yet it is certaine to come to passe by the will of God. For they seeme no otherwise, whether we consider them in their owne nature, or whether we esteeme them according to our knowledge and judgement. As for an example, let us put the case, that a Merchant being entred into a wood in company of true men, doth unwisely stray away from his fellowes, and in his wandering chanceth upon a den of robbers, ligheth among theeves, and is killed, his death was not onely foreseene with Gods eye, but also determined by his decree. For it is not said that he did foresee how farre each mans life should extend, but that he hath set and appointed markes which cannot be passed. And yet so farre as the capacity of our minde conceiveth, all things herein seeme happening by chance. What shall a Christian here thinke? eventhis, whatsoever happened in such a death, he will thinke it in nature chancing by fortune as it is indeed, but yet he will not doubt that the providence of God did governe to direct Fortune to her end. In like maner are the happenings of things to come. For as all things that be to come are uncertaine unto us, so we hang them in suspence, as if they might fall on either part, yet this remaineth settled in our hearts, that nothing shall happen but that which God hath already foreseene. In this meaning is the name of chance oft repeated in *Ecclesiastes*, because at the first sight men doe not attaine to see the first cause which is sitre hidden from them. And yet that which is declared in the Scriptures concerning the secret providence of God, was never so blotted out of the hearts of men, but that even in the darknesse there alway shined some sparkes thereof. So the Soothsayers of the *Philistines*, although they waver in doubtfulness, yet they ascribe adversity partly to God, partly to Fortune. If (say they) the arke goe that way, we shall know that it is God that hath stricken us: but if it goe the other

Revr. li. i. ca. 1.

Quæst. lib. 83.
de Tri. lib. 3.
cap. 4.

A thing may be termed chanceable, and be said to be so, in by fortune in respect of us who see not the cause, when in respect of God who hath appointed it, it is necessary, and though not in its owne nature, yet by reason of his appointment inevitable.

Jo. 14. 5.

I Sam. 6.9.

I Sam. 23.26.

way, then a chance hath light upon us. Indeed they did foolishly, when their cunning of soothsaying deceived them, to flee to fortune. but in the meane while we see them constrained, so that they dare not thinke that the evill hap which chanced unto them did come of fortune. But how God with the bridle of his providence turneth all successles whither pleateth him, may appeare by one notable example. Behold even at one moment of time, when *David* was found out and neere taken in the desert of *Mabon*, even then the *Philistines* invaded the land, and *Saul* was compelled to depart. If God meaning to provide for the safety of his servant did cast this let in *Sauls* way, surely although the *Philistines* going to armes were sudden, and beside the expectation of men, yet may we not say that it came by chance. But those things that seeme to us to happen by chance, faith will acknowledge to haue beene a secret mouing of God. I grant that there doth not alway appeare the like reason, but undoubtedly we ought to beleue, that whatsoever changes of things are seene in the world, they come by the secret stirring of the hand of God. But that which God purposeth is so of necessity to come to passe, that yet it is not of necessitie precisely nor by the nature of it selfe. As there of is a familiar example in the bones of *Christ*. Forasmuch as he had put on a body like unto ours, no wise man will deny that his bones were naturally able to be broken, yet was it impossible that they should be broken: whereby we see againe that not without cause were in schooles invented the distinction of necessitie in respect, and necessitie absolute, of consequent and consequence, whereas God had subject to brickenesse the bones of his Sonne, which he had exempted from being able to be broken, and so brought to necessitie by reason of his owne purpose, that that thing could not be, which naturally might haue beene.

THE SEVENTEENTH CHAPTER.

Whereto and to what end this doctrine is to be applyed, that we may be certaine of the profitt thereof.

Four things in considering the providence of God doe make the consideration thereof sweet and comfortable, that is for what things he cometh, as well as past: that he worketh by, with and without meanes: that he respecteth principally the Church of God: and that he worketh even when the course of things doth seeme to perfwade the contrary.

Psal. 40.

NOW forasmuch as mens wits are bent to vaine curious subtilties, it is scarcely possible but that they shall encomber themselves with entangled doubts, whoeuer doe not know the true and right use of this doctrine. Therefore it shall be expedient here to touch shortly, to what end the Scripture teacheth, that all things are ordered by God. And first of all is to be noted, that the providence of God ought to be considered as well for the time to come as for the time past: secondarily, that the same is in such sort the governor of all things, that sometime it worketh by meanes, sometime without meanes, and sometime against all meanes. Last of all, that it tendeth to this end that God may shew that he hath care of all mankind, but especially that he doth watch, in ruling of his Church, which he vouchsafeth more neerely to looke unto. And this is also to be added, that although either the fatherly favour and bountifullnesse of God, or oftentimes the severity of his judgement doe brightly appeare in the whole course of his providence: yet sometime the causes of those things that happen are secret, so that this thought creepeth into our minds, that mens matters are turned and whirled about with the blinde sway of fortune, or so that the flesh stirreth us to murmur, as if God did to make himselfe pastime, tosse them like tennis balls. True it is, that if we were with quiet and still minds ready to learne, the very successes it selfe would at length plainly shew, that God hath an assured good reason of his purpose, eitherto traine them that be his to patience, or to correct their evill affections and tame their wantonnesse: or to bring them downe to the renouncing of themselves, or to awake their drowinesse: on the other side to overthrow the proud, to disappoint the subtiltie of the wicked, to confound their devises. But howsoever the causes be secret and unknowen to us: wee must assuredly hold that they are laid up in hidden store with him, and therefore wee ought to cry out with *David*, God, thou hast made thy wonderfull works so many, that none can count in order to thee thy thoughts towards vs. I would declare and speake of them, but they are more than I am able to expresse. For although alwayes in our miseries we ought to thinke upon our sinnes, that the very punishment may move us to repentance, yet doe we see how *Christ* giveth more power to the secret purpose

of

of his Father, than to punish every one according to his deserving. For of him that was borne blinde hee saith; neither hath this man sinned nor his parents, but that the glory of God may bee shewed in him. For here naturall sense murmureth when calamity commeth even before birth, as if God did unmercifully so to punish the silly innocent, that had not deserved it. But Christ doth tell us that in this looking glasse the glory of his Father doth shine to our sight, if we have cleere eyes to behold it. But we must keepe modesty, that wee draw not God to yeeld cause of his doings, but let us to reverence his secret judgements, that his will bee unto us a most just cause of all things. When thicke clouds doe cover the heaven, and a violent tempest ariseth, then because both a heaviness mistinesse is cast before our eyes, and the thunder troubleth our eares, and all our senses are amazed with terrour, we thinke that all things are confounded and troubled together: and yet all the while there remaineth in the heaven the same quietnesse and calimnesse that was before. So must wee thinke that while the troublesome state of things in the world taketh from us ability to judge, God by the pure light of his righteousnesse and wisdom, doth in well framed order governe and dispose even those very troublesome motions themselves to a right end. And surely very monstrous is the rage of many in this behalfe, which dare more boldly call the works of God to account, and examine his secret meanings, and to give unadvised sentence of things unknowne, than they will doe of the deeds of mortall men. For what is more unorderly than to use such modesty towards our equals, that we had rather suspend our judgement, than to incur the blame of rashnesse, and on the other side proudly to triumph upon the darke judgements of God, which it became us to regard with reverence?

2. Therefore no man shall well and profitably weigh the providence of God, but he that considering that he hath to doe with his Creator and the maker of the world, doth with such humility as he ought submit himselfe to feare and reverence. Hereby it cometh to passe, that so many doo at this day doe with venomd bitings, or at least barking, assault this doctrine, because they will have no more to bee lawfull for God, than their own reason informeth them. And also they raile at us with all the spitefulness that they are able, for that not contented with the commandements of the law, wherein the will of God is comprehended, we doe further say, that the world is ruled by his secret counsels. As though the things that we teach were an invention of our owne braine, and as though it were not true that the holy Ghost doth every where expressly say the same, and repeateth it with innumerable formes of speech. But because some flatterreth them, that they dare not vomit out their blasphemies against heaven: they saigne that they contend with us, to the end they may the more freely play the madmen. But if they do not grant that whatsoever happeneth in the world, is governed by the incomprehensible purpose of God, let them answer to what end the Scripture saith, that his judgements are a deepe bottomlesse depth. For whereas *Moses* cryeth out that the will of God is not to be sought a farre off in the clouds, or in the depths, because it is familiarly set forth in the law: it followeth, that his other hidden will is compared to a bottomlesse depth. Of the which *Paul* also saith; O the depth of the riches both of the wisdom, and of the knowledge of God: how unsearchable are his judgements, and his wayes past finding out? for who hath knowne the minde of the Lord, or who hath bene his counsellour? And it is indeed true, that in the Gospell and in the Law are contained mysteries which are farre above the capacity of our sense: but for as much as God for the comprehending of these mysteries which hee hath vouchsafed to open by his Word, doth lighten the minds of them that bee his, with the spirit of understanding: now is therein no bottomlesse depth, but a way wherein we must safe walke, and a candle to guide our feet, and the light of life, and the schoole of certaine and plainly discernable truth. But his marvellous order of governing the world, is worthily called a bottomlesse depth: because while it is hidden from vs, wee ought reverently to worship it. Right well hath *Moses* expressed them both in few words. The secret things (saith hee) belong to the Lord our God: but the things revealed belong to vs and to our children for ever. Wee see how hee biddeth us not onely to study in meditation of the law, but also reverently to looke up unto the

John 9.

As we are to yeeld obedience to the knowne revealed will of his law, so reverence is due to the secret will, according wherunto hee rules by providence.

Psal. 36.7.

Rom. 11.33.

Deut. 10.19.

Iob 26. 14.

Iob 28. 12.

Lib. 83. quæst.
cap. 23.

The lewd col-
lections which
wicked men in-
ferre upon the
doctrine of Gods
providence be-
cause they doe
not rightly and
soberly discern
of it.

secret providence of God. And in the booke of *Iob* is rehearsed one title of this depth, that it humbleth our mindes. For after that the authour of that booke in surveying up and downe the frame of the world, had honourably entreated of the works of God, at length he addeth: Loe, these be part of his wayes, but how little a portion heere we of him? According to which reason in another place he maketh difference betweene the wisdom that remaineth with God, and the measure of wisdom which hee hath appointed for men. For after he hath preached of the secrets of nature, he saith that wisdom is knowne to God onely, and is hidden from the eyes of all living creatures. But by and by after, he saith further, that it is published to the end it should bee searched out, because it is said unto man: behold, the feare of God is wisdom. For this purpose maketh the saying of *Augustine*: Because wee know not all things which God doth concerning vs in most good order, that therefore in onely good will we doe according to the law, because his providence is an unchangeable law. Therefore, saith God doth claime unto himselfe the power to rule the world, which is to us unknowne, let this bee to us a law of sobernesse and modesty, quietly to obey his soveraigne authoritie, that his will may be to us the onely rule of justice, and the most just cause of all things. I mean not that absolute will, of which the Sophisters doe babble, separating by wicked and prophane disagreement his justice from his power, but I mean that providence, which is the governesse of all things, from which proceedeth nothing but right: although the causes thereof be hidden from us.

3. Whosoever shall bee framed to this modesty, they neither for the time past will murmur against God for their adversities, nor lay upon him the blame of wicked doings, as *Agamemnon* in *Homer* did, saying, I am not the cause, but *Jupiter* and destinie: nor yet againe, as carried away with destinies, they will by desperation throw themselves into destruction, as that young man in *Plautus* which said; Unstable is the chance of things: the Destinies drive men at their pleasure, I will get me to some rocke there to make an end of my goods and life together. Neither yet (as another did) they will pretend the name of God to cover their owne mischievous doings: for so saith *Lycanides* in another comedy: God was the mover. I beleeve it was the will of the gods: for if it had not beene their will, I know it should not so come to passe. But rather they will search and learne out of the Scripture what pleaseth God, that by the guiding of the Holy Ghost, they may travell to attaine thereunto. And also being ready to follow God, whither soever he calleth, they shew indeed that nothing is more profitable than the knowledge of his doctrine. Very foolishly doe prophane men tumult with their fondnesse, so that they in manner confound heaven and earth together as the saying is; If God hath marked the point of our death, we cannot escape it; then it is labour vainly lost in taking heed to our selves. Therefore whereas one man dareth not venture to goe the way that he heareth to be dangerous, lest he be murdered of thieves: another sendeth for Physicians, and wearieth himselfe with medicines to succour his life: another forbeareth grosse meates for feare of appairing his feeble health: another dreadeth to dwell in a ruinous house. Finally, whereas men devise alwayes and endeavour with all diligence of minde whereby they may attaine that which they desire: either all these remedies are vaine, which are sought, as to reforme the will of God, or else life and death, health and sicknesse, peace and warre, and other things, which men as they covet or hate them, doe by their travell endeavour to attaine or escape, are not determined by his certaine decree. And further they gather, that the prayers of the faithfull are disordered, or at the least superfluous, wherein petition is made that it will please the Lord to provide for those things which he hath already decreed from eternity. To bee short, they destroy all counsels that men doe take for time to come, as things against the providence of God, which hath determined what hee would have done, without calling them to counsell. And then whatsoever is already happened, they so impute it to the providence of God, that they winke at the man whom they know to have done it. As, hath a Russian slaine an honest Citizen? hee hath executed (say they) the purpose of God. Hath one stolen, or committed fornication? because hee hath done the thing that was foreseene and ordained by the Lord, hee is a minister of his providence.

Hath

Hath the Sonne carelesly, neglecting all remedies, waited for the death of his father? he could not resist God that had so before appointed from eternity. So all mischievous doings they call vertues, because they obey the ordinance of God.

4. But as touching things to come, *Salomon* doth well bring in agreement together, the purposes of men with the providence of God. For as he laugheth to scorne their folly, which boldly doe enterprife any thing without the Lord, as though they were not ruled by his hand: so in another place he speaketh in this manner: The heart of man purposeth his way, but the Lord doth direct his steps, meaning, that we are not hindered by the eternall decrees of God, but that under his will we may both provide for our selves, and dispose all things belonging to us. And that is not without a manifest reason. For he that hath limited our life within appointed bounds, hath therewithall left with us the care thereof, hath furnished us with meanes and helps to preserve it, hath made us to have knowledge before hand of dangers, and that they should not oppresse us unaware, hee hath given us provisions and remedies. Now it is plaine to see what is our duty, that is to say; If God hath committed to us our owne life to defend, our duty is to defend it. If he offer us helps, our duty is to use them. If he shew us dangers before, our duty is not to runne rashly into them. If he minister us remedies, our duty is not to neglect them. But no danger shall hurt, unlesse it be fatall, which by all remedies cannot be overcome. But what if dangers be therefore not fatall, because God hath assigned the remedies to repulse and overcome them. See how thy manner of reasoning agreeth with the order of Gods disposition. Thou gatherest that danger is not to be taken heed of, because forasmuch as it is not fatall, we shall escape it without taking heed at all: but the Lord doth therefore enjoyne thee to take heed of it, because he will not have it fatall unto thee. These mad men doe not consider that which is plaine before their eyes, that the skill of taking counsell and heed is inspired into men by God, whereby they may serve his providence in preserving of their owne life: as on the other side by negligence and sloth they procure to themselves these evils that he hath appointed for them. For how commeth it to passe, that a circumspect man while hee provideth for himselfe, doth winde himselfe out of evils that hang over him, and the foole perisheth by unadvised rashnesse, but for that both folly and wisdom are the instruments of Gods disposition on both parts? Therefore it pleased God to hide from us all things to come, to this end, that wee should meet with them as things doubtfull, and not cease to set prepared remedies against them, till either they be overcome, or be past all helpe of care. And for this cause I have before admonished, that the providence of God doth not alway shew it selfe naked, but as God by using of meanes doth in a certaine manner clothe it.

5. The same men doe unorderly, and unadvisedly draw the chances of time past to the naked providence of God. For because upon it doe hang all things whatsoever happen, therefore (say they) neither robberies, nor adulteries, nor man-slaughters, are committed without the will of God. Why then (say they) shall a theefe be punished, for that he spoiled him whom the Lords will was to punish with poverty? Why shall the murderer be punished who hath slaine him whose life the Lord hath ended? If all such men doe serve the will of God, why shall they be punished? But I deny that they serve the will of God. For we may not say, that he which is carried with an evil minde doth service unto God as commander of it, where indeed he doth but obey his owne wicked lust. He obeyeth God, which being enforced of his will doth labour to that end, whereunto Gods will calleth him. But whereby are we enforced of his will, but by his word? Therefore in doing of things we must see that same will of God, which hee declareth in his word. God requireth of us onely that which he commandeth. If we doe anything against his commandement, it is not obedience but obstinacie and transgression. But unlesse he would, we should nor doe it. I grant. But doe we evil things to this end to obey him? But he doth not command us to doe them, but rather we runne on head-long, not minding what he willeth, but so raging with the intemperance of our owne lust, that of set purpose we bend our travell against him. And by these meanes in evill doing we serve his just ordinance, because according to the infinite greatnesse of his wisdom he hath good skill to use evill instruments to doe good. And see how foolish

The providence of God doth not abolish but establish the meanes by leaving the end certaine onely to himselfe, to us uncertaine, that we might take the wayes which are likely to bring us into it: and which we should purpose to our selves:

The providence of God doth not prove wicked doers worthy of punishment. Prov. 4. 9.

lishis their manner of arguing. They would have the doers unpunished for mischievous acts, because they are not committed but by the disposition of God. I grant more: that theeves and murderers and other evill doers are the instruments of Gods providence, whom the Lord doth use to execute those judgements which he hath with himselfe determined. But I deny that their evill doings ought to have any excuse thereby. For why? shall they either entangle God in the same wickednesse with them, or shall they cover their naughtinesse with his righteousnesse? They can doe neither of both. Because they should not be able to excuse themselves, they are accused by their owne conscience. And because they should not be able to blame God, they finde all the evill in themselves, and in him nothing but a lawfull use of their evillesse. But he worketh by them. And whence I pray you, commeth the stinke in a dead carrion, which hath bene both rotted and disclosed by heat of the Sunne? All men doe see that it is raised by the beames of the Sunne. Yet no man doth therefore say, that the Sun-beames doe stinke. So when there resteth in an evill man the matter and guiltinesse of evill, what cause is there why it should be thought that God is any thing defiled with it if he use their service at his pleasure? Away therefore with this doggish frowardnesse, which may indeed a farre off barke at the justice of God, but cannot touch it.

6. But these cavillations or rather doting errors of phrentike men shall easily bee shaken away by godly and holy meditation of the providence, which the rule of godlinesse teacheth us, so that thereof may grow unto us a good and most pleasant fruit. Therefore a Christian heart when it is most assuredly perswaded that all things come to passe by the disposition of God, and that nothing happeneth by chance, will alway bend his eyes to him as to the principall cause of things, and yet will consider the inferior causes in their place. Then he will not doubt that the singular providence of God doth watch for his preservation, which providence will suffer nothing to happen, but that which shall turne to his good and salvation. And because he hath to doe first of all with men, and then with the other creatures, he will assure himselfe that Gods providence doth reigne in both. As touching men, whether they be good or evill, he will acknowledge that all their counsels, wils, enterprises and powers are under the hand of God, so that it is in Gods will to bow them whither he list, and to restrain them so oft as pleaseth him. That the singular providence of God doth keepe watch for the safety of the faithfull, there are many and most evident promises to witnesse. Cast thy burden upon the Lord, and hee shall nourish thee, and shall not suffer the righteous to fall for ever, because he careth for us. He that dwelleth in the helpe of the highest, shall abide in the protection of the God of Heaven. He that toucheth you toucheth the apple of mine eye. I will be thy shield, a brasen wall: I will be enemy to thy enemies. Although the mother forget her children, yet will I not forget thee. And also this is the principall intent in the Histories of the Bible, to teach that the Lord doth with such diligence keepe the wayes of the Saints, that they doe not so much as stumble against a stone. Therefore as a little before we have rightfully rejected their opinion which doe imagine an universall providence of God, that stoopeth not specially to the care of every creature: yet principally it shall be good to reknowledge the same speciall care toward our selves. Whereupon Christ after he had affirmed that not the sparrow of least value doth fall to the ground without the will of the father, doth by and by apply it to this end, that we should consider, that how much we be more worth than sparrows, with so much neere care doth God provide for us, and he extendeth that care so farre, that we may be bold to trust that the haire of our head are numbered. What can we wish our selves more, if not so much as a haire can fall from our head but by his will? I speake not onely of all mankind, but because God hath chosen his Church for a dwelling house for himselfe, it is no doubt but that he doth by singular examples shew his care in governing of it.

7. The servant of God being strengthened with these both promises and examples, will joyne with them the testimonies which teach that all men are under Gods power, whether it be to win their minds to will good, or to restrain their malice that it may do no hurt. For it is the Lord that giveth us favour not onely with them that will us well, but also in the Ægyptians, and as for the maliciousnesse of our enemies, hee knoweth how by divers wayes to subdue it. For sometime he taketh away their wit from them,

The sweet and sober meditation which a Christian man ought to have of Gods providence.

*Psal. 55. 23.
1 Pet. 5. 9.
Psal. 101. 1.
Zac. 28.
Eia. 26. 2.*

Mat. 10. 19.

*The comfort which resulteth from the consideration of Gods disposing both will and power.
Exod. 3. 21.*

fo that they can conceive no sound or sober advice, like as he sent forth Satan to fill the mouths of all the Prophets with lying to deceive *Achab*. He made *Rehoboam* mad by the young mens countell, that he might be spoiled of his kingdome by his owne folly. Many times when he granted them wit, yet he maketh them so afraid and astonishd, that they cannot will or go about that which they have conceived. Sometime also when he hath suffered them to goe about that which lust and rage did counsell them, he doth in convenient time breake off their violences, and suffereth them not to proceed to the end that they purposed. So did he before the time bring to nought the countell of *Achitophel* that should have bene to *Dauids* destruction. So also he taketh care to governe all his creatures for the benefit and safety of them that be his, yea, and to governe the devill himselfe, which as we see durit enterpriue nothing against *Iob* without his sufferance and commandement. Of this knowledge necessarily casueth both a thankfullnesse of minde in prosperous success of things, and also patience in adversity, and an incredible assurednesse against the time to come. Whatsoever therefore shall betide unto him prosperously and according to his hearts desire, all that he will ascribe vnto God, whether he feele the bounty of God by the ministry of men, or be holpen by liuelesse creatures. For thus he will thinke in his minde : Surely it is the Lord which hath inclined their minds to me, which hath joynd them unto me to be instruments of his goodnesse towards me. In plenty of the fruits of the earth, thus he will thinke, that it is the Lord which heareth the heaven, that the heaven may heare the earth, that the earth also may heare her fruits. In other things he will not doubt that it is the only blessing of the Lord whereby all things prosper, and being put in minde by so many causes, he will not abide to be unthankfull.

8. If any adversity happen, he will by and by therein also lift up his minde to God, whose hand availeth much to imprint in us a patience and quiet moderation of heart. If *Ioseph* had still continued in recording the fallshood of his brethren, he could never have taken a brotherly mind toward them. But because he bowed his mind to the Lord, he forgot the injury, and inclined to meeknesse and clemencie, so farre forth that of his owne accord he comforted his brethra and said : It is not you that sold me into *Aegypt*, but by the will of God I was sent before you to save your lives. You indeed thought evill of me, but the Lord turned it to good. If *Iob* had had respect to the *Chaldees*, by whom he was troubled, he would forthwith have bene kindled to revenge. But because he did therewithall acknowledge it to be the work of God, he comforted himselfe with this most excellent saying : The Lord hath given, the Lord hath taken away, the Lords name be blessed. So *David* : when *Semei* had railed and cast stones at him, if he had looked upon man, he would have encouraged his souldiers to reacquire the injury : But because he understood that *Semei* did it not without the moving of the Lord, he rather appeased them : Let him alone (said he) for the Lord hath commanded him to curse. With the same bridle in another place doth he restraîne the intemperance of sorrow. I held my peace (said he) and became as dumbe, because thou O Lord, didst it. If there be more effectuall remedy against wrath and impatience, surely he hath not a little profited which hath learned in this behalfe to thinke upon the providence of God, that he may alway call backe his minde to this point. It is the Lords will, therefore it must be suffered, nor onely because it is not lawfull to strive against it, but also because he willeth nothing but that which is both just and expedient. In summe, this is the end, that being wrongfully hurt by men, we leaving their malice (which would doe nothing but enforce our sorrow, and whet our minds to revenge) should remember to climbe up unto God, and learne to beleve assuredly, that whatsoever our enemy hath maliciously done against us, was both suffered and sent by Gods disposition. *Paul*, to restraîne us from recompencing of injuries doth wisely put us in minde, that we are not to wrestle with flesh and blond, but with the spirituall enemy the devill, that we may prepare our selves to strive with him. But this is the most profitable lesson for the appeasing of all rages of wrath, that God doth arme as well the Devill as all wicked men to strive with us, and that he sitteth as Judge to exercise our patience. But if the misfortunes and miseries that oppresse us doe chance without the worke of men, let us remember the doctrine of the Law : whatsoever is prosperous floweth from the fountaine of Gods

1 King. 22. 22.
1 King. 12. 10.

2 Sam. 17. 7.

Job 1. 12.

To hold the
hand of God in
all things which
we suffer, maketh
us to be patient
and content.
Gen 45. 8.
Job 2. 1.

2 Sam. 16. 10.

Plal. 38. 10.

Eph. 6. 12.

Deut. 28.

Lam. 3. 38.
Amos 3. 6.
Esa. 45. 6.The way to con-
sider wisely of in-
feriour and se-
cond causes, whe-
ther they be of
things past or
things to come.

Gods blessing, and that all adversities are his curfings : and let that most terrible warning make us afraid : If ye walke stubbornly against me, I will also walke stubbornly against you. In which is rebuked our sluggishness, when according to the common sense of the flesh accounting all to be but chance that happeneth of both sorts, we are neither encouraged by the benefits of God to worship him, nor pricked forward with his scourges to repentance. The same is the reason why *Hieremie* and *Amos* did so sharply rebuke the Jewes, because they thought that things as well good as evil came to passe without the commandment of God. To the same purpose serveth that Sermon of *Esay*, I the God that create light, and fashion darknesse, that make peace and create evil : I God doe make all these things.

9. And yet in the meane time a godly man will not winke at the inferiour causes. Neither will he, because he thinketh them the ministers of Gods goodness by whom he hath received benefit, therefore let them passe unconsidered, as though they had deserved no thanks by their gentleness : but he will heartily thinke himselfe bound unto them, and will willingly confesse his bond, and travell as he shall be able, and as occasion shall serve, to recompence it. Finally, in benefits received he will reverence and praise God as the principall Authour, but he will honour men as the ministers, and as the truth is indeed he will understand that he is by the will of God bound to them, by whose hand it was Gods will to be beneficiall unto him. If he suffer any losse by negligence or want of foresight, he will determine in his minde, that the same was done indeed with the will of God, but he will impute it also to himselfe. If any man be dead by sickness whom he hath negligently handled, whereas of duty he should have taken good heed unto him, although he be not ignorant that the man was come to his appointed time beyond which he could not passe, yet will he not thereby lessen his offence, but because he had not faithfully discharged his duty toward him, he will so take it as if he had perished by fault of his negligence. Much lesse when there is used any fraud, and concealed malice of minde in committing either murther or theft, will he excuse it under pretence of Gods providence, but he will in one selfe evil act severally behold both the righteousness of God, and the wickednesse of man, as both doth manifestly shew themselves. But principally in things to come he will have consideration of such inferiour causes. For he will reckon it among the blessings of God if he be not disappointed of the helps of men which he may use for his safety. And so he neither will be negligent in taking of counsell, nor slothfull in craving their helpe whom he seeth to have sufficient whereof he may be succoured : but thinking that whatsoever creatures can any thing profit him, the same are offered into his hand by God, he will apply them to his use as the lawfull instruments of Gods providence. And because he doth not certainly know what successe the businessse will have which he goeth about, (saying that in all things he knoweth that the Lord will provide for his benefit) he will with study travell to that which he shall thinke expedient for himselfe, so farre as he can conceive in minde and understanding. And yet in taking of counsels he will not be carried on by his owne wit, but will commit and yeeld himselfe to the wisdom of God, that by the guiding thereof he may be directed to the right end. But his confidence shall not so stay upon outward helps, that if he have them he will carelesly rest upon them, or if he want them he will be afraid as left destitute, for he will have his minde alway fastened upon the Providence of God, neither will he suffer himselfe to be drawne away from the stedfast beholding thereof, by consideration of present things. So though *Joab* acknowledged that the successe of battell is in the will and hand of God, yet he gave not himselfe to slothfulnessse, but did diligently execute that which belonged to his calling, but he leaveth it unto the Lord to govern the end. We will stand valiant (saith he) for our Nation, and for the Cities of our God : But the Lord doth what is good in his eyes. This knowledge shall deposite us of rashnesse and wrongfull confidence, and shall drive us to continuall calling upon God : and also shall uphold our minds with good hope, so as we may not doubt assuredly and boldly to despise those dangers that compasse us about.

10. In this point doth the inestimable felicity of a godly minde shew forth it selfe. Innumerable are the evils that doe besiege mans life, and doe threaten him so many deaths, As, not to goe further than our selves : forasmuch as our bodies is a receptacle of a thousand

The felices
which every mo-
ment of our

2 Sam. 10. 12.

thousand diseases, yea, hath enclosed and doth nourish within it the causes of diseases: man cannot carrie himselfe but he must needs also carrie about with him many formes of his owne destruction, and draw forth a life as it were entangled with death. For what may it else be called, where hereafter is cold, nor sweateth without perill? Now whether soever thou tarme thee, all things that are about thee are not onely untrufty friends to thee, but doe in manner openly threaten and seeme to shew thee present death. Goe into a Ship, there is but a foot thickeesse betweene thee and death. Sit on horsebacke, in the slipping of one foot thy life is in danger. Goe thorow the streets of the Citie, even how many tiles are upon the houses, to so many perils art thou subject. If there be an iron toole in thy hand or thy friends, thy harme is ready prepared. How many wilde beasts thou seeest, they are allarmed to thy destruction. If thou meane to shut up thy selfe, thou in a garden well fenced, where may appeare nothing but pleasantnesse of aire and ground, there sometime lurketh a Serpent. The house which is continually subject to fire, doth in the day time threaten thee with poverty, and in the night time with falling upon thy head. Thy field, forasmuch as it lieth open to haile, frost, drough, and other tempests, it warneth thee of barrennesse, and thereby famine. I speake not of prisonings, treasons, robberies, open violence, of which, part doe besiege us at home, and part doe follow us abroad. In these streights must not man needs bee most miserable, which even in life halfe dead doth plainly draw forth a carefull and fainting breath, as if he had a sword continually hanging over his necke? But thou wilt say, that these things chance seldome, or at the least not alwayes, nor to all men, and never all at once. I grant, but seeing we are put in minde by the examples of other, that the same things may happen to our selves, and that our life ought of duty no more to be free than theirs, it cannot bee but that wee must dread and feare them as things that may light upon us. Now what can a man imagine more miserable than such a fearfulnesse? Besides that, it is not without dishonourable reproach of God to say, that hee hath set open Man the noblest of all his creatures to the blinde and unadvised strokes of fortune. But here my purpose is to speake onely of the misery of man, which hee should feele if he should be brought subject under fortunes dominion.

11. But when that light of Gods providence hath once shined upon a godly man, he is now releved and delivered not onely from the extreame anguish and feare wherewith he was before oppressed, but also from all care. For as justly he seareth fortune, so hee dare boldly commit himselfe to God. This is (I say) his comfort to understand that the heavenly Father doth so hold in all things with his power, so ruleth them with his authority and countenance, so ordereth them with his wisdome, that nothing befalleth but by his appointme: and that he is received into Gods tuition, and committed to the charge of Angels, and cannot be touched with any hurt of water, nor fire, nor weapon, but so farr as it shall please God the governour to give them place. For so it is sung in the Psalme. For he shall deliver thee from the hunters snare, and from the noysome pestilence. He will cover thee under his wings, and thou shalt be sure under his feathers. His truth shall bee thy shield and buckler. Thou shalt not bee afraid of the feare of the night, nor of the arrow that flieth by day, nor of the pestilence that walketh in the darknesse, nor of the plague that destroyeth at noone day. And from thence proceedeth that boldnesse of the Saints to glory. The Lord is my helper, I will not feare what flesh may do to me. The Lord is my Protector, why shall I be afraid? If whole camps stand up against me, if I walke in the midst of the shadow of death, I will not cease to hope well. Whence I pray you have they this, that their assurednesse is never shaken away from them? but hereby, that where the world seemeth in shew to bee without order whirled about, they know that God worketh every where, whose worke they trust shall be for their preservation. Now if their safety be assailed either by the devill or by wicked men, in that case if they were not strengthened with remembrance and meditation of Providence, they must needs by and by be discouraged. But when they call to minde, that the devill and all the rout of the wicked, are so every way holden in by the hand of God as with a bridle, that they can neither conceive any mischief against us, nor goe about it when they have conceived it, nor if they goe never so much about it, can stirre one finger to bring it to passe but so farr as he shall suffer,

yea,

*life bringeth,
if our minds be
not tied in
the knowledge
of Gods provi-
dence.*

*What boldnes,
and quietnes of
mind the know-
ledge of the pro-
vidence of God
worketh.*

Psal. 91. 3.

Psal. 118. 6.

1 Theff. 2. 18.
1 Cor. 16. 7.

Pfal. 31. 14.

Eſai. 7. 4.

Exe. 29. 4.

*It diſprooveth
was the ſetled
purpose of God,
in appointing all
things that he
is ſaid to repent
him, and that
plagues ſhould be
renewed be after
wards recalled.*

Gen. 6. 6.
1 Sam. 15. 11.
Ier. 18. 8.
Jonas 3. 4.
Eſai. 38. 3. 5.
a King. 20. 5.

1 Sam. 15. 29.

yea, ſo farre as he ſhall command, and that they are not onely holden faſt bound with fetters, but alſo compelled with bridle to doe ſervice : here have they abundantly wherewith to comfort themſelves. For as it is the Lords worke to arme their fury and to turne and direct it whither it pleaſeth him, ſo is it his worke alſo to appoint a meaſure and end, that they doe not after their owne will licentiouſly triumph. With which perſwaſion *Paul* being eſtabliſhed, did by the ſufferance of God appoint his journey in another place, which he ſaid was in one place hindered by Satan. If he had onely ſaid that hee had beene ſtopped by Satan, hee ſhould have ſeemed to give him too much power, as if it had beene in Satans hand to overthrow the very purpoſes of God : but when he maketh God the Judge, upon whoſe ſufferance all journies doe hang : he doth therewithall ſhew, that Satan whatſoever he goe about, can attaine nothing but by Gods will. For the ſame reaſon doth *David*, becauſe for the ſundry changes wherewith mans life is toſſed, and as it were whirled about, hee doth ſtie to this ſanctuary, ſay, that his times are in the hand of God. He might have ſaid either the courſe of his life, or time in the ſingular number. But by the word Times, he meant to expreſſe that howſoever the ſtate of man be unſteadfaſt, whatſoever alterations doe now and then happen, they are governed by God. For which cauſe *Reſn* and the King of *Iſrael*, when joyning their powers to the deſtruction of *Iuda*, they ſeemed as firebrands kindled to waite and conſume the land, are called by the Prophet ſmoking brands, which can doe nothing but breathe out a little ſmoke. So when *Pharao* was terrible to all men by reaſon of his riches, ſtrength, and number of men, he himſelfe is compared to a beaſt of the Sea, and his army to fiſhes. Therefore God ſaith, that he will take the Captaine and the armie with his hooke and draw them whither he liſt. Finally, becauſe I will not tarry long upon this point, if a man marke it he ſhall eaſily ſee that the extremity of all miſeries is the ignorance of Gods Providence, and the chiefe bleſſedneſſe ſtandeth in the knowledge thereof.

12. Concerning the Providence of God, this that is ſaid were enough for ſo much as is profitable both for the perfect learning and comfort of the faithfull, (for to fill the vaine curioſity of men, nothing can be ſufficient, neither is it to be wiſhed that they be ſatisfied) were it not for certaine places, which ſeem to meane otherwiſe than is above declared, that God hath not ſtedfaſt and ſtable purpoſe but changeable, according to the diſpoſition of inferiour things. Firſt, in ſome places is ſpoken of the repentance of God, as that he repented him of the creating of man, of the advancing of *Saul* to the kingdome. And that he will repent him of the evil that he had determined to lay upon his people, ſo ſoone as he perceiveth any conversion of them. Againe, there are rehearſed divers repeales of his decrees. He had declared by *Jonas* to the *Ninivites*, that after fortie dayes once paſt *Ninivie* ſhould be deſtroyed, but by and by he was turned with their repentance to a more gentle ſentence. He had by the mouth of *Eſay* pronounced death to *Ezechias*, which he was moved by his teares and prayers to deſerre. Here-upon many doe make argument, that God hath not appointed mens matters by eternall decree, but yearely, dayly, and houely appointeth this or that, as every mans deſervings are, or as he thinketh it equity and juſtice. Concerning his repentance, this we ought to hold, that the ſame can no more be in God, than ignorance, errour, and weakneſſe. For if no man doe wittingly and willingly throw himſelfe into the caſe that he need to repent, we cannot ſay that God doth repent, but that we muſt alſo ſay, that God is ignorant what will come to paſſe, or that he cannot avoid it, or that he headlong and unadviſedly runneth into a purpoſe whereof he by and by fore-thinketh him. But that it is ſo farre from the meaning of the holy Ghoſt, that in the very mention making of repentance he denieth that God had any repenting at all, becauſe he is not a man that may repent. And it is to be noted, that in the ſame Chapter they are both ſo joynd together, that the compariſon doth very well bring the ſhew of repugnancie to agreement. His changing is figuratively ſpoken, that God repented that he had made *Saul* King, and by and by after it is added; The ſtrength of *Iſrael* ſhall not lie, nor ſhall be moved with repenting. Becauſe he is not a man that he may repent. In which words his unchangeableneſſe is affirmed plainly without any figure. Therefore it is certaine that the ordinance of God in diſpoſing the matters of men is perpetual, and above all re-
pentance

penitence. And that his constancie should not be doubtfull, his very aduersaries have bene compelled to heare him witnesse. For *Balsam* whether he would or no, could not chuse but burst out into this saying, that he is not like a man to lie: nor as a fontie of man to be changed, and that it is not possible that he should not doe that he hath said, and not fulfill whatsoeuer he hath spoken.

13. What meaneth then this name of repentance? even in the same sort that all the other phrases of speech which doe describe God unto us after the manner of men. For because our weaknesse doth not reach to his highnesse, that description of him which is taught us, was meet to be framed low to our capacity, that we might understand it. And this is the manner how to frame it low for us, to paint out himselfe not such a one as he is in himselfe, but such a one as he is perceived of us. Whereas he himselfe is without all moving of a troubled minde, he yet testifieth that he is angry with sinners. Like as therefore when we heare that God is angry, we ought not to imagine that there is any moving at all in him, but rather to consider that this speech is borrowed of our common sense, because God beareth a resemblance of one chafed and angry so oft as he exerciseth judgement: so ought we to understand nothing else by this word of Repentance but a changing of deedes, because men by changing of their deedes, are wont to declare that they dislike them. Because then every change among men is an amendment of that which misliketh them, an amendment commeth of repentance; therefore by the name of repentance is meant that, that God changeth in his works. In the meane time yet neither is his purpose nor his will turned, nor his affection changed, but he followeth on with one continuall course that which hee had from eternitie foreseene, allowed, and decreed, howsoever the alteration seeme sudden in the eyes of men.

14. Neither doth the holy History shew that Gods decrees were repelled when it sheweth that the destruction was pardoned to the Ninivites which had bene before pronounced, and that the life of *Ezechias* was prolonged after warning given him, of death. They that so construe it are deceived in understanding of threatnings: which although they doe simply affirme, yet by the successe it shall be perceived that they contained a secret condition in them. For why did God send *Jonas* to the Ninivites to tell them ahead of the ruine of their Citie? Why did he by *Esay* give *Ezechias* warning of death? For he might have brought to nought both him and them without sending them any word of their destruction. He meant therefore another thing, than to make them by fore-knowing of their death to see it comming a farre off. Even this he meant; not to have them destroyed, but to have them amended that they should not be destroyed. Therefore this that *Jonas* prophesied that *Ninive* should fall after forty dayes, was done to this end that it should not fall: That hope of longer life was cut off from *Ezechias*, was done for this purpose, that he might obtaine longer life. Now who doth not see that God meant by such threatnings to awake them to repentance, whom he made afraid, to the end that they might escape the judgement which they had deserved by their finnes? If that be so agreed, the nature of the things themselves doth lead us to this, to understand in the simple threatening a secret implied condition, which is also confirmed by like examples. The Lord rebuking the King *Abimelech* for that he had taken away *Abrahams* wife from him, useth these words: Behold, thou shalt die for the woman that thou hast taken, for shee hath a husband. But after hee had excused himselfe, God said thus: Restore the wife to her husband, for hee is a Prophet, and shall pray for thee that thou maist live: If not, know that thou shalt die the death, and all that thou hast. You see how in this first sentence he vehemently striketh his minde to bring him to be more heedfully bent to make amends, and in the other doth plainly declare to him his will. Seeing the meaning of other places is like: doe not gather of these that there was any thing withdrawne from the first purpose of God, by this that he made void the thing which he had before pronounced. For God doth prepare the way for his eternall ordinance, when in giving warning of the punishment he moveth those to repentance, whom his will is to spare, rather than varieth any thing in his will, nor in his word, saying that he doth not expresse the same thing in syllables which is yet easie to understand. For that saying of *Esay* must needs remain true,

Num. 23. 19.

God is said to repent himselfe, not because he changeth his purpose, but the events which he is wont to do for his purpose are wont to change.

Jonas 3. 10.
Esa. 55. 5.
Whensoever a thing denounced from God is recalled, it was denounced with condition, if not expresse, yet secret.

Gen. 16. 3.

Esa. 14. 27.

The Lord of Hostes hath determined, and who shall bee able to undoe it? His hand is stretched out, and who shall turne it away?

THE EIGHTEENTH CHAPTER.

*That God doth use the service of wicked men, and so boweth their mindes
to put his judgements in execution, that yet still himselfe
remaineth pure from all spot.*

*How God doth
not onely permit
but appoint the
things to be done
which wicked
men doe.*

THere ariseth a hard question out of other places, where it is said that God boweth and draweth at his will, Satan himselfe and all the reprobate. For the sense of the flesh scarcely conceiveth how he working by them, should not gather some spot of their fault, yea, in his common working be free from all fault, and justly condemne his ministers. Upon this was devised the distinction betweene Doing and Suffering: because many have thought this doubt unpossible to be dissolved: that both Satan and all the wicked are so under the hand and power of God, that he directeth their malice, unto what end it pleaseth him, and useth their wicked doings to the executing of his judgements. And their modestie were peradventure excusable, whom the shew of absurditie putteth in feare, if it were not so that they doe wrongfully with a lying defence goe about to deliver the justice of God from all unrightfull blame. It seemeth to them unreasonable, that man should by the will and commandment of God be made blinde, and so by and by be punished for his blindenesse. Therefore they seeke to escape by this shift, that this is done by the sufferance, but not by the will of God. But he himselfe plainly pronouncing that he doth it, doth reject that shift. As for this that men doe nothing but by the secret commandment of God, and doe trouble themselves in vaine with deliberating, unlesse he doe by his secret direction stablish that which he hath before determined, it is proved by innumerable and plaine testimonies. It is certaine that this which we before alleaged out of the Psalme, that God doth all things that he will, belongeth to all the doings of men. If God be the certaine appointer of warre and peace, as it is there said, and that without exception: who dare say that men are carried causelessly with blinde motion while God knoweth not of it, and sitteth still? But in speciall examples will be more lightsome plainnesse. By the first Chapter of *Iob* we know that Satan doth no lesse appeare before God to receive his commandments than doe the Angels which doe willingly obey. Indeede it is after a divers manner and for a divers end: but yet so that he cannot goe about any thing but with the will of God. Although there seeme afterward to be added a bare sufferance of him to afflict the holy man: yet because that saying is true; The Lord hath given, the Lord hath taken away, as it pleased God so is it come to passe: We gather that God was the author of that triall of *Iob*, whereof Satan and the wicked thieves were ministers. Satan goeth about to drive the holy man by desperation to madnesse. The *Sabees* cruelly and wickedly doe invade and rob his goods that were none of theirs. *Iob* acknowledgeth that he was by God stripped of all his goods, and made poore, because it so pleased God. Therefore whatsoever men or Satan himselfe attempt, yet God holdeth the sterne to turne all their travels to the executing of his judgements. It was Gods will to have the false King *Achab* deceived: the devill offered his service thereunto: he was sent with a certaine commandment to be a lying spirit in the mouth of all the Prophets. If the blinding and madnesse of *Achab* be the judgement of God, then the device of bare sufferance is vaine. For it were a fond thing to say, that the Judge doth onely suffer and not also decree what he will have done, and command the ministers to put it in execution. It was the Jewes purpose to destroy Christ, *Pilate* and the Souldiers to follow their raging lust, and yet in a solemne prayer the disciples doe confesse, that all the wicked men did nothing else but that which the hand and counsell of God had determined: even as *Peter* had before preached, that Christ was by the decreed purpose and foreknowledge of God delivered to be slaine. As if he should say: that God from whom nothing is hidden, from the beginning did wittingly and willingly appoint that which the Jewes did execute, as in another place he rehearseth, that God which shewed before by all his Prophets that Christ should suffer, hath so fulfilled it.

Abjolen

Job 1. 21.

2 King. 22. 20.

Act. 4. 28.

Act. 2. 22.

Act. 3. 18.

2 Sam. 16. 23.

Abolon defiling his fathers bed with incestuous adultery, committed detestable wickednesse. Yet God pronounceth that this was his owne worke. For the words are these, Thou hast done it secretly, but I will doe it openly, and before the Sunne. *Hieremie* pronounceth that all the cruelty that the Chaldees used in Jurie, was the worke of God. For which cause *Nebuchadnezar* is called the servant of God, God every where cryeth out that with his killing, with the sound of his trumpet, with his power and commandement the wicked are stirred up to warre. He calleth the Assyrian the rod of his wrath, and the axe that he moveth with his hand. The destruction of the holy Citie and ruine of the Temple he calleth his worke. *David* not murmuring against God, but acknowledging him for a righteous judge, yet confesseth that the curlings of *Semei* proceeded of the commandement of God. The Lord (saith he) commanded him to curse. We often finde in the holy History, that whatsoever happeneth it cometh of the Lord, as the departing of the ten tribes, the death of the souldes of *Helv*, and very many things of like sort. They that be meanely exercised in the Scriptures doe see, that for shortnesse sake, I bring forth of many testimonies but a few, by which yet it appeareth plainly enough, that they doe trifle and talke fondly, that thrust a bare Sufferance in place of the Providence of God, as though God sate in a watch Tower waiting for the chances of Fortune, and so his judgements should hang upon the will of men.

2. Now as concerning secret motions, that which *Salomon* speaketh of the heart of a King, that it is bowed hither or thither as pleaseth God, extendeth surely to all mankinde, and is as much in effect as if he had said, whatsoever we conceive in minde, is by the secret inspiration of God directed to his end. And truly if he did not worke in the mindes of men, it were not rightly said, that he taketh away the lip from the true speakers, and wisdom from aged men, that he taketh the heart from the Princes of the earth, that they may wander where is no beaten way. And hereto belongeth that which we oft reade, that men are fearefull so farre forth as their hearts be taken with his feare. So *David* went out of the campe of *Saul*, and none was ware of it, because the sleepe of God was come upon them all. But nothing can be desired to be more plainly spoken, than where he so oft pronounceth, that he blindeth the eyes of men, and striketh them with giddinesse, that he maketh them drunke with the spirit of drowlinesse, calleth them into madnesse, and hardneth their hearts. These things also many doe referre to sufferance, as if in forsaking the reprobate he suffered them to be blinded by Satan. But that solution is too fond, so farre as the holy Ghost in plaine words expresth, that they are stricken with blindness & madnesse by the just judgement of God. It is said, that he hardned the heart of *Pharao*, also that he did make dull and strengthene it. Some doe with an unfavorie cavillation mocke out these phrases of speech, because in another place it is said *Pharao* did harden his owne heart, there is his owne will set for the cause of his hardening. As though these things did not very well agree together, although in divers manners, that man while he is moved in working by God, doth also worke himselfe. And doe turne backe their objection against themselves. For if to harden doe signifie but a bare sufferance, then the very motion of obstinacie shall not be properly in *Pharao*. Now how weak and foolish were it so to expound, as if *Pharao* did onely suffer himselfe to be hardned? Moreover the Scripture cutteth off all occasions from such cavillations. For God saith, I will hold his heart. So of the inhabitants of the land of Canaan, *Moses* saith, that they went forth to battell, because the Lord had hardned their hearts. Which something is repeated by another Prophet, saying: He turned their hearts that they should hate his people. Againe in *Esaie* he saith, that he will send the Assyrians against the deceitfull nation, and will command them to carrie away the spoile, and violently take the prey, not meaning that he will teach wicked and obstinate men to obey willingly, but that he will bow them to execute his judgements, as if they did beare his commandements graven in their minde. Whereby appeareth that they were moved by the certaine appointment of God. I grant that God doth oftentimes worke in the reprobate by Satans service as a meane, but yet so that Satan doth his office by Gods moving, and proceedeth so farre as is given him. The evill spirit troubled *Saul*, but it is said that it was of God, that we may know that the madnesse of *Saul* came of the just vengeance of God. It is also said, that the same Satan doth blinde

2 Sam. 12. 12.
 Hier. 50. 25.
 Esai. 5. 26.
 Eia. 10. 5.
 Eia. 19. 25.
 2 Sam. 16. 10.
 1 King 11. 31.
 1 Sam. 2. 34.
 Pro. 21. 1.
 The providence of God is governance, which directeth all the motions of the mind of men whether they be against God or evil.
 Eze. 7. 26.
 Lev. 2. 6. 36.
 1 Sam. 26.
 Eccles. 7. 3.
 Rom. 7. 21.
 Exod. 8. 15.
 Exod. 4. 21.
 Josh. 11. 20.
 Psal. 105. 25.
 Esai. 10. 6.
 1 Sam. 16. 14.
 2 Cor. 4. 4.

2 Cor. 4.4.

Ezek. 14.9.
Rom. 1.18.

There are not
contrary wills in
God, although
he forbid the do-
ing of evil, and
yet be willing to
have it done: but
our blindness
whereby we dis-
cerne not how
these two doe
agree, maketh us
to imagine that
they disagree,
when in truth
they doe not.
Psal. 51.6.
1 Joh. 4.

Job 1.21.

1 Sam. 2.25.
Psal. 115.3.

Esa. 45.7.

Amos 3.6.

Deut. 19.5.

Acts 4.18.

Ephes. 3.10.

the mindes of the unfaithfull: but how so, but onely because the effectuall working of error commeth from God himselfe, to make them believe lies that refuse to obey the truth? After the first manner of speaking it is said, If any Prophet shall speake lyingly, I God have deceived him. According to the other manner of speech it is said, that he giveth men into a reprobate minde, and to cast them into filthy desires, because he is the chiefe author of his owne just vengeance, and Satan is but onely a minister thereof. But because we must treat of this matter againe in the second booke, where we shall discourse of the free or bond will of man, I thinke I have already shortly spoken so much as this place required. Let this be the summe of all, that forasmuch as the will of God is said to be the cause of all things, his providence is thought the governesse in all purposes and works of men, so as it sheweth forth her force not onely in the elect, which are governed by the holy Spirit, but also compelleth the reprobate to obedience.

3. Forasmuch as hitherto I have recited onely such things as are written in the Scriptures, plainly and not doubtfully, let them that feare not wrongfully to slander the heavenly oracles, take heed what manner of judgement they take upon them. For if by fained pretending of ignorance they seeke a praise of modesty, what can be imagined more proudly done, than to set one small word against the authority of God? as I thinke otherwise, I like not to have this touched. But if they openly speake evil, what prevaile they with spitting against the heaven? But this is no new example of waywardnesse, because there have bene in all ages wicked and ungodly men, that with raging mouth barked against this point of doctrine. But they shall feele that thing indeed to be true, which long agoe the holy Ghost spake by the mouth of *David*, that God may overcome when he is judged. *David* doth by the way rebuke the madnesse of men in this so unbridled licentiousnesse, that of their owne filthinesse they doe not onely argue against God, but also take upon them power to condemne him. In the meane time he shortly admonisheth, that the blasphemies which they vomit up against the heaven doe not reach unto God, but that he driving away the clouds of cavillations, doth brightly shew forth his righteousnesse, and also our faith (because being grounded upon the Word of God, it is above all the world) doth from her high place contemptuously looke downe upon these mists. For first, where they object, that if nothing happen but by the will of God, then are there in him two contrary wills, because he decreeth those things by secret purpose, which he hath openly forbidden by his law, that is easily wiped away. But before I answer it, I will once againe give the Readers warning that this cavillation is throwne out not against me, but against the holy Ghost, which taught the holy man *Iob* this confession: as it pleased God so it came to passe. When he was spoiled by thieves, he acknowledged in the injurie and hurt that they did him, the just scourge of God. What saith the Scripture in other places? The sons of *Heley* obeyed not their Father, because it was Gods will to kill them. Also another Prophet cryeth out, that God which sitteth in heaven doth whatsoever he will. And now I have shewed plainly enough that God is the author of all those things which these judges would have to happen only by his idle sufferance. He testifieth that he createth light and darknesse, that he formeth good and evil, that no evil happeneth which he himselfe hath not made. Let them tell me, I beseech them, whether he doe willingly or against his will execute his owne judgements? But as *Moses* teacheth, that he which is slaine by the falling of an axe by chance, is delivered by God into the hand of the striker: so the whole Church saith in *Luke*, that *Herod* and *Pilate* conspired to doe those things which the hand and purpose of God had decreed. And truly if Christ were not crucified with the will of God, whence came redemption to us? And yet the will of God neither doth strive with it selfe, nor is changed, nor fainteth that he willect not the thing that he will: but where it is but one and simple in him, it seemeth to us manifold, because according to the weaknes of our wit we conceive not how God in divers manner willect and willect not one selfe thing. *Paul*, after that he hath said that the calling of the Gentiles is a hidden mysterie, within a while after saith further, that in it was manifestly shewed the manifold wisdom of God: because for the dulnesse of our wit the wisdom of God seemeth to us manifold, or (as the old interpreter hath translated it) of many fashions: shall we therefore dreame that there is any variety in God himselfe, as though he eicher change

changeth his purpose, or dissenteth from himselfe? Rather when we conceive not how God will have the thing to be done, which he forbiddeth to doe, let us call to minde our owne weaknesse, and therewithall consider that the light wherein he dwelleth, is not without cause called inaccessible, because it is covered with darknesse. Therefore all godly and sober men will easily agree to this sentence of *Augustine*, that sometime man with good will willeth that which God willeth not. As if a good sonne willeth to have his father to live, whom God will have to die. Againe it may come to passe, that man may will the same thing with an evill will, which God willeth with a good will. As if an evill sonne willeth to have his father to die, and God also willeth the same. Now the first of these two sonnes willeth that which God willeth not, and the other sonne willeth that which God also willeth, and yet the naturalnesse of the first sonne doth better agree with the will of God, although he willeth a contrary thing, than the unnaturalnesse of the other sonne which willeth the same thing. So great a difference is there what to will doth belong to man, and what to God, and to what end the will of every one is to be applied, to have it either allowed or disallowed. For those things which God willeth well he bringeth to passe by the evill wils of evill men. But a little before he had said, that the Angels Apostataes in their falling away, and all the reprobate, in as much as concerneth themselves, did that which God would not, but in respect of the omnipotencie of God, they could by no means so doe, because while they did against the will of God, the will of God was done upon them. Whereupon he crieth out; Great are the works of God, and ought to be sought out of all them that love him: that in marvellous manner the same thing is not done without his will which is also done against his will, because it could not be done if he did not suffer it; and yet he doth it not against his will but willingly: and he being good, would not suffer a thing to be done evill, unlesse for that he is omnipotent, he could of evill make good.

4. In the same manner is asoiled, or rather vanisheth away the other objection: that if God doe not onely use the service of wicked men, but also governeth their counsels and affections, he is the authour of all wicked doings, and therefore men are unworthily condemned, if they execute that which God hath decreed, because they obey his will: for it is done amisse to confound his will and commandment together, which it appeareth by innumerable examples to differ farre asunder. For though when *Abolon* abused his fathers wives, it was Gods will to punish *Dauids* adultery with that dishonour: yet he did not therefore command the wicked sonne to commit incest, unlesse perhaps you meane it in respect of *David*, as he speaketh of the railings of *Semei*. For when he confesserh that *Semei* railleth at him by the commandment of God, he doth not therein commend his obedience, as if that froward dogge did obey the commandment of God, but acknowledging his tongue to be the scourge of God, he patiently suffereth to be corrected. And this is to be holden in minde, that when God performeth by the wicked that thing which he decreed by his secret judgement, they are not to be excused, as though they did obey his commandment, which indeed of their owne evill lust they doe purposely breake. Now how that thing is of God, and is ruled by his secret providence, which men doe wickedly, the election of King *Ieroboam* is a plaine example, in which the rashnesse and madnesse of the people is severely condemned, for that they perverted the order appointed by God, and falsly fell from the house of *David*, and yet we know it was his will that he should be anointed. Whereupon in the very words of *Osée* there appeareth a certaine shew of repugnancie, that where God complained that that kingdome was erected without his knowledge, and against his will, in another place he saith, that he gave the kingdome to *Ieroboam* in his rage. How shall these sayings agree? that *Ieroboam* reigned not by God, and that he was made King by the same God? Even thus, because neither could the people fall from the house of *David*, but that they must shake off the yoke which God hath laid upon them: neither yet had God his liberty taken away, but that he might so punish the unthankfulnesse of *Salomon*. We see therefore how God in not willing false breach of alleagance, yet to another end justly willeth a falling away from their Prince, whereupon *Ieroboam* beside all hope was by holy anointing driven to bee King. After this manner doth the holy History say, that there was an enemy raised up to spoile

Tim 6. 16
Enchirid. ad
Laut. ca. 101.

Psal. 111. 2.

wicked men are
justly condemned
for the evill
which they doe,
although God
have appointed
it to be done.
2 Sam. 16. 22.

1 King. 12. 20.

Osée 8. 4.

Osée 13. 11.

1 King. 11. 32.

Salomons sonne of part of his Kingdome. Let the Readers diligently weigh both these things, because it hath pleased God to have the people governed under the hand of one King. Therefore when it was divided in two parts, it was done against his will. And yet the division tooke beginning of his will. For surely whereas the Prophet both by words and ceremony of anointing did move *Ieroboam* when he thought of no such thing, to hope of the Kingdome, this was not done without the knowledge or against the will of God, which commanded it so to be done: and yet is the rebellion of the people justly condemned, for that as it were against the will of God, they fell from the posterity of *David*. In this maner it is also afterward further said, that where *Rehoboam* proudly despised the request of the people, this was done by God, to confirme the word which he had spoken by the hand of *Ahiha* his servant. Loe how against Gods will the sacred unitie is torne in sunder, and yet with the will of the same God ten tribes doe forsake *Salomons* sonne. Let us adde another like example. Where the people consenting, yea laying their hands unto it, the sonnes of *Ahab* were slaine, and all his offspring rooted out. *Iehu* said indeed truly, that nothing of the words of God were fallen to the ground, but that he had done all that he had spoken by the hand of his servant *Elias*. And yet not unjustly he rebuketh the Citizens of Samaria, for that they had put their hands unto it. Are ye righteous, saith he? If I have conspired against my Lord, who hath killed all these? I have before (as I thinke) already declared plainly, how in one selfe worke both the fault of man doth bewray it selfe, and also the righteousness of God gloriously appeareth. And for modest wits this answer of *Augustine* shall alway suffice: whereas the Father delivered the Sonne, and Christ delivered his body, and *Judas* delivered the Lord: why in this delivering is God righteous, and man faulty? because in the same one thing which they did, the cause was not one, for which they did it. If any be more cumbred with this that we now say, that there is no consent, of God with man, where man by the righteous moving of God doth that which is not lawfull, let them remember that which *Augustine* saith in another place: Who shall not tremble at these judgements, where God worketh even in the hearts of evil men whatsoever he will, and yet rendreth to them according to their deservings? And truly in the fallhood of *Judas*, it shall be no more lawfull to lay the blame of the wicked deed to God, because he himselfe willed him to be delivered, and did deliver him to death, then it shall be to give away the praise of our redemption to *Judas*. Therefore the same writer doth in another place truly tell us, that in this examination God doth not enquire what men might have done, or what they have done, but what their will was to doe, that purpose and will may come into the account. They that thinke this hard, let them a little while consider, how tollerable their owne waywardnesse is, while they refuse a thing witnessed by plaine testimonies of Scripture, because it exceedeth their capacity, and doe finde fault that those things be uttered, which God, unlesse he had knowne them profitable to be knowne, would never have commanded to be taught by his Prophets and Apostles. For our being wise ought to be no more but to embrace with meeke willingness to learne, and that without exception, whatsoever is taught in the holy Scriptures. As for them that doe more frowardly outrage in prating against it, such it is evident that they babble against God, they are not worthy of a longer confutation.

Epist. ad
Vincen. 3De gratia &
libero arbitrio
ad Valent.
cap. 10.

The end of the first Booke.

THE



THE SECOND BOOKE
OF THE INSTITUTION OF
Christian Religion, which intreateth of the
knowledge of God the Redeemer in Christ, which
knowledge was first opened to the Fathers in the
time of the Law, and then to us in the Gospell.

THE FIRST CHAPTER.

*That by Adams sinne and falling away, mankinde became accursed, and did
degenerate from his first estate: wherein is intreated
of Originall sinne.*



Or without cause hath the knowledge of himselfe beene
in the old Proverb so much commended to man. For
if it be thought a shame to be ignorant of all things that
pertaine to the course of mans life, then much more
shamefull is the not knowing of our selves: whereby it
cometh to passe, that in taking counsell of any thing
necessary, we be miserably dazed, yea, altogether blind-
ed. But how much more profitable this lesson is, so much
more diligently must we take heed, that we do not dis-
orderly use it, as we see some of the Philosophers have
done. For they in exhorting man to know himselfe, doe

withall appoint this to be the end, why he should know himselfe, that he should not
be ignorant of his owne dignity and excellencie: and nothing else doe they will him
to behold in himselfe, but that whereby he may swell with vaine confidence, and be
puffed up with pride. But the knowledge of our selves, first standeth in this point, that
considering what was given us in creation, and how bountifullly God continueth his
gracious favour toward us, we may know how great had beene the excellency of our
nature, if it continued uncorrupted: and we may withall thinke upon this, that there
is nothing in us of our owne, but that we have as it were gotten by borrowing all that
God hath bestowed upon us, that we may alwayes hang upon him. Then, that we call
to minde our miserable estate after the fall of *Adam*, the feeling whereof may throw
downe all glorying and trust of our selves, and overwhelme us with shame, and truly
humble us. For as God at the beginning fashioned us like his owne image, to the end
to raise up our mindes both to the study of vertue, and to the meditation of eternall
life, so lest the so great noblenesse of our kinde, which maketh us different from brut
beasts, should be drowned with our slothfulnesse, it is good for us to know that we are
therefore endued with reason and understanding, that in keeping a holy and honest
life,

*We must learne
thoroughly to know
our selves, that
we be consideration
of the graces of
God may make
us thankfull and
be beholding of
our miseries
humilitie.*

life, we should proceed on forward to the appointed end of blessed immortality. But the first dignity cannot come in our minde, but by and by on the other side the heave sight of our filthinesse, and shame doth thrust it selfe in presence, since we in the person of the first man are fallen from our first estate, whereupon groweth the hatred and loathing of our selves, and true humility, and there is kindled a new desire to seeke for God, in whom every of us may recover those good things, whereof we are found altogether void and empty.

2. This thing surely the truth of God appointeth to be sought in examining of our selves, I mean, it requireth such a knowledge as may both call us away from all confidence of our owne power, and making us destitute of all matter to glory upon, may bring us to submission. Which rule it behoveth us to keepe, if we will attaine to the true marke both of right knowledge and well doing. Neither yet am I ignorant how much more pleasant is that other opinion that allureth us rather to consider our good things, than to looke upon our miserable needinesse and dishonour, which ought to overwhelm us with shame. For there is nothing that mans nature more coveteth, than to be stroked with flattery: and therefore when he heareth the gifts that are in him to be magnified, he leaneeth to that side with over-much lightnesse of beleeve: whereby it is so much the lesse to be marvelled, that herein the greatest part of men have perniciously erred. For such there is naturally planted in all mortall men a more than blinde love of themselves, they doe most willingly perswade themselves that there is nothing in them that they ought worthily to hate. So without any maintenance of other this most vaine opinion doth each where get credit, that man is abundantly sufficient of himselfe to make himselfe live well and blessedly. But if there be any that are content to thinke more modestly, howsoever they grant somewhat to God, least they should seeme arrogantly to take all to themselves, yet they so part it, that the principall matter of glory and confidence alway remaineth with themselves. Now if there come talke, that with her allurements tickleth the pride that already of it selfe itcheth within the bones, there is nothing that may more delight them. Therefore as any hath with his extolling most favourably advanced the excellencie of mans nature, so hath he beene accepted with the well liking rejoycement, in manner of all ages. But whatsoever such commendation there be of mans excellencie that teacheth man to rest in himselfe, it doth nothing but delight with that her sweetnesse, and indeed so deceiveth, that it bringeth to most wretched destruction all them that assent unto it. For to what purpose availeth it for us, standing upon all vaine confidence to devise, appoint, attempt and goe about those things that we thinke to be for our behoofe, and in our first beginning of enterprise to be forsaken and destitute of sound understanding and true strength, and yet to goe on boldly till we fall downe to destruction? But it cannot otherwise happen to them that have affiance that they can doe any thing by their owne power. Therefore if any man give heed to such teachers that hold vs in considering onely our owne good things, he shall not profit in learning to know himselfe, but shall bee carried violently away into the worse kinde of ignorance.

3 Therefore, whereas in this point the truth of God doth agree with the common naturall meaning of all men, that the second part of wisdom consisteth in the knowledge of our selves, yet in the very manner of knowing there is much disagreement. For by the judgement of the flesh, a man thinketh that he hath then well searched himselfe, when trusting upon his owne understanding and integrity, hee taketh boldnesse and encourageth himselfe to doing the duties of vertue, and bidding battell to vices, travelleth with all his study to bend himselfe to that which is comely and honest. But he that looketh upon and trieth himselfe by the rule of Gods judgement, findeth nothing that may raise up his minde to good affiance: and the more inwardly that he hath examined himselfe, the more he is discouraged, till being altogether spoyled of all confidence he leaveth to himselfe nothing toward the well ordering of his life. And yet would not God have us to forget the first noblenesse that he gave to our father *Adam*, which ought of good right to awake us to the study of righteousnesse and goodnesse. For we cannot consider either our owne first estate, or to what end we are created, but we shall be pricked forward to study upon immortality, and to desire the Kingdome

Men are given to beare, and hurt by bearing their excellencie overmuch advanced.

The true knowledge of our selves emboldeneth not, but afeeth downe: it teacheth us what is our duty, and how un-able we are to performe it.

of God. But that consideration is so farre from putting us in courage, that rather discouraging us, it throweth us downe to humbleness. For what is that first estate of ours? even that from whence we are fallen. What is that end of our creation? even the same from which we are altogether turned away: so that loathing our owne miserable estate, we may groane for sorrow, and in groaning may also sigh for the losse of that dignity. But now when we say that man ought to behold nothing in himselfe that may make him bold courage: we meane that there is nothing in him upon assistance whereof he ought to be proud. Wherefore, if any list to heare what knowledge man ought to have of himselfe, let us thus divide it, that first he consider to what end he is created, and endued with gifts that are not to be despised, by which thought he may be stirred up to the meditation of the hearing of God and of the life to come. Then let him weigh his owne strength, or rather needie want of strength, by perceiving whereof he may lie in extreme confusion, as one utterly brought to nought. The first of these considerations tendeth to this end, that he may know what is his duty: and the other, how much he is able to doe towards the performing of it. We will entreat of them both, as the order of teaching shall require.

4. But because it must needs be that it was not a light negligence, but a detestable wicked act which God so severely punished, we must consider the very forme of the same in the fall of *Adam*, that kindled the horrible vengeance of God upon all mankind. It is a childish opinion that commonly hath bene received concerning the intemperance of *gluttony*, as though the summe and head of all vertues consisted in the forbearing of one onely fruit, when there flowed on every side store of all sorts of dainties that were to be desired, and when in that blessed fruitfulness of the earth, there was not onely plenty, but also variety to make fare for pleasure. Therefore we must looke further, because the forbidding him from the tree of the knowledge of good and evil, was the triall of obedience, that *Adam* in obeying might prove that he was willingly subject to the government of God. And the name of the tree it selfe sheweth, that that commandment was given for none other end, than for this, that he contented with his owne estate, should not with wicked lust advance himselfe higher. But the promise whereby he was bidden to hope for eternall life, so long as he did not eat of the tree of life, and againe, the horrible threatning of death so soone as he should taste of the tree of knowledge of good and evil served to prove and exercise his Faith. Hereof it is not hard to gather by what meanes *Adam* provoked the wrath of God against himselfe. *Augustine* indeed saith not amisse when he saith, that pride was the beginning of all evils. For if ambition had not lifted up man higher than was lawfull and than was permitted him, he might have continued in his estate: but we must fetch a more full definition from the manner of the tentation that *Moses* describeth. For such the woman was with the deceit of the Serpent led away by infidelity, now it appeareth that disobedience was the beginning of the fall. Which thing *Paul* confirmeth, teaching that all men were lost by one mans disobedience. But it is withall to be noted, that the first man fell from the subjection of God, for that he not onely was taken with the enticements of Satan, but also despising the truth, did turne out of the way to lying. And surely Gods Word being once despised, all reverence of God is shaken off. Because his majestie doth no other wayes abide in honour among us, nor the worship of him remaine inviolate, but while we hang upon his mouth. Therefore infidelity was the root of that falling away. But thereupon arose ambition and pride, to which was adjoynd unthankfulness, for that *Adam* in coveting more than was granted, did unreverently despise the so great liberality of God wherewith he was enriched. And this was a monstrous wickednesse, that the sonne of the earth thought it a small thing that hee was made after the likenesse of God, unless he might also be made equall with God. If Apostasie be a filthy and detestable offence, whereby man draweth himselfe from the allegiance of his Creator, yea, outrageously shaketh off his yoke: then it is but vaine to extenuate the sinne of *Adam*. Albeit it was no simple Apostasie, but joynd with shamefull reproches against God, while they assented to the slanders of Satan, wherein he accused God of lying, envie, and niggardly grudging. Finally, infidelity opened the gate to ambition, ambition was the mother of obstinate rebellion, to make

Adams transgression proceeding from infidelity injoynd with pride and unthankfulness ended in a most shamefull Apostasie against God.

In Psal. 19.

Rom. 5. 19.

men cast away the feare of God, and throw themselves whither their lust carried them. Therefore *Bernard* doth rightly teach, that the gate of salvation is opened unto us, when at this day we receive the Gospell by our eares : even as by the same windowes, when they stood open to Satan, death was let in. For *Adam* would never have bene so bold, as to doe against the commandement of God, but for this, that he did not beleve his word. Truly this was the best bridle for the right keeping of all affections in good order, to thinke that there is nothing better than to keepe righteoufnesse in obeying the commandements of God, and then that the chiefe end of happy life is to be beloved of him. He therefore being carried away with the blasphemies of the devill, did (as much as in him lay) extinguish the whole glory of God.

Rom. 8.

All Adams offspring through his sinne are made fulfill, not by imitation onely as Pelagius taught, but by propagation, receiving the contagion of sin and uncleannesse before they bebold the light of this life.

5. As the spiritual life of *Adam* was, to abide joynd and bound to his Creator, so his alienation from him was the death of his soule. Neither is it marvell if he by his falling away, destroyed all his owne posterity, which perverted the whole order of nature in heaven and earth. All the creatures doe groane, such *Paul*, being made subject to corruption against their will. If one should aske the cause : no doubt it is for that they beare part of that punishment that man deserved, for whose use they were created. Sith then the curse that goeth thorowout all the coasts of the world, proceeded from his fault both upward and downward, it is noshing against reason, if it spread abroad into all his issue. Therefore after that the heavenly image in him was defaced, he did not alone suffer this punishment, that in place of wisdom, strength, holinesse, truth, and justice, (with which ornaments he had bene clothed) there came in the most horrible pestilences, blindnesse, weaknesse, filthinesse, falsehood, and injustice, but also he entangled and drowned his whole offspring in the same miserie. This is the corruption that commeth by inheritance, which the old writers called originall sinne, meaning by this word sinne, the corruption of nature, which before was good and pure. About which matter they have had much contention, because there is nothing further off from common reason, than all men to be made guilty of one mans fault, and so the sinne to become common. Which seemeth to have bene the cause why the oldest Doctors of the Church did but darkly touch this point, or at the least did not set it out so plainly as was convenient. And yet that fearfulnesse could not bring to passe, but that *Pelagius* arose, whose prophane invention was that *Adam* sinned onely to his owne losse, and hurted not his posterity. So through this subtilty Satan went about by hiding the disease, to make it incurable. But when it was proved by manifest testimonie of Scripture, that sinne passed from the first man into all his posteritie, he brought this cavillation, that it passed by imitation, but not by propagation. Therefore good men travelled in this point, and above all other *Augustine*, to shew that we are corrupted not by forren wickednesse, but that we bring with us from the wombe of our mother a vicioufnesse planted in our begetting, which to deny was too great shamelesse. But the rashnesse of the *Pelagians* and *Celestians* will not seeme marvelous to him, which by the writings of the holy man shall perceive, how shamelesse beafts they were in all other things. Surely it is not doubtfully spoken that *David* confesseth that he was begotten in iniquities, and by his mother conceived in sinne. He doth not there accuse the finnes of his father or mother, but the better to set forth the goodnesse of God toward him, he beginneth the confession of his owne wickednesse at his very begetting. Forasmuch as it is evident that that was not peculiarto *David* alone, it followeth that the common estate of all mankind is noted under his example. All wetherfore that descend of uncleane seed, are borne infected with the contagion of sinne, yea, before that we see the light of this life, we be in the sight of God filthy and spotted. For who could give cleane of the uncleannesse ? not one : as it is in the booke of *Iob*.

Prl. 91. 7.

Job. 14. 4.

In Adam our nature being corrupted commeth into us such as he by sin had made it : wwhereupon it

6. Wee heare that the uncleannesse of the parents so passeth into the children, that all without any exception at their beginning are defiled. But of this defiling we shall not finde the beginning unlesse we goe up to the first parent of all us, to the Well head. Thus it is therefore, that *Adam* was not onely the progenitor, but also the root of mansuare, and therefore in his corruption was all mankind worthily corrupted : which the Apostle maketh plaine by comparing of him and Christ. As (saith he)

by

by one man sinne entred into the whole world, and death by sinne and so death went over all men, foras much as all have sinned : so by the grace of Christ, righteousnesse and life is restored unto us. What will the *Pelagians* here prate ? that *Adams* sinne was spread abroad by imitation ? Then have we no other profit by the righteousnesse of Christ, but that he is an example set before us to follow ? Who can abide such robbery of Gods honour ? If it be out of question that Christs righteousnesse is ours by communication, and thereby life : it followeth also that they both were so lost in *Adam*, as they bee recovered in Christ : and that sinne and death so crept in by *Adam*, as they are abolished by Christ. The words are plaine, that many are made righteous by the obedience of Christ, as by the disobedience of *Adam* they were made sinners : and that therefore betwene them two is this relation, that *Adam* wrapping us in his destruction, destroyed us with him, and Christ with his grace restored us to salvation. In so cleere light of truth, I thinke we need not a longer or more laborious proofe. So also in the first Epistle to the Corinthians, when he goeth about to stablish the godly in the trust of the resurrection, he sheweth that the life is recovered in Christ, that was lost in *Adam*, he that pronounceth that we are all dead in *Adam*, doth also therewithall plainly testifie, that we are infected with the filth of sinne. For damnation could not reach unto them that were touched with no guiltinesse of iniquitie. But it can be no way plainlier understood what he meareth than by relation of the other member of the sentence, where he teacheth that hope of life is restored in Christ. But it is well enough knowne that the same is done no other way, than when by marvellous manner of communicating, Christ powreth into us the force of his righteousnesse. As it is written in another place, that the Spirit is life unto us, for righteousnesse sake. Therefore we may no otherwise expound that which is said that we are dead in *Adam*, but thus, that he in sinning did not onely purchase mischief and ruine to himselfe, but also threw downe our nature headlong into like destruction. And that not onely to the corruption of himselfe, which pertaineth nothing to us, but because he infected all his seed with the same corruption whereinto he was fallen. For otherwise the saying of *Paul* could not stand true, that all are by nature the sonnes of wrath, if they were not already accursed in the wombe. And it is easily gathered that nature is there meant not such as it was created by God, but such as it was corrupted in *Adam*. For it were not convenient that God should be made the Authour of death. *Adam* therefore so corrupted himselfe, that the infection passed from him into all his off-spring. And the heavenly Judge himselfe Christ, doth also plainly enough pronounce, that all are borne evill and corrupted, where he teacheth, that whatsoever is borne of flesh, is flesh, and that therefore the gate of life is closed against all men, until they be begotten againe.

7. Neither for the understanding thereof is any curious disputation needfull, which not a little cumbered the old writers, whether the Soule of the Sonne doe proceed by derivation from the Soule of the Father, because in it the infection principally resteth. We must be contented with this, that such gifts as it pleased the Lord to have bestowed upon the nature of man, he left them with *Adam*, and therefore when *Adam* lost them after he had received them, he lost them not onely from himselfe, but also from us all. Who shall be carefull of a conveyance from soule to soule, when he shall heare that *Adam* received these ornaments which he lost, no lesse for us than for himselfe ? that they were not given to one man alone, but assigned to the whole nature of man ? Therefore it is not against reason, if he being spoiled, nature be left naked and poore : if he being infected with sinne, the infection creepeth into nature. Therefore from a rotten root arose up rotten branches, which sent their rottenesse into the other twiggies that sprung out of them. For so were the children corrupted in the Father, that they also were infective to their children : that is to say, so was the beginning of corruption in *Adam*, that by continuall flowing from one to another, it is conveyed from the ancestors into the posterity. For the infection hath not her cause in the substance of the flesh or of the Soule, but because it was so ordained of God, that such gifts as he had given to the first man, man should both have them, and lose them as well for himselfe as for his. As for this that the *Pelagians* doe cavill, that it is not likely that the children

Howbeit, that we are dead because he was the head of whom we are : sonnes of wrath because they were so that begat us: flesh because we are borne of flesh.
Rom. 5.12.

1 Cor. 15. 22.

Rom. 8.10.

Ephes. 1.3.

Joh. 3.6.

*Whether we had our soules or no, by derivation from our parents, as we have our bodies, is a needlesse question in this case. It sufficeth us to know that what God bestowed upon *Adam*, it was to hold, or to lose, for, or from, both himselfe and us. That the children of faithfull men are sanctified, is no disproofe of their original corruption.*

Corr. Polag.
& Celest.

What originall
sin is, and that
we are not onely
subject to the
punishment
which our first
fathers faults
deserved, but
the infection of
his faultinesse
also in us.
Gal. 5. 19.

Rom. 5. 12.

children doe take corruption from godly parents, sith they ought rather to be sanctified by their cleanness, that is easily confuted. For they descend not of their spirituall regeneration, but of their carnall generation. Therefore as *Augustine* saith, whether the unbeleever be condemned as guilty, and the beleever quit as innocent, they both doe beget not innocents, but guilty, because they beget of the corrupted nature. Now whereas they doe in manner partake of the parents holiness, that is the speciall blessing of the people of God, which proveth not but that the first and universall curse of mankinde went before. For of nature is guiltinesse, and sanctification is of supernaturall grace.

8. And to the end that these things be not spoken of a thing uncertaine and unknowne, let us define Originall sinne. But yet I meane not to examine all the definitions that are made by writers, but will bring forth one onely, which I thinke to be most agreeable with truth. Originall sinne therefore seemeth to be the inheritable descending perversnesse and corruption of our nature, powred abroad into all the parts of the soule, which first maketh us guilty of the wrath of God, and then also bringeth forth these workes in us, which the Scripture calleth the workes of the flesh: and that it is properly that *Paul* oftentimes calleth sinne. And these workes that arise out of it, as are adulteries, fornications, thefts, hatreds, murders, banquettings, after the same manner he calleth the fruits of sinne, albeit they are likewise called finnes both commonly in the Scriptures, and also by the same *Paul* himselfe. Therefore these two things are distinctly to be noted: that is, that being so in all parts of our nature corrupted and perverted, we are now even for such corruption onely holden worthily damned and convicted before God, to whom is nothing acceptable but righteousness, innocencie and purenesse. And yet it is not that bond in respect of anothers fault. For where it is said, that by the sinne of *Adam* we are made subject to the judgement of God, it is not so to be taken, as if we innocent and undeserving did beare the blame of his fault. But because of his offending we are all clothed with the curse, therefore it is said that he hath bound us. Nevertheless, from him not the punishment onely came upon us, but also the infection distilled from him, abideth in us, to the which the punishment is justly due. Wherefore howsoever *Augustine* doth oftentimes call it anothers sinne, (to shew the more plainly, that it is conveyed into us by propagation) yet doth he also affirme with all that it is proper to every one. And the Apostle himselfe expressly witnesseth, that therefore death came upon all men, because all men have sinned, and are wrapped in Originall sinne, and defiled with the spots thereof. And therefore the very infants themselves, while they bring with them their owne damnation from their mothers wombe, are bound, not by anothers, but by their owne fault. For although they have not as yet brought forth the fruits of their owne iniquity, yet they have the seed thereof enclosed within them: yea, their whole nature is a certaine seed of sinne: therefore it cannot but be hatefull and abominable to God. Whereupon followeth, that it is properly accounted sinne before God: for there could be no guiltinesse without sinne. The other point is, that this perversnesse never ceaseth in us, but continually bringeth forth new fruits, even the same workes of the flesh which we have before described: like as a burning furnace bloweth out flame and sparkles, or as a spring doth without ceasing cast out water. Therefore they which have defined Originall sinne, to be a lacking of Originall righteousness which ought to have beene in us, although indeed they comprehend all that is in the thing it selfe: yet they have not fully enough expressed the force and efficacy thereof. For our nature is not onely bare and empty of goodness, but also is so plenteous and fruitfull of all evils, that it cannot be idle. They that have said, that it is a concupiscence, have used a word not very farre from the matter, if this were added, which is not granted by the most part, that whatsoever is in man, even from the understanding to the will, from the soule to the flesh, is corrupted and stuffed full with this concupiscence: or, to end it shorter, that whole man is of himselfe nothing else but concupiscence.

9. * Wherefore, I have said that all the parts of the soule are possessed of sinne sith *Adam* fell away from the fountaine of righteousness. For not onely the inferiour appetite allured him, but wicked impiety possessed the very castell of his minde, and pride

* The very understanding of man is corrupted and not the sensuall or inferiour part onely.

pride peirced to the innermost part of his heart. So that it is a fond and foolish thing, to reſtraine the corruption that proceeded from thence, onely to the ſenſuall motions as they call them, or to call it a certaine noutrure that allureth, ſtirreth and draweth to ſinne onely that part, which among them is called Senſualitie. Wherein *Peter Lombard* hath diſcloſed his groſſe ignorance, which ſeeking and ſearching for the place of it, ſaith that it is in the fleſh, as *Paul* witneſſeth, nor properly indeed, but becauſe it more appeareth in the fleſh, as though *Paul* did meane onely a part of the ſoule, and not the whole nature which is in compariſon ſet againſt ſupernaturall grace. And *Paul* there taketh away all doubt: teaching that corruption reſteth not in one part alone: but that nothing is pure and cleane from the deadly infection thereof. For entreating of corrupted nature, he doth not onely condemne the inordinate motions of appetites that appeare, but ſpecially travelleth to prove that the underſtanding minde is ſubject to blindneſſe, and the heart to perverneſſe. And the ſame third Chapter to the *Romans* is nothing elſe but a deſcription of Originall ſinne. That appeareth more plainly by the renewing. For the ſpirit which is compared with the old man and the fleſh, doth not onely ſignifie the grace whereby the inferior or ſenſuall part of the ſoule is amended, but alſo containeth a full reformation of all the parts. And therefore *Paul* doth command, not onely that our groſſe appetites be brought to naught, but alſo that we our ſelves be renewed in the ſpirit of our minde, as likewiſe in another place biddeth us to be transformed in newneſſe of minde. Whereupon followeth, that the ſame part, wherein moſt of all ſhineth the excellencie and nobleneſſe of the ſoule, is not onely wounded, but alſo ſo corrupted, that it needeth not onely to be healed, but in manner to put on a new nature. How farre ſinne poſſeſſeth both the underſtanding minde and the heart, we will ſee hereafter. Here I onely purpoſed ſhortly to touch that the whole man from the head to the ſoote is ſo overwhelmed as with an overflowing of water, that no part of him is free from ſinne and that therefore whatſoever proceedeth from him is accounted for ſinne, as *Paul* ſaith, that all the affections of the fleſh or thoughts are enmities againſt God, and therefore death,

10. Now let them goe, that preſume to make God author of their ſinnes, becauſe we ſay that men are naturally ſinnefull. They doe wrongfully ſeek the worke of God in their owne filthineſſe, which they ought rather to have ſought in the nature of *Adam*, while it was yet ſound and uncorrupted. Therefore our deſtruction cometh of the fault of our owne fleſh and not of God, forasmuch as wee periſhed by no other meane but by this, that wee degenerated from our firſt eſtate. But yet let not any man heere murmur and ſay, that God might have better foreſeene for our ſalvation, if he had provided that *Adam* ſhould not have fallen. For this objection both is to be abhorred of all godly mindes, for the too much preſumptuous curioſitie of it, and alſo pertaineth to the ſecret of predeſtination, which ſhall after be entreated of in place convenient. Wherefore let us remember that our fall is to be imputed to the corruption of nature, that we accuſe not God himſelfe the author of nature. True indeed it is, that the ſame deadly wound ſticketh faſt in nature: but it is much materiall to know, whether it came into nature from elſewhere, or from the beginning hath reſted in it. But it is evident that the wound was given by ſinne. Therefore there is no cauſe why we ſhould complaine but of our ſelves: which thing the Scripture hath diligently noted. For *Eccleſiaſtes* ſaith: This have I found, that God hath made man righteous, but they have ſought many inventions. It appeareth that the deſtruction of good is to be imputed only to himſelfe, forasmuch as having gotten uprightneſſe by the goodneſſe of God, he by his owne madneſſe is fallen into vanity.

11. We ſay therefore that man is corrupted with faultineſſe naturall, but ſuch as proceeded not from nature. We denie that it proceeded from nature, to make it appeare that it is rather a qualitie come from ſome other thing, which is happened to a man, than a ſubſtanciall propertie that hath bene put into him from the beginning. Yet wee call it Naturall, that no man ſhould thinke that every man getteth it by evill cuſtome, whereas it holdeth all men bound by inheritably deſcending right: And this we do not of our owne heads without authoritie. For, for the ſame cauſe the Apoſtle teacheth,

Though we be naturally ſinfull yet is not God the author of our ſin.

Eccel. 7. 31.

We are termed corrupt by nature not becauſe God hath put corruption into a naturall quality in us.

because together
with our nature
it is derived
to us and not got-
ten by culture.
Eph. 2. 3.

that we are all by nature the children of wrath. How could God, whom all his meaneſt workes doe pleaſe, be wrathfull againſt the nobleſt of all his creatures? But hee is rather wrathfull againſt the corruption of his worke, then againſt his worke it ſelfe. Therefore if, for that mans nature is corrupted, man is not unſitly ſaid to be by nature abhominable to God; it ſhall be alſo not unaptly called naturally pervertē and corrupted. As *Auguſtine* feareth not in reſpect of nature corrupted, to call the finnes naturall which doe neceſſarily raigne in our fleſh where the grace of God is abſent. So vaniſheth away the fooliſh trifling deviſe of the *Monichees*, which when they imagined an evilneſſe having ſubſtance in man, preſumed to forge for him a new Creator, leaſt they ſhould ſeeme to aſſigne to the righteous God the cauſe and beginning of evil.

THE SECOND CHAPTER.

That man is now ſpoiled of the Freedom of will, and made ſubject to miſerable bondage.

The doctrine
which concerneth
the bondage of
our will, muſt not
make us ſlothfull
unto good things,
as if they did not
appertaine unto
us, but rather
humble and caſt-
full that know-
ing our owne
weaknes, we pre-
ſume not to truſt
unto our ſelves.

Sith we have ſeene, that the dominion of ſinne, ſince the time that it held the firſt ſman bound unto it, doth not onely raigne in all mankind, but alſo wholly poſſeſſeth every ſoule: now muſt we more neerely examine, ſince we are brought into that bondage, whether we be ſpoiled of all Freedom or no: and if yet there remaine any parcell, how farre the force thereof proceedeth. But to the end that the truth of this queſtion may more eaſily appeare unto us, I will by the way ſet up a marke, whereunto the whole ſumme may be directed. And this ſhall bee the beſt way to avoide error, if the dangers be conſidered that are like to fall on both ſides. For when man is put from all uprightneſſe, by and by he thereby taketh occaſion of ſlothfulneſſe: and becauſe it is ſaid, that by himſelfe he can doe nothing to the studie of righteousneſſe, forthwith he neglecteth that wholly, as if it pertained nothing unto him. Againe, hee can preſume to take nothing upon himſelfe, be it never ſo litle, but that both Gods honour ſhall be thereby taken from him, and man himſelfe be overthrowne with raſh confidence. Therefore to the end we ſtrike not upon theſe rockes, this courſe is to bee kept, that man being informed that there remaineth in him no goodneſſe, and being on every ſide compaſſed about with moſt miſerable neceſſity, may yet bee taught to aſpire to the goodneſſe whereof he is void, and to the libertie whereof he is deprived, and may be more ſharply ſtirred up from ſlothfulneſſe, than if it were ſaiged that hee is furniſhed with greateſt power. How neceſſarie this ſecond point is, every man ſeeeth. The firſt, I ſee is doubted of by moe than it ought to be. For this being ſet out of controverſie, it ought then plainly to ſtand for truth, that nothing is to be taken away from man of his owne, as far as it behooveth that he be throwne downe from falſe boaiſting of himſelfe. For if it were not granted to man to glory in himſelfe even at that time, when by the bountifulneſſe of God, he was garniſhed with moſt ſingular ornaments, how much ought he now to be humbled, ſith for his unthankfulneſſe he is thruſt downe from high glorie into extreame ſhame? At that time, (I ſay) when he was advanced to the higheſt degree of honour, the Scripture attributeth nothing elle unto him, but that he was created after the image of God, whereby it ſecretly teacheth, that man was bleſſed, not by his owne good things, but by the partaking of God. What therefore remaineth now, but that he being naked and deſtitute of all glory, doe acknowledge God, to whoſe liberalitie he could not be thankfull when he flowed full of the riches of his grace: and that now at length with confeſſion of his owne povertie hee glorifie him, whom in the acknowledging of his good gifts, he did not glorifie? Alſo it is as much for our profit, that all praife of wiſdome and ſtrength bee taken from us; as it pertaineth to the glory of God that they joyne our ruine with the robbrie of God, that give unto us any thing more than that which is true. For what is elle done when we are taught to fight of our owne force, but that we be liſted up on hie on a ſtaffe of a reede, that it may by and by breake, and we fall to the ground? Albeit, our forces are yet too much commended when they are compared to the ſtaffe of a reede. For it is but ſmoke all that vaine men have imagined and doe babble of them. Wherefore not without cauſe is this excellent ſentence oft repeated by *Auguſtine*, that Free will is rather throwne

throwne downe headlong, than stablished by them that defend it. This I thought needfull to speake before, as by way of Preface for many mens sakes, which when they heare mans power overthrowne from the ground, that the power of God may bee builded in man, doe much hate this manner of disputing as dangerous, much more superfluous, which yet appeareth to bee both in religion necessarie, and for us most profitable.

2. Whereas we have a litle before said, that in the understanding minde, and in the heart are placed the power of the soule, now let us consider what they both are able to doe. The Philosophers indeed with great consent doe imagine that in the understanding minde sitteth reason, which like a lampe giveth light to all counsels, and like a Queene governeth the Will; for they say that it is so endued with divine light, that it can give good counsell, and so excelleth in lively force that it is able well to governe. On the other side, that sense is dull and beare eied, that it alway creepeth on the ground, and walloweth in grosse objects, and never lifteth up it selfe to true insight. That the Appetite, if it can abide to obey Reason, and doe not yeeld it selfe to sense to bee subdued, is carried on the studie of vertues, holdeth on the right way, and is transformed into will: but if it give it selfe subject into the bondage of sense, it is by it corrupted and perverted, so that it degendeth into lust. And whereas by their opinion there doe sit in the soule those powers that I have spoken of before, understanding, sense, Appetite or will, which word will is now more commonly used, they say that understanding is endued with reason, the best governess toward good and blessed life, so that it doe hold it selfe within his owne excellencie, and shew forth the force that is naturally given it. But that inferior motion of it, which is called sense, wherewith man is drawne to error and deceit, they say to be such, that it may be tamed with the rod of reason, and by litle and litle be vanquished. They place will in the midd betweene reason and sense, as a thing at her owne ordering, and having libertie whether it list to obey to reason, or give forth it selfe to be ravished by sense.

3. Sometime indeed they doe not denie, being overcome by very experience, how hardly man stablisheth reason to raigene as Queene within himselfe, while sometime he is tickled with entisements of pleasure, sometime deceived with false semblance of good things. sometimes importunately stricken with immoderate affections, and violently haled out of the way as it were with ropes or strings of finewes, as *Plato* saith. For which reason *Cicero* saith that these sparkes given by nature, are with perverse opinions and evill manners by and by quenched: But when such diseases have once gotten places in the mindes of men, they grant that they doe more outrageously overflow, than that they easily may be restrained: and they stickenot to compare them to wilde horses which throw: g away reason as it were calling the Chariot driver, do range unruledly and without measure. But this they make no question of, that vertues and vices are in our owne power. For if (say they) it be in our choise to doe this or that, then is it also in our choise not to doe. Now if it be in our choise not to doe, then is it also to doe, but of free choise we seeme to doe those things that wee doe, and to forbear those things that we forbear. Therefore if we doe any good thing when we list, we may likewise leave it undone: if we doe any evill, wee may also eschew the same. Yet some of them have burst forth into so great licentiousnesse, that they have boasted that it is indeed Gods gift that we live, but our owne that we live well and holily. And thence cometh that saying of *Cicero* in the person of *Cotta*: because every man himselfe getteth vertue to himselfe therefore never any of the wise men did thanke God for it. For (saith he) for vertue we be praised, and in vertue we glorie, which should not be if it were the gift of God, and not of our selves. And a litle after: This is the judgement of all men that Fortune is to be asked of God, but wisdom to be taken of himselfe. This therefore is the summe of the opinion of all the Philosophers: that the reason of mans understanding is sufficient for aright governance: that Will being subject to it, is indeed moved by Sense to evill things. But even as it hath free election, so can it not be stopped, but that it follow reason for her guide in all things.

4. Among the Ecclesiasticall writers, albeit there have bene none that did not acknowledge both that the soundnesse of reason in man hath bene sore wounded by

The opinion of Philosophers concerning the freedom of mans will.

Philosophers imagine that man hath in and of himselfe ability as to be vicious, so to make himselfe vertuous. De leg. l. 1. In quest lib. 3

Arist. eth. li. 3. ca. 7.

Seneca. De nat. Deor. lib. 3.

The ancient fathers for feare

of contradicting
the common re-
ceived opinion of
Philosophers, and
least they sho. Id
noughe men in
flesh have too
much advanced
the strength of
mans body rea-
son and will.
Hom de pro-
ditiōne.

Chryf. ft. in
Gen hom. 18.

Hom. 52.

Dialo. 4. con-
tra Placitum.

Lib. 3.
cap. 17. 18.

finne, and his will exceedingly entangled with perverse desires, yet many of them have too much assented to the Philosophers, of which the ancient, as I thinke, did so much advance the strength of man upon this consideration, least if they should have expressly confessed his weaknesse, first they should have made the Philosophers, with whom they then contended, to laugh at them: and then lest they should give to the flesh, which of it selfe was dull to goodnesse, a new occasion of slothfulness. Therefore because they would not teach any thing that were an absurdity in the common judgement of men, their studie was to make the doctrine of the Scripture halfe to agree with the teachings of the Philosophers. But that they principally regarded that second point, nor to make place for slothfulness, appeareth by their owne words. *Chrystome* hath in one place: Because God hath put good and evill things in our owne power, he hath given us Freedom of election, and he withholdeth not the unwilling, but embraceth the willing. Again, oftentimes he that is evill, if he will is turned into good, and he that is good by slothfulness falleth and becommeth evill, because God made our nature to have freewill, and he layeth not necessitie upon us, but giving convenient remedies, suffereth all to lie in the minde of the patient. Again, As unlesse wee bee holpen by the grace of God, we can never doe any thing well: so unlesse we bring that which is our owne, we cannot obtaine the favour of God. And hee had said before, that it should not be all of Gods helpe, but we must also bring somewhat. And this is commonly a familiar word with him, let us bring that which is ours, God will supply the rest. Wherewith agreeth that which *Hierome* saith, that it is our part to begin, but Gods to make an end: our part to offer what we can, his to fulfill what we cannot. You see now what in these sayings they gave to man toward the studie of vertue more than was meete, because they thought that they could not otherwise awake the dulnesse that was naturally in us. But if they did prove that in it onely wee sinned, with what apt handeling they have done the same, we shall after see. Surely that the sayings which we have rehearsed are most false, shall by and by appeare. Now although the Grecians more than other and among them principally *Chrystome* have passed measure in advancing the power of mans will, yet all the old writers, except *Augustine*, doe in this point so either varie, or waver, or speake doubtfully, that in manner no certaintie can be gathered of their writings. Therefore we will not tarrie upon exact reckoning of every one of their sayings, but here and there wee will touch out of every one of them so much as the plaine declaration of the matter shall seeme to require. As for them that followed after, while everie one for himselfe sought praise of wit, in defending of mans nature, they fell continually by little and little one after another into worse and worse, till it came so farre, that man was commonly thought to be corrupted onely in his sensuall part, and to have reason altogether, and will for the more part uncorrupted. In the meane time this flew about in all mens mouthes, that the naturall gifts were corrupted in man, and the supernaturall were taken away. But to what meaning that tended, scarcely the hundredth man did even slightly understand. As for my part, if I would plainly shew of what sort is the corruption of nature, I could be easily contented with these words, But it is much materiall that it be heedfully weighed what a man, being in all parts of his nature corrupted and spoyled of his supernaturall gifts, is able to doe. They therefore which boasted themselves to be the disciples of Christ, spake of this matter too much like Philosophers. For the name of Free-will still remained among the Latines, as if man had still abiden in uncorrupted state. And the Grecians were not ashamed to use the word much more arrogantly: For they called it *Autexousion*, that is to say, of her owne power, as if a man had the power himselfe, Because therefore all, even to the common people, had received this principle, that man was endued with Free-will, and many of them that would seeme excellent, cannot tell how far it extendeth: first let us search out the force of the word it selfe, and then let us proceed on by the simplicities of the Scripture, to shew what man is able to doe of his own nature, toward good or evill. What Free-will is, whereas it is a word commonly found in all mens writings, yet few have desired. Yet it seemeth that *Origen* rehearsed that thing whereof they were all agreed, when he said that it is a power of reason to discern good or evill, and a power of will to choosē either of them.

And

And *Augustine* varieth not from him, when he teacheth, that it is a power of reason and will, whereby good is chosen while grace assisteth, and evil when grace ceaseth. *Bernard*, while he meaneth to speake more subtilly, speaketh more darkly, which saith, that it is a consent by reason of the libertie of will that cannot be lost, and the judgement of reason that cannot be avoided. And the definition of *Anselmus* is not familiar, enough, which saith that it is a power to keepe uprightnesse for it selfe. Therefore *Peter Lombard* and the other Schoolemea, have rather embraced *Augustines* definition, because it both was plainer and did not exclude the grace of God, without the which they saw that will was not sufficient for it selfe. But they bring also of their owne such things as they thought either to be better, or to serve for plainer declaration. First, they agree that the name of *Arbitrium*, that is free choise, is rather to bee referred to reason whose part is to discern betweene good and evill things: and the adjective Free, pertaieth properly to will, which may be turned to either of both. Wherefore, such Freedom properly belongeth to will, *Thomas* saith, that it would very well agree, if Free will be called a power of choising, which being mixt of understanding and appetite, doth more encline to appetite. Now have we in what things they teach that the power of Free will consisteth, that is to say, in reason and will. Now remaineth that we shortly see how much they give to either part.

5. They are commonly wont to make subject to the free determination of man things which mean, that is, which belong not to the kingdom of God: but they do referre true righteousnes to the speciall grace of God and spirituall regeneration. Which thing while the Author of the booke, Of the calling of the Gentiles meaneth to shew, hee reckoneth up three sorts of Wills, the first Sensitive, the second Naturall, the third Spirituall, of which he saith, that man hath the first two at his owne libertie, the last is the worke of the holy Ghost in man. Which whether it be true or not, shall be entreated in place fit for it, for now my purpose is but shortly to rehearse the opinions of other, and not to confute them. Hereby it commeth to passe, that when writers speake of Free-will, they principally seeke not what it is able to doe to civill or outward doings, but what it can doe to the obedience of the law of God. Which latter point I thinke to be the principall, that yet I thinke the other is not to be neglected. Of which meaning I trust, I shall shew a good reason. There hath bene a distinction received in Schooles, that reckoneth up three sorts of freedoms, the first, from necessity, the second from sinne, the third from merite. Of which the first so naturally sticketh fast to man, that it can by no meane be taken away: the other two are lost by sinne. This distinction I willingly receive, saying that there necessitie is wrongfully confounded with compulsion: betweene which two how much difference there is, and how necessarie that difference is to be considered, shall appeare in another place.

6. If this be received, then shall it be out of controversie that man hath not free will to doe good workes, unlesse he be holpen by grace, and that by speciall grace, which is given to the onely elect by regeneration. For I doe not passe upon these pientike men, which babble that grace is offered generally and without difference. But this is not yet made plaine, whether he be altogether deprived of power to doe well, or whether he have yet some power, although it be but little and weak, which by it selfe indeed can doe nothing, but by helpe of grace doth also her part. While the Master of the Sentences goeth about to make that plaine, he saith there are two sorts of grace necessary for us, whereby we may be made meete to doe a good worke: the one they call a working grace, whereby we effectually will to doe good: the other a Together working grace, which followeth good will in helping it. In which division this I mislike, that while he giveth to the grace of God an effectuall desire of good, he secretly sheweth his meaning that man alreadie of his owne nature, after a certaine manner, desireth good though uneffectually. As *Bernard* affirming that good will is indeed the worke of God, yet this he granteth to man, that of his owne motion he desireth that good will. But this is farre from the meaning of *Augustine*, from whom yet *Lombard* would seeme to have borrowed this division. In the second part of the division, the doubtfulness of speech offendeth me, which hath bred a wrong exposition. For the thought that we do therefore work together with the second grace of God, because it lieth in our

Lib. 1.
Dist. 24.Part. I. quæst.
83. art. 3. 4.Diverse kinds of
spirituall freedom.Amb. lib. 1.
cap. 1.The Scholasters
opinion touching
Free will.

Lib. 1. dist. 16.

Amblib. 2.
cap. 4.

Lib. 2. dist. 25

The danger of
using the name
of free will
though we take
it in a harme-
less meaning.

S. Augustines
meaning when
he useth the
name of free will
is found and
good.

Lib. 7. cont. l. 1.

Hom. 5. 3. in
loan.

Ad Anst.

cap. 44.

De p. 4. sec.

Justic.

Bachir. ad

Laur. cap. 30.

Ad Bonif. lib. 3

cap. 8.

Ibid. cap. 7.

Ad Bonif. lib. 1.

cap. 3.

Ad Bonif. lib. 3

cap. 7.

De verb. Apost.

sermone. 3.

De spiritu & li-

teras cap. 3. o.

2 Cor. 3. 8.

power, either to make void the first grace by refusing it, or to confirme it by obediently following it. Whereas the author of the booke, Of the calling of the Gentiles, doth thus expresse it, that it is free from them that use the judgement of reason, to depart from grace, that it may bee worthie reward not to have departed, and that the thing which could not be done but by the working together of the holy Ghost, may be imputed to their merits, by whose will it was possible to have not bene done. These two things I had a will to note by the way, that now, Reader, thou maiest see how much I dissent from the soundest sort of the Schoolemen. For I doe much farther differ from the later Sophisters, even so much as they be farther gone from the ancient time. But yet somewhat, after such a sort as it is, we perceive by this division, after what manner they have given free will to man. For at length *Lombard* saith, that wee have not free will therefore, because we are alike able either to doe or to thinke good and evil, but onely that we are free from compulsion: which freedom is not hindred, although wee be perverse and the bondmen of sinne, and can doe nothing but sinne.

7. Therefore, man shall be said to have free will after this sort, not because hee hath a free choice as well of good as of evil, but because he doth evil by Will and not by compulsion. That is very well said: but to what purpose was it to garnish so small a matter with so proud a title? A goodly liberty forsooth, if man be not compelled to serve sinne: so is he yet a willing servant that his will is holden fast bound with the fetters of sinne. Truly I doe abhorre striving about words wherewith the Church is vainly wearied, but I thinke that such words are with great religious carefulnesse to be taken heed of, which sound of any absurditie, specially where the error is hurtfull. How few I pray you are there, which when they heare that free will is assigned to man, doe not by and by conceive, that he is Lord both of his owne minde and will, and that hee is able of himselfe to turne himselfe to whether part he will? But some one will say: that perill shall be taken away, if the people be diligently warned of the meaning of it. But rather forasmuch as the wit of man is naturally bent to falsitie, hee will sooner conceive an error of one little word, than a truth out of a long tale. Of which thing we have a more certaine experience in this very word, than is to be wished. For omitting that exposition of the old writers, all they in manner that came after, while they sticked upon the naturall signification of the word, have bene carried into a trust of themselves that bringeth them to destruction.

8. But if the authoritie of the Fathers doe move us, they have indeed continually the word in their mouth: but they do withall declare, how much they esteeme the use of it. First of all *Augustine*, which sicketh not to call it Bond will. In one place he is angry with them that deny free will: but he declareth his chiefe reason why, when he saith onely, Let not any man be so bold to denie the freedome of will, that he go about to excuse sinne. But surely in another place he confesseth, that the will of man is not free without the holy Ghost, forasmuch as it is subject to lusts, that do binde and conquer it. Againe that when will was overcome with sinne, whereinto it fell, nature began to want freedome. Againe that man having ill used his free will, lost both himselfe and it. Againe, free will is become captive, that it can doe nothing toward righteousnesse. Againe, that it cannot be free, which the grace of God hath not made free. Againe, that the justice of God is not fulfilled when the law commandeth, and man doth of his owne strength but when the holy Ghost helpeth, and mans will not free, but made free by God, obeyeth. And of all these things he shortly rendereth a cause, when in another place he writeth, that man received great force of free will when he was created, but he lost it by sinning. Therefore in another place, after that he had shewed that free will is established by grace, hee sharply inveiyeth against them that take it upon them without grace. Why therefore (saith he) dare wretched men either be proud of free will before that they be made free, or of their owne strength if they be already made free? And they marke not that in the very name of free will, is mention of freedome. But where the Spirit of the Lord is, there is freedome. If then they bee the bondmen of sinne, why doe they boast them of free will? For of whom a man is overcome, to him he is made bond. But if they bee made free, why doe they boast them as of their owne worke? Are they so free, that they will not be his bondservants, which saith:

Without

Without me ye can doe nothing? Beside that also in another place hee seemeth speakingly to mocke at the use of that word, when he said, that will was indeed free, but not made free, free to rightousnesse, but the bondservant of sinne. Which saying in another place he repeateth and expoundeth. that man is not free from rightousnesse, but by choise of will, and from sinne he is not free but by grace of the Saviour. He that doth rectifie, that the freedome of man is nothing else but a free making or manumission from rightousnesse, seemeth trimly to mocke at the vaine name thereof. Therefore if any man will permit the use of this word with no evill signification, hee shall not be troubled by me for so doing. But because I thinke it cannot be kept without great perill, and that it should turne to a great benefit to the Church, if it were abolished: neither will I my selfe use it, and I would wish other, if they aske me counsell, to forbear it.

9. I may seeme to have brought a great prejudice against my selfe, which have confessed, that all the ecclesiasticall writers, except *Augustine*, have spoken so doubtfully or diversly in this matter, that no certaintie can be had out of their writings. For some will so construe this, that I meant therefore to thrust them from giving any voice herein, because they are all against me. As for me, I meant it to no other end but this, that I simply and in good faith would have godly wits provided for, which if they wait upon those mens opinions in this point, they shall alway waver uncertaine. In such sort doe they sometime teach, man being spoiled of all strength of free will, to flee to grace only: sometime they furnish or seeme to furnish him with his owne armour. But it is not hard to make appeare, that in such doubtfulness of speech, they nothing, or very little esteeming mans strength, have given the praise of all good things to the holy Ghost, if I heere recite certaine sentences of theirs, whereby that is plainly taught. For what meaneth that saying of *Cyprian* which *Augustine* so often repeateth, that wee ought to glorie of nothing, because we have nothing of our owne, but that man wholly despoiled in himselfe, may learne to hang all upon God? What meaneth that saying of *Augustine* and *Encherius*, when they expound, that Christ is the tree of life, to whom he that reacheth his hand, shall live? and that the tree of knowledge of good and evill, is the free choice of will, whereof who so tasteth, forsaking the grace of God, he shall die? What meaneth that of *Chrysostome*, that every man is naturally not onely a sinner, but also altogether sinne? If we have no good thing of our owne: If man from top to toe be altogether sinne: if it be not lawfull to attempt; how much the power of free will is able to doe, how then may it be lawfull to part the praise of a good worke betweene God and man? I could rehearse of this sort very many sayings out of other, but lest any man should cavill, that I choose out those things onely that make for my purpose, and doe craftily leave out such things as make against me, therefore I doe forbear such rehearsing. Yet this I dare affirme, howsoever they be sometime too busie in advancing free will, that this yet was their purposed marke, to teach man being altogether turned away from trust of his owne power, to have his strength reposed in God alone. Now come I to the simple setting forth of the truth, in considering the nature of man.

10. But I am here constrained to repeat that, which in the beginning of this Chapter, I spake by way of preface. As any man is most discouraged and throwne downe with conscience of his owne miserie, needinesse, nakednesse and shame, so hath he best profited in knowledge of himselfe. For there is no danger to be feared, lest man will take too much from himselfe, so that he learne, that what he wanteth is to be recovered in God, but to himselfe he can take nothing more than his owne right, be it never so little, but that he shall destroy himselfe with vaine confidence, and conveying the honour of God to himselfe, become guilty of heinous sacrilege. And truly so oft as this lust invadeth our minde, that we desire to have somewhat of our owne, which may rest in our selves rather than in God, let us know that this thought is ministred us by no other counsellor, but by him that perswaded our first parents to have a will to be like unto Gods, knowing both good and evill. If it be the word of the devill that raiseth up man in himselfe, let us give no place unto it, unlesse wee list to take counsell of our enemy. It is pleasant indeed, for a man to have so much strength of his owne, that he may rest in himselfe. But that we be not allured to this vaine affiance, let so many

John 15. 5.
De correptione & gratia cap. 13.

That the fathers who in considerations before alleged Section 4. sense sometimes to furnish man with his owne armour, doe notwithstanding give the praise of all good things to the holy Ghost.

De predestinatione sanctorum lib. 4. Aug. in Gen.

Homilia in advent.

A dangerous thing for man to have an opinion of his owne strength, a blessing to manne with the sense and feeling of his owne poverie and inward weaknes.

Hiet. 17. 5.

Pfal. 147. 10.

Pfal. 40. 29.

Jac. 4. 6.

Efal. 44. 3.

Efal. 55. 1.

Humility is before
a precious vertue
because in ac-
knowledging
mans baseness
Gods highnesse is
advanced.

Hom. de perf.

evangel.

Epist. 5. 6. ad

Diof.

In Ioa. hom. 49.

Lib. de Nat. &
gratia. cap. 52.
in Pfal. 45.

Man through sin
was made capable
of supernaturall
gifts as faith,
love, righteome-
ness, &c. as both
understanding

fore sentences make us afraid, by which we be throwne downe: as are, Cursed is he which trusteth in man, and setteth flesh to be his arme. Againe, that God hath not pleasure in the strength of a horse, neither deliteth in the legs of man, but deliteth in them that feare him, and attend upon his mercie. Againe, that it is he which giveth strength unto him that fainteth, and unto him that hath no strength, he increaseth power, even the young men shall faint and be wearie, and the young men shall stumble and fall, but they that wait upon the Lord, shall renew their strength. All which sayings tend to this end, that we leane not upon any opinion of our own strength, be it never so little, if we meane to have God favourable unto us, which resisteth the proud, and giveth grace to the humble. And then againe, let these promises come into our remembrance: I will poure out water upon the thirstie, and Floods upon the drie ground. Againe, all yee that thirst come unto the waters. Which promises doe testifie, that none are admitted to receive the blessings of God, but they that pine away with feeling of their own pov-vertie. And such promises are not to be passed over, as is that of *Esfay*: Thou shalt have no more Sunne to shine by day, neither shall the brightnesse of the Moone shine unto thee: for the Lord shall be thine everlasting light, and the God thy glorie. The Lord indeed doth not take away the shining of the Sunne or Moone from his servants, but because he will himselfe alone appeare glorious in them, he calleth their confidence farre away, even from those things, that are counted in their opinion most excellent.

11. Truly, that saying of *Chrysofom*: hath alway exceedingly well pleased me, that the foundation of our Wisdome is humilitie: but yet more that saying of *Augu- stine*, as (saith he) that same Rhetorician being asked, what was the first thing in the rules of eloquence, answered Pronunciation: and what was the second, he answered Pronunciation: and what was the third, he answered Pronunciation: so if one aske me of the rules of Christian religion, the First, the Second, and Third time, and alwaies I would answer Humilitie. But he meaneth not humilitie, when a man knowing some little vertue to be in himselfe, abstaineth from pride and hawineesse of minde, but when he truly feeleth himselfe to be such a one, as hath no refuge but in humility: as in another place he declareth: Let no man (saith he) flatter himselfe: of his owne he is a devill. That thing whereby he is blessed, he hath of God onely, For what hast thou of thine owne, but sinne? Take away from thee sinne which is thine owne, for righteou- nesse is Gods. Againe, why is the possibilitie of nature so presumed on? it is wounded, maimed, troubled, and lost, it needeth a true confession, and not a false defence. Againe, when every man knoweth that in himselfe he is nothing, and of himselfe hee hath no help, his weapons in himselfe are broken, the wars are ceased. But it is needfull, that all the weapons of wickednesse be broken in sunder, shivered in peeces and burnt, that thou remaine unarmed and have no help in thy selfe. How much more weake thou art in thy selfe, so much the more the Lord receiveth thee. So upon the threescore and ten Psalme he forbiddeth us to remember our owne righteoufnesse, that we may acknow- ledge the righteoufnesse of God: and he sheweth that God doth so commend his grace unto us, that we may know our selves to be nothing, that we stand only by the mercie of God, when of our selves we are nothing but evill. Let us not therefore strive here with God for our right, as if that were withdrawn from our salvation which is given to him. For as our humbleness is his highnesse, so the confession of our humbleness: hath his mercie readie for remedie. Neither yet doe I require that man not convinced should willingly yeeld himselfe: nor if he hath any power, that he should turne his minde from it, to be subdued unto true humilitie, but that laying away the disease of selfe love and desire of victorie, wherewith being blinded, he thinketh too highly of himselfe, he should well consider himselfe in the true looking glasse of the Scripture.

12. And the common saying which they have borrowed out of *Augustine* pleaseth me well, that the naturall gifts were corrupted in man by sinne, and of the supernatu- rall he was made emprie. For in this latter part of supernaturall gifts, they under- stand as well the light of faith as of righteoufnesse, which were sufficient to the attain- ing of heavenly life and eternall felicity. Therefore banishing himselfe from the king- dome of God, he was also deprived of the spirituall gifts wherewith he had bene fur- nished to the hope of eternall salvation. Whereupon followeth, that hee is so banished from

from the kingdome of God, that all things that belong to the blessed life of the soule, are extinguished in him, untill by grace of regeneration he recover them. Of that sort are faith, the love of God, charitie toward our neighbours, the studie of holinesse and righteousnesse. All these things, because Christ restoreth them unto us, are counted things coming from another tious, and beside nature, and therefore wee gather that they were once taken away. Againe soundnesse of the understanding minde, and uprightnesse of heart were then taken away together, and this is the corruption of naturall gifts. For though there remaine somewhat left of understanding and judgement together with will, yet can we not say, that our understanding is found and perfect, which is both feeble and drowned in many darkenesses. And as for our will, the perversnesse thereof is more than sufficiently knowne. Sith therefore reason, whereby a man discerneth betwene good and evil whereby he understandeth and judgeth, is a naturall gift, it could not be altogether destroyed, but it was partly weakened, partly corrupted, so that foule ruines thereof appeare. In this sence doth *Iohn* say, that the light shineth yet in darknesse, but the darknesse comprehended it not. In which words both things are plainly expressed, that in the perverted and degenerated nature of man, there shine yet some sparkes that shew that he is a creature having reason, and that he differeth from brute beasts, because hee is endued with understanding: and yet that this light is choaked with great thicknesse of ignorance, that it cannot effectually get abroad. So will, because it is inseparable from the nature of man, perished not, but was bound to perverse desires, that it can cover no good thing. This indeed is a full definition, but yet such as needeth to be made plaine with more words. Therefore, that the order of our talke may proceed according to that first distinction, wherein wee divided the soule of man into understanding and will: let us first examine the force of understanding. So to condemne it of perpetuall blindnesse, that a man leave unto it no manner of skill in any kinde of things is not onely against the word of God, but also against the experience of common reason. For we see that there is planted in man a certaine desire to search out truth, to which hee would not aspire at all, but having felt some favour thereof before. This therefore is some sight of mans understanding, that he is naturally drawne with love of truth, the neglecting whereof, in brute beasts proveth a grosse Sense without reason, albeit, this little desire, such as it is, fainteth before it enter the beginning of her race, because it by and by falleth into vanitie. For the wit of man cannot for dulnesse keepe the right way to search out truth, but straieth in divers errors, and as it were groping in darknesse, oftentimes stumblcth, till at length it wander and vanish away, so in seeking truth, it doth bewray how unfit it is to seeke and finde truth. And then it is sore troubled with another vanitie, that oftentimes it discerneth not those things, to the true knowledge whereof it were expedient to bend it selfe, and therefore it tormenteth it selfe with fond curiositie, in searching out things superfluous and nothing worth: and to things most necessarie to be knowne, it either taketh no heed, or negligently or seldome turneth, but surely scarce at any time applyeth her studie earnestly unto them. Of which perversnesse, whereas the prophane writers doe commonly complaine, it is found, that all men have entangled themselves with it. Wherefore *Salomon* in all his Ecclesiastes, when he had gone through all these studies, in which men thinke themselves to be very wise, yet he pronounceth that they are all vaine and trifling.

13. Yet doe not all travailes of Wit so alway become voide, but that it attaineth somewhat, specially when it bendeth it selfe to these inferior things. Yea, and it is not so blockish, but that it tasteth also some litle of the higher things, howsoever it more negligently apply the searching of them, but yet not that with like power of conceiving. For when it is carried up above the compass of this present life, then is it principally convinced of her owne weaknesse. Wherefore, that we may the better see how far according to the degrees of her abilitie, it proceedeth in every thing, it is good that I put forth a distinction. Let this therefore be the distinction, that there is one understanding of earthly things, and another of heavenly things. Earthly things I call those that doe not concerne God and his kingdome, true righteousnesse and the blessed esse of eternall life, but have all their respect and relation to this present life, and are as it were

not will, though
they be no: quite
taken away, yet
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them is lo: the
unsoundnesse of
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may be seene by
us oftentimes
in things which
he seeketh, & is
not seeking that
which belong
most unto him.

John. 1. 5.

Mans naturall
capacity may at-
taine to the
knowledge of
things belonging
to this present
life. As first there
is a small mans
understanding
of things which
will order & po-
sitive is grounded.

were contained within the bounds thereof. Heavenly things, I call the pure knowledge of God, the order of true righteousness, and the mysteries of the heavenly kingdom. Of the first sort are policie, governance of household, all handie crafts, and liberrall Sciences. Of the second sort are the knowledge of God and Gods will, and the rule to frame our life according to it. Concerning the first, this we must confesse, because man is a creature by nature given to live in companies together: he is also by naturall institution bent to cherish and to preserve the fellowship of these companies, therefore we see that there are in the minds of all men universall impressions of a certaine civill honestie and order. Hereby it commeth to passe, that there is found no man that understandeth not, that all companies of men ought to be kept in order with lawes, and that conceiveth not in his minde the principles of these lawes. Hereof commeth that same perpetuall consent, as well of all nations as of all men unto lawes, because the seeds thereof are naturally planted in all men without any teacher or lawmaker. And I weigh not the dissensions and fightings that afterward arise while some desire to pervert law and right, the loose absolute government of Kings, that lust strayeth abroad in stead of right, as theeves and robbers, some (which is a fault more than common) thinke that to be unjust, which other have established for just: and on the other side stiffly say, that to be laudible, which other have forbidden. For these men doe not therefore hate lawes, because they doe not know that lawes are good and holy, but for that they raging with headie lust, doe fight against manifest reason, and for their fanaticke doo abhorre that, which in understanding of minde they allow. The latter sort of it striving in such that taketh not away the first conceiving of equitie. For when men doe strive among themselves concerning the points of lawes, they agree together in a certaine summe of equitie. Wherein is proved the weakenesse of mans wit, which even then when it seemeth to follow the right way, yet halteth and staggereth, but still this remaineth true, that there is sown in all men a certaine seed of politike order. And that is a large proofe, that in the ordering of this life, no man is void of the light of reason.

Men have naturally a power and facility to learne and find out a way wherein to understanding the liberality of God sheweth, which all would be as some are even mere naturalls.

14. Now doe follow the arts, both the liberrall, and the handie crafts, in learning whereof, because there is in us all a certaine aptnesse, in them also doth appeare the force of mans wit: but albeit, all men be not apt to learne them all, yet is this a token certaine enough of the common naturall power, that there is almost no man found, whose conceit of wit doth not in some art or other shew forth it selfe. Neither have they onely a power or facilitie to learne, but also to devise in every art some new thing, either to amplifie or make perfecter that which hath been learned of another that went before, which thing, as it moved *Plato* erroneously to teach, that such conceiving is nothing else but a calling to remembrance, so by good reason it ought to compell us to confesse, that the beginning thereof is naturally planted in the wit of man. These points therefore doe plainly testifie, that there is given to men naturally an universall conceiving of reason and of understanding. Yet is it so an universall benefit, that therein every man ought for himselfe to acknowledge the peculiar grace of God. To which thankfulness the creator himselfe doth sufficiently awake us, when he createth naturall fooles, in whom he maketh us to see with what gifts man soule excelleth, if it be not endued with his light, which is so naturall in all men, that it is yet altogether a free gift of his liberality towards every man: But the invention and orderly teaching of the same arts, or a more inward and excellent knowledge of them which is proper but to a few, is no perfect argument of the common conceiving of wit, yet because without difference it happeneth to the godly and ungodly, it is rightfully reckoned among naturall gifts.

The skill which Philosophers had in sundry art & sciences sheweth what good God hath befall left the nature of man enriched with all, all

15. So oft therefore as we light upon prophane writers, let us bee put in minde by that marvellous light of truth that shineth in them, that the wit of man, how much soever it be perverted and fallen from the first integritie, is yet still clothed and garnished with excellent gifts of God. If we consider that the spirit of God is the onely fountaine of truth, we will neither refuse nor despise the truth it selfe, whosoever it shal appeare except we will dishonorably use the spirit of God: for the gifts of the holy Ghost cannot be set light by, without contempt and reproch of himselfe: And what shall we denie that the truth shined to the old Lawyers, which have set forth Civill order and

Discipline with so great equity? Shall wee say that the Philosphers were blinde both in that exquisite contemplation, and cunning description of nature? Shall wee say that they had no wit, which by setting in order the art of speech, have taught vs to speake with reason? Shall we say that they were mad, which in lecturing forth Physicke, have employed their diligence for us? What of all the Mathematicall sciences? Shall wee thinke them doting errors of mad men? No, rather we cannot reade the writings of the old men concerning these things, without great admiration of their wit. But shall we thinke any thing praise-worthy or excellent, which wee doe not reknowledge to come of God? Let us be ashamed of so great unthankfulnesse, into which the heathen Poets fell not, which confessed that both Philosphie and Lawes, and all good Arts, were the inventions of gods. Sith then it appeareth that these men whom the Scripture calleth naturall men, were of so sharpe and deepe sight in searching out of interior things, let us learne by such examples how many good things the Lord hath left to the nature of man, after that it hath bene spoyled of the true God.

16. But in the meane time yet let us not forget, that these are the most excellent good gifts of the spirit of God, which for the common benefit of mankind he dealeth abroad to whom it pleaseth him. For if it behooved, that the understanding and skill that was required for the framing of the tabernacle, should be powred into *Besideel* and *Oliab* by the spirit of God, it is no marvell if the knowledge of those things which are most excellent in mans life, be said to be communicated unto us by the spirit of God. Neither is their cause why any man should aske, what have the wicked to doe with Gods spirit, which are altogether estranged from God. For where it is said that the spirit of God dwelleth in the faithfull onely: that is to bee understood of the spirit of sanctification, by the which we are consecrated to God himselfe, to be his temples: yet doth he nevertheless fill, move, and quicken all things with the vertue of the same spirit, and that according to the property of every kinde which he hath given to it by law of creation. If it have been the Lords will that we should be holpen by the travell and service of the wicked in naturall Philosphie, Dialectike, the Mathematicall knowledges, and other: let us use it, lest if we neglecting the gifts of God, willingly offered in them, we suffer just punishment for our slothfulnesse. But lest any should thinke a man to be blessed, when under the elements of this world there is granted unto him so great an ability to conceive truth: it is also to be added, that all this power to understand, and the understanding that followeth thereof, is a vanishing and transitorie thing before God, where is not a stedfast foundation of truth. For *Augustine* teacheth most truly, whom (as we have said) the Master of the Sentences, and the other Schoolemen are compelled to assent unto, as the free gifts were taken from man after his fall, so these naturall gifts which remained, were corrupted. Not that they be defiled of themselves, in as much as they come from God, but because they cease to be pure to a defiled man, that he should have no praise of them.

17. Let this be the summe: that it is seene that in all mankind is reason which is proper to our nature, which maketh us to differ from bruit beasts, as bruit beasts doe differ in sense from things without life. For whereas there be borne certaine naturall fooles and idiots, that default obscureth not the generall grace of God: but rather by such sight we are put in minde, that what is left unto our selves, ought justly to be ascribed to the kindnesse of God, because if he had not spared vs, our rebellion had drawne with it the destruction of our whole nature. But whereas some doe excell in sharpnesse of conceiving, some other doe passe in judgement, some have a quicker wit to learne this or that art: in this variety God setteth forth his grace unto us, that no man should claime to himselfe as his owne, that which floweth from Gods meere liberality. For how becommeth one more excellent than another, but that in common nature might appeare above other the speciall grace of God, which in omitting many, saith openly that it is bound to none. Beside that, God powreth in singular motions, according to the calling of every man. Of which thing wee meet with many examples in the bookes of the Judges, where it is said, that the spirit of the Lord clad them, whom he called to rule the people. Finally, in every noble act there is a speciall instruction. By which reason the strong men followed *Saul*, whose hearts the

though he hath
rubbed and scrip-
ped us, feel
the cleave of his
invention. God
endureth.

The knowledge
of Arts and Sci-
ences is the gift
of the spirit of
God, neither is
it to be neglected
although before
God it be but a
vanishing tran-
sitory thing.
Exod. 31. 2.
& 35. 30.

Lib 2 dist. 25.

As God hath in
common endued
men with reason,
so he doth particu-
larly for speciall
purposes powre
speciall motions
into them.

Judg. 6. 34.

Lord

1 Sam. 10. 6.

1 Sam. 16. 13.

Psal. 107. 40.

Touching bea-
venly things, as
the knowledge
of Gods, of his
favour towards
us, and of the
way to frame
our lives after
his will, mans
naturall reason
conceiveth very
little in the first,
in the second no-
thing at all.

To know God
is the speciall
gift of God.
John 1. 4.

John 1. 13.

Mat. 16. 17.

It is the primi-
pall illumination
of the spirit
whi hopeneth
the eyes of Gods
lebb, and twicis

Lord had touched. And when his ministring in the kingdome was prophesied of, *Simeon* saith thus: The spirit of the Lord shall come upon thee, and thou shalt be another man. And this was continued to the whole course of government: as after it is spoken of *David*, that the spirit of the Lord came upon him from that day forward. But the same is spoken in another place as touching particular motions: yea, in *Homer* men are said to excell in wit, not onely as *Impiter* hath dealt to every man, but also as the time required. And truly experience teacheth, while many times such men stand amazed as were most sharpe and deepe witted, that the wits of men are in the hand and will of God to rule them at every moment: for which reason it is said, that he taketh wit from the wise, that they may wander out of the way. But yet in this diversity we see remaining some marks of the image of God, which doe make difference betweene all man-kinde and other creatures.

18. Now is to be declared what mans reason seeth, when it cometh to the kingdome of God, and to that spirituall in-sight, which consisteth chiefly in three things: to know God, and his fatherly favour toward us, wherein our salvation standeth: and the way to frame our life according to the rule of his Law. Both in the first two, and in the second properly they that are most wittie, are blinder than Moles. I deny not that there be here and there read in Philosophers, concerning God, many things well and aptly spoken, but yet such as doe alway favour of a certaine giddie imagination. The Lord gave them indeed, as is above said, a little taste of his God-head, that they should not pretend ignorance to colour their ungodlinesse: and many times he moved them to speake many things, by confession whereof themselves might be convinced: But they so saw the things that they saw, that by such seeing they were not directed to the truth, much lesse did attaine unto it, like as a wayfaring man in the middelt of the field, for a sudden moment, seeth farre and wide the glittering of lightning in the night time, but with such a quickly vanishing sight, that he is sooner covered againe with the darknesse of the night, than he can stirre his foot, so farre is it off that he can be brought into his way by such a helpe. Beside that, those small drops of truth, wherewith as it were by chance, they sprinkle their books, with how many and how monstrous lyes are they defiled? Finally, they never so much as smelled that assurednesse of Gods good will toward us, without which mans wit must needs be filled with infinite confusion. Therefore mans reason neither approacheth, nor goeth toward, nor once directeth sight unto this truth, to understand who is the true God, or what a one he will be toward us.

19. But because we being drunke with a false perswasion of our owne deepe in-sight, doe very hardly suffer our selves to be perswaded, that in matters of God it is utterly blinde and dull: I thinke it shall bee better to confirme it by testimonies of Scripture, than by reasons. This doth *Iohn* very well teach in that place which I even now alleaged, when he writeth, that life was in God from the beginning, and the same life which should be the light of men, and that the light did shine in darknesse, and the darknesse comprehended it not. Hee sheweth indeed, that mans soule is lightened with the brightnesse of Gods light, so that it is never altogether without some small flame, or at least some sparkle of it, but yet, that with such a light he comprehendeth not God. And why so? because mans quicknesse of wit, as toward the knowledge of God, is but meere darknesse. For when the Holy Ghost calleth men darknesse, he at once spoileth them of all ability of spirituall understanding. Therefore he affirmeth, that the faithfull which embrace Christ, are borne not of blood, or of the will of the flesh, or of man, but of God. As if he should say, flesh is not capable of so high wisdom to conceive God, and that which is Gods, unlesse it bee lightened with the spirit of God. As Christ testified, that this was a speciall revelation of the Father, that *Peter* did know him.

20. If we were perswaded of this which ought to be out of all controversie, that our nature wanteth all that, which our heavenly Father giveth to his elect by the spirit of regeneration, then here were no matter to doubt upon. For thus speaketh the faithfull people in the Prophet: For with thee is the fountaine of life, and in thy light we shall see light. The Apostle testifieth the same thing, when hee saith, that no man can

call

call Iesus the Lord, but in the holy Ghost. And *John Baptist* seeing the dulness of his disciples, crieth out, that no man can receive any thing, unless it be given him from above. And that he meaneth by gift a speciall illumination, and not a common gift of nature, appeareth hereby, that he complaineth that in so many words as he had spoken to commend Christ to his disciples, he prevailed nothing. I see (saith he) that words are nothing to informe mens mindes concerning divine things, unless the Lord give understanding by his spirit. Yea, and *Moses*, when he reprocheth the people with their forgetfulness, yet noteth this withall, that they can by no means grow wise in the mysteries of God, but by the benefit of God. Thine eyes (saith he) have seene those great tokens and wonders, and, The Lord hath not given thee a heart to understand, nor eares to heare, nor eyes to see. What should he expresse more, if he called us blocks in considering the workes of God? Whereupon the Lord by the Prophet promiseth for a great grace, that he will give the Israelites a heart, that they may know him: signifying thereby, that mans wit is onely so much spiritually wise as it is lightened by him. And this Christ plainly confirmed with his owne mouth, when he saith, that no man can come to him, but he to whom it shall be given from the Father. What? is not he himselfe the lively image of the Father in whom the whole brightnesse of his glorie is expressed unto us? Therefore he could not better shew what our power is to know God, than when he saith, that we have no eyes to see his image, where it is so openly set present before us: What? came he not into the earth for this purpose, to declare his Fathers will unto men? and did he not faithfully doe his office? Yes surely. But yet nothing is wrought by his preaching, unless the inward schoolemaster the holy Ghost, set open the way to our mindes. Therefore none come to him, but they that have heard and beene taught of the Father. What manner way of learning and hearing is this? Even, when the holy Ghost by marvellous and singular vertue formeth the eares to heare, and the mindes to understand. And lest that should seeme strange, he allegeth the prophesie of *Esay* where when he promiseth the repairing of the Church, that they which shall be gathered together to salvation, shall be taught of the Lord. If God there forethweeth some peculiar thing concerning his elect, it is evident that he speaketh not of that kinde of learning that was also common to the wicked and ungodly. It remaineth therefore that we must understand it thus, that the way into the kingdome of God is open to no man, but to him to whom the holy Ghost by his enlightening shall make a new minde. But *Paul* speaketh most plainly of all, which of purpose entering into discourse of this matter, after he had condemned all mens wisdom of folly and vanitie, and utterly brought it to nought, at the last concludeth thus: that the naturall man cannot perceive those things that are of the spirit of God, they are foolishnesse unto him, and hee cannot understand them because they are spiritually judged. Whom doth hee call naturall? even him that stayeth upon the light of nature. He I say comprehendeth nothing in the spirituall mysteries of God. Why so? is it because by foolishnesse he neglecteth it? Nay, rather although he would travell never so much, he can doe nothing, because forsooth they are spiritually judged. What meaneth that? because being utterly hidden from the sight of man, they are opened by the onely revelation of the spirit: so that they are reckoned for folly where the spirit of God giveth not light. Before hee had advanced those things that God hath prepared for them that love him, above the capacite of eyes, eares, and mindes. Yea, hee testifieth that mans wisdom was a certaine veile, whereby mans minde was kept from seeing God. What meane wee? The Apostle pronounceth, that the wisdom of this world is made folly by God: and shall we forsooth give unto it sharpnesse of understanding, whereby it may peirce to the secret places of the heavenly kingdome? Farre be such beautilinesse from us.

21. And so that which here he taketh away from men, in another place in a prayer hee giveth it to God alone. God (saith he) and the father of glorie, give to you the spirit of wisdom and revelation. Now thus heareth that all wisdom and revelation is the gift of God. What followeth? and lighten the eyes of your minde. Surely if they neede a new revelation, then are they blinde of themselves. It followeth after: That ye may know what is the hope of your calling, &c. Therefore he confesseth, that the wits of men are not capable of so great understanding, so know their owne calling. And let not

Why so? see the things that are of God.
Pls. 34. 10.
1 Corinth. 12
1 Iohn 3. 27.

Deut. 19. 2.

Iere. 24. 7.

1 Iohn 6. 44.

Esay. 54. 13.

1 Cor. 3. 14.

1 Cor. 1. 20.

The word of God
can never enlighten
mens minds
without his
grace:
Eph. 1. 15.

Pfal. 139. 18.

Iac. 1. 17.

John 14. 26.

There is in man
some knowledge
of that which
serveth for the
well framing of
his life: namely
a certaine con-
science of good
and evill.
Rom. a. 14.

In Protagora.

* The minde
which knoweth
generally what
evill must be
shunned, is not
withstanding
blinde in discern-
ing particularly
what it should
shun as evill, and
carried sometimes
wittingly to em-
brace that evill
which it knoweth
Paraph. in
lib. 2. de anima.
cap. 46.

some Pelagian babble heere, that God doth remedie that dulnesse or unskilfulnesse, when by the doctrine of his word he directeth mans understanding, whither without a guide he could not have attained. For *David* had a law, wherein was comprehended all the wisdom that may be desired, and yet not contented with that, hee requireth to have his eyes opened that he may consider the mysteries of the same law. By which speech truly he secretly saith, that the Sunne riseth upon the earth where the word of God shineth to men: but they get not much thereby, untill hee himselfe, that is therefore called the father of lights, doe give them or open their eyes, because wheresoever he shineth not with his spirit, all things are possessed with darkenesse. So the Apostles were well and largely taught by the best Schoolemaster: yet if they had not needed the spirit of truth to instruct their minds in that same doctrine which they had heard before he would not have bidden them looke for him. If the thing that wee aske of God, wee doe thereby confesse that wee want: and God in that that hee promisseth it us, doth argue our neede, let no man doubt to confesse that he is so much able to understand the mysteries of God as he is inlightned with his grace. Hee that giveth to himselfe more understanding, is so much the more blinde, for that he doth not acknowledge his owne blindnesse.

22. Now remaineth the third point, of knowing the rule of well framing of life, which wee doe rightly call the knowledge of the works of righteousness, wherein mans wit seemeth to be of somewhat more sharp sight, than in the other two before. For the Apostle testifieth, that the Gentiles which have no law, while they doe the works of the law are to themselves in stead of a Law, and doe shew the law written in their hearts. their consciences bearing them witnes, and their thoughts accusing them within themselves or excusing them before the judgement of God. If the Gentiles have righteousness naturally graven in their minds, surely we cannot say that we are altogether blind in the order of life. And nothing is more common, than that man by the law naturall, of which the Apostle speaketh in that place, is sufficiently instructed to a right rule of life. But let us weigh to what purpose this knowledge of the law is planted in men: then it shall by and by appeare, how farre it bringeth them toward the marke of reason and truth. The same is also evident by the words of *Paul*, if a man doe marke the placing of them. He had said a little before, that they which sinned in the Law, are judged by the Law, they which have sinned without Law doe perish without Law. Because this might seeme unreasonable, that the Gentiles should perish without any judgement going before, he by and by addeth, that their Conscience is to them in stead of a Law, and therefore is sufficient for their just damnation. Therefore the end of the law naturall is, that man may be made inexcusable. And it shall be defined not ill after this sort, that it is a knowledge of conscience, that sufficiently discerneth betweene just and unjust, to take away from men the pretence of ignorance, while they are proved guiltie by their owne testimonie. Such is the tendernes of man toward himselfe, that in doing of evils he alway turneth away his minde so much as hee may from the feeling of sinne. By which reason it seemeth that *Plato* was moved to thinke that there was no sinne done but by ignorance, That indeede were fitly said of him, if mens hypocrisie went so farre in hiding of vices, that the minde might not know it selfe guiltie before God. But when the sinner seeking to eschew the judgement imprinted in him, is now and then drawne backe unto it, and not suffered so to worke, but that he be compelled whether he will or no, sometime to open his eyes: it is falsely said that he sinneth onely by ignorance.

23. * *Themistius* saith more truly, which teacheth that understanding is seldom deceivd in the generall defining of things, that it is blindnesse when it goeth any further, that is, when it commeth downe to the special case. Every man, if it be generally asked, will affirme, that manslaughter is evill: but he that conspireth to kill his enemies, deliberateth upon it, as on a good thing. The adulterer generally will condemne adulterie, but in his owne, privately he will flatter himselfe. This is ignorance, when a man comming to the speciall case forgetteth the rule that he had lately agreed upon in the generall question. Of which thing *Augustine* discourseth very finely in his exposition of the first verse of the 47. Psalme: albeit the same thing is not continuall. For sometime the shamefulnesse of the evill deepe so presseth the conscience, that not deceiving him-
selfe

ſelfe under falſe reſemblance of a good thing, but wittingly and willingly he runneth into euill. Out of which affection came theſe ſayings: I ſee the better and allow it, but I follow the worſe. Wherefore, me thinke, *Ariſtole* hath very aptly made diſtinction betwene incontinence and intemperance. Where incontinence reigneth, he ſaith, that there by reaſon of troubled affection or paſſion, knowledge is taken away from the minde, that it marketh not the euill in his owne act, which it generally ſeeth in the like: and when the troubled affection is cooled, repentance immediately followeth. But intemperance is not extinguished or broken by feeling of ſinne, but on the other ſide obſtinately ſtandeth ſtill in her conceived choiſe of euill.

24 Now when thou heareſt judgement uniuerſally named in the difference of good and euill, thinke it not every ſound and perfect judgement. For if mens hearts are furniſhed with choiſe of juſt and unjuſt, onely to this end, that they ſhould not pretend ignorance, it is not the needfull to ſee the truth in every thing. But it is enough and more, that they underſtand ſo farre that they cannot eſcape away, but being conuict by wittneſſe of their conſcience, they even now already begin to tremble at the judgement ſeate of God. And if we will try our reaſon by the law of God, which is the exemplar of true righteouſneſſe, we ſhall ſinde how many waies it is blinde. Truly it attaineth not at all to thoſe that are the chiefe things in the firſt table, as of confidence in God, of giving to him the praife of ſtrength and righteouſneſſe, of calling upon his name, of the true keeping of the Sabbath. What ſoule ever by naturall ſence did ſinell out, that the lawfull worſhipping of God conſiſteth in theſe and like things? For when prophane men will worſhip God, although they be called away an hundred times from their vaine trifles, yet they alway ſlide backe thither againe. They deny in deeде that ſacrifices doe pleaſe God, unleſſe there be adjoynd a pureneſſe of minde: whereby they declare, that they conceive ſomewhat of the ſpirituall worſhipping of God, which yet they by and by corrupt with falſe inventions. For it can never be perſwaded them, that all is true that the law preſcribeth of it. Shall I ſay, that that wit excelleth in any ſharpe underſtanding, which can neither of it ſelfe be wiſe, nor harken to teaching? In the commandements of the ſecond table it hath ſome more underſtanding, by ſo much they came neerer to the preſervation of civill fellowſhip among men. Albeit even herein alſo it is found many times to faile. To every excellent nature it ſeemeth moit unreaſonable, to ſuffer an unjuſt, and too imperious a manner of governing over them, if by any meane he may put it away: and the judgement of mans reaſon is none other, but that it is the part of a ſervile and baſe courage to ſuffer it patiently: and againe, the part of an honeſt and free borne heart to ſhake it off. And revenge of injuries is reckoned for no fault among the Philoſophers. But the Lord condemning that too much nobleneſſe of courage commandeth his to keepe the ſame patience that is ſo ill reported among men. And in all the keeping of the law, our underſtanding marketh not concupiſcence at all. For a naturall man ſuffereth not himſelfe to be brought to this, to acknowledge the diſeaſes of his deſires. The light of nature is choaked up, before that it come to the firſt entrie of this bottomleſſe depth. For when the Philoſophers note immoderate motions of minde for faults, they meane thoſe motions that appeare and ſhew forth themſelves by groſſe tokens, but they make no account of thoſe euill deſires that doe gently tickle the minde.

25 Wherefore, as *Plato* was worthily found fault withall before, for that he imputed all ſinnes to ignorance, ſo is their opinion to be rejected, which teach that purpoſed malice and ſrowdneſſe is uſed in all ſinnes. For we ſinde it too much by experience, how oft we fall with our good intent. Our reaſon is overwhelmed with ſo many ſorts of being deceived, is ſubject to ſo many errors, ſtumbleth at ſo many ſtaves, is entangled with ſo many ſtraites, that it is farre from ſure directing. But how little it is eſteemed before the Lord in all parts of our life, *Paul* ſheweth when he ſaith, that we are not ſufficient to thinke any thing of our ſelves, as of our ſelves. He ſpeaketh not of will or affection, but he taketh alſo this away from us, that wee ſhould not thinke that it can come in our minds how any thing is to be done well. Is our diligence, inſight, underſtanding and heed ſo corrupted, that it can deviſe or thinke upon nothing that is right before the Lord? that ſeemeth too hard to us, that doe unwillingly ſuffer our ſelves to be ſpoiled of the ſharpeneſſe of reaſon, which wee account a moſt pretious gift. But to

Med. 2. apud
Ouid. iun.
Ethic. 7. cap. 3.

The underſtanding attaineth not at all to the chiefeſt duties of the firſt table of the law of God: neither ſecond although it perceiue more, yet in many things it faileth and neuer marketh that the ſecret tickling deſire uſeth ſinne in ſiſtance.

Our underſtanding is altogether impotent and blind, except it be by grace illuminated: not once but continually in every diuine and brauealy thing which we becke to learne, 2 Cor. 3. 5.

Pfal 94. 11.

Gen. 6 3.
& 8. 21.

Pfal. 119. 34.

Phil. 1. 4.
Col. 1. 9.
Aug. lib. 2.
De peccat.
mer. & remis.
ca. 5.

Pfal. 119. 10.

Pfal. 51. 32.

*Teaching the
wisdom, the
general incli-
nation which is
hath to that
good whereof
Philosophers doe
so much talke,
proceeds not
any freedom or
habitude of de-
siring and aspi-
ring into vert-
ue without the
motion of the
holy Ghost.*

the holy Ghost it seemeth most full of equitie, which knoweth that all the thoughts of wise men are vaine: and which pronounceth plainly, that all invention of mans heart is onely evill. If all that our wit conceiveth, deviseth upon, purposeth and goeth about, is alway evill, how can it come in our mindes to purpose that which pleaseth God, to whom onely holinesse and righteoufnesse is acceptable? So is it to be seene, that the reason of our minde, which way soever it turne it selfe, is miserably subject to vanitie. *David* knew this weakenesse in himselfe, when hee prayed to have understanding given him, to learne the Lords commandements aright. For hee secretly saith therein, that his owne wit sufficeth him not, which desireth to have anew given him. And that not onely once, but almost tenne times in one Psalme, hee repeateth the same prayer. By which repeating hee privily declareth, with how great neede hee is driven to pray for it. And that which he prayeth for himselfe alone, *Paul* commonly useth to pray for the Churches. Wee cease not (saith hee) to pray for you, and to desire that yee may be filled with the knowledge of God in all wisdom and spirituall understanding, that yee may walke worthily of God, &c. But so oft as hee maketh that thing the good gift of God, let us remember that hee doth withall testifie, that it lieth not in mans power. And *Augustine* so farre acknowledged this default of reason to understand those things that are of God, that he thinketh the grace of illumination to be no lesse necessarie for our mindes, than the light of the sunne is for our eyes. And not content with that, he addeth a correction of that, saying, that we lift up our eyes to see the light: but the eyes of our minde lie shut unlesse the Lord open them. And the Scripture teacheth, that our mindes are not enlightned one day alone, that they may afterward see by themselves: for that which I even now alleaged out of *Paul*, belongeth to continuall proceedings and encreasings. And this doth *David* expressly set out in these words: With my whole heart have I sought thee, make mee not to stray from thy commandements. For when he had bene regenerated, and had not slenderly profited in true godlinesse, yet hee confesseth, that for every moment he needeth continuall direction, lest he should swarve from the knowledge wherewith he is endued. Therefore, in another place, he prayeth to have the right spirit renewed, which he had lost by his owne fault, because it belongeth to the same God to restore unto us the same thing being lost for a time, which himselfe gave at the beginning.

26 Now is will to be examined, wherein standeth the chiefe libertie of free choise, for it hath bene already seene, that choise doth rather belong to will, than to understanding. First, that this thing which the Philosophers have taught, and is received with common consent, that is, that all things by naturall instinct desire that which is good, may not seeme to belong to the uprightnesse of mans will: Let us marke that the force of free will, is not to be considered in such appetite, as rather proceeding of the inclination of the essence, than of the advisement of the understanding minde. For even the Schoolemen doe confesse, that free will hath no action, but when reason turneth it selfe to objects, whereby they meane that the object of appetite must be such as may be subject to choise, and goe before deliberation, which prepareth the way for choise. And cruelly if a man consider what is the naturall desire of good in man he shall finde that it is common to him with beasts. For they also desire to bee well, and when any shew of good appeareth that moveth their sense, they follow it, But man doth neither choose by reason, that he may follow with diligence that thing which is indeed good for him, according to the excellencie of his immortall nature, nor taketh reason to counsell, nor bendeth his minde, but without reason, without counsell, like a beast followeth the inclination of nature. This therefore maketh nothing for the freedom of will, if a man by sense of nature bee carried to desire that which is good: but this is requisite, that he discern good by right reason, and when he hath knowen it, that he choose it, and when he hath chosen it, that he follow it. But least any man should doubt, there is to bee noted a double sophistical argument. For appetite is not heere called the proper manner of will, but a naturall inclination: and good is called not as of vertue or justice, but of estate, as we say: This man is well, or in good case. Finally, although a man doe never so much desire to attain

that

that is good, yet he followeth it not. As there is no man to whom eternall blessedness is not pleasant, yet is there none that aspireth unto it, but by the mooving of the holy Ghost. Wherefore such the naturall desire in men to bee well, maketh nothing to proove the freedome of will, no more than in metalls and stones, doth the affection inclining to the perfection of their substance: let us consider in other things, whether Will be so infected and corrupted in all parts, that it engendreth nothing but evil: or whether it keepeth still any parcell unhurt, from whence doe grow good desires.

27 They that doe attribute to the first grace of God, that wee will effectually, seeme on the other side to say secretly, that there is in the soule a power of it selfe to aspire to good, but it is so weake, that it cannot grow to a perfect affection, or raise up any endeavour. And there is no doubt that the schoolemen have commonly embraced this opinion, or which was borrowed by *Origen* and certaine of the old writers: forasmuch as they are wont to consider man in pure naturall things, (as they terme it) such a one as the Apostle describeth him in these words: I doe not the good that I would, but the evil that I would not, that I doe. To will is present unto mee, but to performe it I finde not. But after this manner is the discourse that *Paul* there followeth, altogether wrongfully perverted. For he entreateth of the Christian wrestling (which he shortly toucheth to the *Galathians*) which the faithful continually feele within themselves, in the battell betwene the flesh and the spirit. But the spirit is not of nature, but of regeneration. And that the Apostle doth there speake of the regenerate, appeareth by this, hat when he had said, that there dwelleth no goodnesse in him, he addeth an exposition, that he meaneth it of his flesh. And therefore he saith, that it is not hee that doth the evil, but sinne that dwelleth in him. What meaneth this correction in me, that is, my flesh? Even as much as if he had said thus: God dwelleth not in mee of my selfe, for there is no good to be found in my flesh. Hereupon followeth that manner of excuse: I my selfe doe not the evil, but sinne that dwelleth in me. Which excuse belongeth onely to the regenerate, which doe with the chiefe part of their soule tend unto good. Now, the conclusion that is adjoynded after, declareth all this matter evidently. I am delighted (saith he) with the law, according to the inward man: But I see another law in my members fighting against the law of my minde. Who hath such a striving in himselfe, but he that being regenerate by the spirit of God, carrieth the leavings of his flesh about with him? Therefore *Augustine*, where as once hee had thought, that that had been spoken of the nature of man, revoked his exposition as false, and ill agreeing together. And truly, if we allow this, that men without grace have some motions to good, though they be but small, what shall we answer to the Apostle which saith, that we are not sufficient so much as to thinke any good? What shall we answer to the Lord that pronounceth by *Moses*, that every invention of mans heart is onely evil? Wherefore such they have stumbled by false taking of one place, there is no cause why we should stay upon their judgement. Let rather this saying of Christ prevaile. He that doth sinne is the servant of sinne. We are all sinners by nature, therefore wee be all holden under the yoke of sinne. Now if whole man be subject to the dominion of sinne, then must it needs be, that the will it selfe which is the chiefe seate thereof, be bound fast with most strait bondes. For otherwise the saying of *Paul* would not stand together, that it is God which worketh will in us, if any will did goe before the grace of the Holy Ghost. Away therefore with all that many have triflingly spoken concerning preparation. For although sometime the faithful doe pray to have their hearts formed to the obedience of the law, as *David* doth in many places: yet it is to be noted, that even that desire of praying is from God. Which wee may gather of his words, for when he wisheth to have a cleane heart created within him, surely he taketh not on himselfe the beginning of creation. Therefore, let rather this saying of *Augustine* have place with us; God will prevent thee in all things: And sometime prevent thou his wrath. How? Confesse that thou hast all these things of God, that whatsoever good thou hast, is of him: whatsoever evil, it is of thy selfe. And a little after: Nothing is ours but sinne.

It is not sufficient to confesse that grace maketh the desires of our will effectually, which otherwise would not be able to attaine any good thing which is wished for: but we must acknowledge that it is the grace of the holy ghost which worketh in us the very first beginning to thinke of wishing will.
Rom. 7. 15.
Gal. 5. 17.

Rom. 7. 22.

Ad Rom. li. 1. ca. 10. & in Retract.

2 Cor. 3. 5.

Gen. 3. 21.

Iohn. 8. 34.

Phil. 2. 13.

Psal. 51. 12.

De verbis Apost. Sermon. 10.

THE THIRD CHAPTER.

That out of the corrupt nature of man proceedeth nothing but damnable.

The whole mind of man and not only the sensuall part is corrupted.

John 2. 6.
Rom. 8. 6.

John 3. 5.

Eph. 4. 13.

Eph. 4. 17.

Esa. 63. 2.

Psal. 62. 10.

The manifold diseases where- with the soule either openly or covertly swarmeth, reckned vpon by the A- 3 postle.

Icre. 17. 9.
Rom. 3. 10.
Psal. 14. 53.
Esa. 59. 7.

BVT man cannot be any way better knowne in either part of his soule, than if he come forth with his titles wherewith the Scripture doth set him out. If he be painted whole in these words of Christ, That which is borne of the flesh, is flesh: as it is easie to proove, then is he prooved to be a very miserable creature. For the affection of the flesh, as the Apostle witnesseth, is death, for as much as it is enimitic against God, and so is not subject, nor can be subject to the law of God. Is flesh so perverse, that with all her affection she continually useth enimitic against God? that she cannot agree with the righteousness of the law of God? Finally, that she can bring forth nothing but matter of death? Now, grant that in the nature of man is nothing but flesh, and gather any good out of it if thou canst. But (they say) the name of flesh belongeth onely to the sensuall, and not to the higher part of the soule. But that is sufficiently confuted by the words of Christ, and of the Apostle. It is the Lords argument, that man must be borne againe, because he is flesh. He commandeth not to be borne againe according to the body. But in mind he is not borne againe, if a part of it be amended, but when it is all renewed. And that doth the comparison, set in both places, confirme. For the spirit is so compared against the flesh, that there is left no meane thing betweene them. Therefore whatsoever is not spirituall in man, is after the same reason called fleshly. But we have nothing of the Spirit but by regeneration. It is therefore flesh whatsoever we have of nature. But of that matter, if otherwise wee could have any doubt, that is taken away from us by *Paul*, where after he had described the old man, whom hee had said to be corrupt with concupiscences of error, he biddeth us to be renewed in the spirit of our minde: you see hee doth not place unlawfull and evill lusts onely in the sensitive part, but also in the very minde, and therefore requireth a renewing of it. And truly a little before he had painted out such an image of mans nature, as did shew that there was no part wherein we were not corrupted and perverted: for whereas he writeth that all nations doe walke in the vanitie of their minde, are darkened in understanding, estranged from the life of God, by reason of the ignorance that is in them, and the blindness of their heart: it is no doubt that this is spoken of all them whom the Lord hath not reformed to the uprightness both of his wisdom and justice: which is also made more plaine by the comparison by and by adjoynd, where he putteth the faithfull in minde, that they have not so learned Christ. For of these words we gather, that the grace of Christ, is the onely remedie whereby we be delivered from that blindness, and the evils that ensue thereof. For so had *Esa* also prophesied of the kingdome of Christ, when he promised, that the Lord should be an everlasting light to his Church, when yet darknesse covered the earth, and a mist the peoples. Whereas he testifieth, that the light of God shall arise onely in the Church, truly without the Church he leaveth nothing but darknesse and blindness. I will not rehearse particularly such things as are written every where, specially in the Psalms and in the Prophets against the vanitie of man. It is a great thing that *David* writeth, if he be weyed with vanity, that he shall be vainer than vanity it self. His wit is wounded with a grievous weapon, when all the thoughts that come out of it are scorned as foolish, trifling, mad and perverte.

2 No easier is the condemnation of the heart, when it is called guilefull and perverse above all things: but because I studie to be short, I will be content with one place alone, but such a one as shall be like a most bright looking glasse, wherein wee may behold the whole image of our nature. For the Apostle, when hee goeth about to throw downe the arrogancie of mankinde, doth it by these testimonies: That there is not one righteous man, there is not one man that understandeth or that seeketh God, All are gone out of the way, they are made unprofitable together, there is none that doth good, no not one: their throate is an open sepulcher, with their tongues they worke deceitfully, the poyson of Serpents is under their lips, whose mouth is full of cursing and bitterness: whose feete are swift to shed blood, in whose waies is sorrow and unhappinesse

unhappineſſe, which have not the feare of God before their eyes. With theſe thunderbolts he inveiyeth, not againſt certaine men, but againſt the whole nation of the ſonnes of *Adam*. Neither declaimeth he againſt the corrupt manners of one or two ages, but accuſeth the continuall corruption of nature. For his purpoſe is in that place, not ſimply to chide men, to make them amend, but to teach rather that all men are oppreſſed with calamitie, impoſſible to be overcome, from which they cannot get up againe, unleſſe they be plucked out by the mercie of God. And becauſe, that could not bee proved unleſſe it had beene by the overthrow and deſtruction of nature, he brought forth theſe teſtimonies whereby is proved that our nature is more than deſtroyed. Let it is therefore remaine agreed, that men are ſuch as they be here deſcribed, not only by fault of evill cuſtome, but alſo by corruptneſſe of nature. For otherwiſe the Apoſtles argument cannot ſtand, that there is no ſalvation for man but by the mercie of God, becauſe he is in himſelfe utterly loſt and paſt hope. I will not here buſie my ſelfe in proving the applying of theſe teſtimonies that no man ſhould thinke them unuſely uſed. I will ſo take them as if they had beene firſt ſpoken by *Paul*, and not taken out of the Prophets. Firſt he taketh away from man righteousneſſe, that is integritie and pureneſſe, and then understanding, the want of understanding, he prooveth by Apoſtacie or departing from God, whom to ſeek is the firſt degree of wiſedome. But that want muſt need happen to them that are fallen away from God. Hee ſayeth farther, that all are gone out of the way and become as it were rotten, that there is none that doth good, and then he adjoyneth the hainous faultes, wherewith they deſile their members that are once let looſe into wickedneſſe. Laſt of all he teſtiſieth that they are voide of the feare of God, after whoſe rule our ſteppes ſhould have beene directed. If theſe be the inheritable gits of mankind, it is in vaine to ſeek for any good thing in our nature. Indeede I grant that not all theſe faults doe appeare in every man: yet can it not be denied that this *Hydra* lurketh in the hearts of all men. For as the body while it already ſoſtreth enclosed within it, the cauſe and matter of diſeaſe, although the paine be not yet vehement, cannot be called healthie: no more can the ſoule be reckoned ſound, while it ſwarmeth full of ſuch diſeaſes of vices, albeit the ſimilitude doth not agree in all points. For in the body be it never ſo much diſeaſed, there remaineth a quickneſſe of life: but the ſoule being drowned in this gulfe of deſtruction, is not onely troubled with vices, but alſo altogether voide of all goodneſſe.

3 The ſame queſtion in a manner which hath beene before aſſoyled, now riſeth up againe of new. For in all ages there have beene ſome, which by guiding of nature have beene bent to vertue in all their life. And I regard it not, though many ſlippings may be noted in their manners: yet by the very ſtudie of honeſty they have ſhewed a prooſe that there was ſome pureneſſe in their nature. What reward ſuch vertues have before God, although we will more fully declare when we ſhall ſpeake of the merits of works, yet we muſt ſomewhat ſpeake in this place: ſo farre as is neceſſarie for making plaine of this preſent argument. Theſe examples therefore ſeeme to put us in mind, that wee ſhould not thinke mans nature altogether corrupt, for that by her inſtruction ſome men have not onely excelled in ſome noble actes, but alſo in the whole courſe of their life have behaved themſelves moſt honeſtly. But here we muſt thinke, how in this corruption of nature there is ſome place for the grace of God, not to clenſe it, but inwardly to reſtrain it. For if the Lord would ſuffer the mindes of all men as it were with looſe reins to runne wildly into all ſortes of luſts, without doubt there would be no man, but he would in plaine experience make us beleewe, that all thoſe evils wherewith *Paul* condemneth all nature, are moſt truly ſaid of him. For what? Canſt thou exempt thy ſelfe out of the number of them, whoſe feete are ſwift to ſhed blood, their hands deſiled with robberies and manſlaughters, their throats like unto open ſepulchres, their tongues deceitfull, their lips venomous, their workes unprofitable, wicked, rotten, deadly, whoſe minde is without God, whoſe inwards are perverſeneſſe whoſe eyes are bent to entrappings, their hearts liſt up diſpightfully to triumph over other, and all the parts of them applyed to infinite miſchieves? If every ſoule be ſubiect to all ſuch monſters, as the Apoſtle boldly pronounceth, truly wee ſee what would come to paſſe, if the Lord would ſuffer the luſt of man to wander after his owne inclination.

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Rom. 3. 10.

nation. There is no madde beast that is so headlong carried away, there is no streame be it never so swift and strong, whereof the overflowing is so violent. The Lord healeth these diseases in his elect by this meane that we will by and by set forth. In some he onely restraineth them with putting a bridle in their mouth, onely that they breake not out, so farre as he foreseeeth to be expedient for preserving of the universitie of things. Hereby some are holden in by shame, some by feare of lawes, that they burst not forth into many sortes of filthinesse, howbeit they doe for a great part not hide their uncleannesse. Some because they thinke that an honest trade of life is good, doe after a certaine sort aspire toward it. Some rise up above the common sort, that by their majesticke they may keepe other in their duetic. So God by his providence bridleth the perverseness of nature, that it breake not forth into dooings, but hee clenseth it not within.

4 But yet the doubt is not dissolved. For either we must make *Camillus* like unto *Catilina*, or else in *Camillus* we shall have an example that nature, if it be framed by diligence, is not altogether without goodnesse. I grant indeed that those goodly gifts which were in *Camillus* both were the gifts of God and seeme worlthie to be commended, if they be weyed by themselves, but how shall they be proofes of naturall goodnesse in him? must we not returne to the minde, and frame our argument in this sort? If a naturall man excelled in such uprightnesse of manners, then nature is undoubtedly not without power toward the studie of vertue. But what if the minde were perverse and crooked, and following any thing rather than upright streightnesse? And that it was such, there is no doubt, if you grant that he was a naturall man. Now what power of mans nature to goodnesse will you rehearse unto me in this behalfe, if in the greatest shew of purenesse it be found that he is alway carried to corruption? Therefore, least we commend a man for vertue, whose vices deceive you under vertues Image, doe not so give unto the will of man power to desire goodnesse, so long as it remaineth fast in her owne perverseness. Albeit this is a most sure and easie solution of this question, that these are not common gifts of nature but speciall graces of God, which he diversly and to a certaine measure dealeth among men that are otherwise ungodly. For which reason we feare not in common speech to call one man well natured, and another of evill nature, and yet we cease not to include them both under the universall state of mans corruption, but wee shew what speciall grace God hath bestowed upon the one, which he hath not vouchsafed to give to the other. When his pleasure was to make *Saul* King, he formed him as a new man. And that is the reason why *Plato* alluding to the fable of *Homer*, sayeth that Kings sonnes are created notable by some singular marke, because God providing for mankind, furnisheth these with a Princely nature whom he appointeth to beare government: and out of this storehouse came all the great Captaines that are renowned in histories. The same is also to be thought of private men. But because as every man hath most excelled, so his ambition hath most moved him forward (with which spot all vertues are defiled, so that they loose all favour before God) it is to be accounted nothing worth, whatsoever seemeth praise worchie in ungodly men, beside that the chiefe part of uprightnesse faileth, where there is no studie to advance the glory of God, which all they want whom he hath not regenerate with his spirit. Neither is it vainly spoken in *Esay*, that upon Christ resteth the spirit of the feare of God, whereby wee are taught, that so many as are strange from Christ are without the feare of God, which is the beginning of wisdome. As for the vertues that deceive us with vaine shew, I grant they shall have praise in the court of policie, and in the common fame of men, but before the heavenly judgement seate, they shall be of no value to deserve righteousnesse.

5 With such bondage of sinne therefore as Will is deteined, it cannot once moove it selfe to goodnesse, much lesse applie it selfe. For such mooving is the beginning of turning to God, which in Scriptures is wholly imputed to the grace of God. As *Jeremy* prayeth to the Lord to turne him, if he will have him turned. Whereupon the Prophet in the same Chapter, describing the spirituall redemption of the faithfull people, saith that they were redeemed out of the hand of a stronger, meaning with how strait fetters a sinner is bound so long as being forsaken of the Lord, hee liveth under the

yo ke

The vertues of ungodly men do neither come of naturall goodnesse and by nature all corruption they are so polluted, that in the sight of God they are loathsome. Aug. lib. 4. cont. Iulianum.

Esay. 11. 3.

The will of man being corrupt, is of necessity yet without compulsion inclined unto sinne. Jer. 31. 18.

yoke of the Diuell. Yet Will still remaineth, which with most bent affection is both enclined and hasteth to sinne. For man was not deprived of Will when hee did cast himselfe into this necessitie, but of the soundnesse of Will. And *Bernard* saith not vnaptly, which reacheth that to Will is in us all: but to Will good is a proncing, to Will ill is a default: and therefore simply to Will, is the worke of man: to Will euill of corrupt nature: to Will well of grace. Now, whereas I say, that Will put from liberty is by necessitie drawne or led into euill, it is marvell if that should seeme a hard speech unto any man, which neither hath any absurditie in it, nor varieth from the use of holy men: But it offendeth them that can make no difference betweene necessitie and compulsion. But if a man aske them, is not God of necessity good? is not the Diuell of necessitie euill? what can they answer? For so is goodnesse knit with Gods diuinitie, that it is no more necessarie that he be God than that he be good. And the Diuell is by his fall so estranged from paraking of goodnesse, that he can doe nothing but euill. But now if any robber of God doe barke against this and say, that God deserueth small praise for his goodnesse, which he is compelled to keepe: shall not this bee a readie answer to him, that it cometh to passe by his infinite goodnesse and not by violent impulsion, that he cannot doe euill. Therefore if this, that it is of necessitie that God doe well, doe not hinder the free will of God in doing well, if the Diuell which cannot doe but euill yet willingly sinneth, who shall then say that a man doth therefore lesse willingly sinne for this that he is subject to necessitie of sinning? This necessitie, whereas *Augustine* each where speaketh of it, even then also when he was enuiously pressed with the cavillation of *Celestinus*, he stucked not to affirme in these words, by libertie it came to passe that man was with sin, but now the corruption which flowed from punishment, hath of libertie made necessitie. And so oft as he falleth into mention thereof, he doubteth not to speake in this manner of the necessitie bondage of sinne. Therefore let this summe of that distinction be kept, that man since he is corrupted, sinneth indeed willingly and not against his will nor compelled, by a most bent affection of minde, and not by violent compulsion, by motion of his owne lust, and not by forraine constraint: but yet of such peruerfenesse of nature as he is, he cannot but bee mooued and driven to euill. If this be true, then surely it is plainly expressed that he is subject to necessitie of sinning. *Bernard* agreeing to *Augustine* writeth thus, onely man among all living creatures is free: and yet by meane of sinne, he also suffereth a certaine violence, but of will and not of nature, that even thereby also he should not be deprived of freedom, for that which is willing is free. And a little after, will being changed in it selfe into worke by I wot not what corrupt and marvellous manner, so maketh necessitie, that very necessitie, for as much as it is willing, cannot excuse will, and will for as much as it is drawne by allurement, cannot exclude necessity, for this necessitie is after a certaine manner willing. Afterward he saith that we are pressed downe with a yoke, but yet none other but of a certaine willing bondage, therefore by reason of our bondage wee are miserable, by reason of our will we are inexcusable, because wil when it was free, made it selfe the bondseruant of sinne. At length he concludeth, that the soule is so after a certaine marvellous and euill manner holden both a bond seruant and free, under this certaine willing and ill free necessitie: a bound seruant by reason of necessitie, free by reason of will, and that which is more marvellous and more miserable, therein guiltie wherein it is free, therein bound wherein it is guiltie, and so therein bound wherein it is free. Hereby truly the Readers doe perceiue that I bring no new thing, which long agoe *Augustine* brought forth out of the consent of all godly men, and almost a thousand yeeres after was kept still in monkes Cloysters. But *Lombard* when he could not distinguish necessitie from compulsion, gave matter to a pernicious error.

6 On the other side it is good to consider what manner remedie is that of the grace of God, whereby the corruption of nature is amended and healed. For whereas the Lord in helping us, giveth us that which we want, when we shall know what his worke is in us, it will straight way appeare on the other side what is our needinesse. When the Apostle saith to the Phillippians, that hee trusteth that he which began a good worke in them, will performe it unto the day of Iesus Christ: it is no doubt, that by the beginning of a good worke, he meaneth the very beginning of conversion, which

Lib. de perf. uult.

De Nat. & Grat & alibi.

Sermone super Cant. 8. 1.

God is the onely framer of the will in his good things, from the first motion to the last perfection of every good act, by his hand worketh and worketh alone.

Eze. 36. 26.

1 Cor. 8. 6.

Phil. 2. 13.

1 Cor. 12. 16.

1 Cor. 8. 6.

is in will. Therefore God beginneth a good worke in us by stirring up in our hearts the love, desire and endeavour of righteousnesse, or (to speake more properly) in bowing, framing and directing our hearts to righteousnesse: he endeth it in confirming us to perseverance. And that no man should cavill that good is begun by the Lord, when will being of it selfe weake is holpen: the holy Ghost in another place declareth what will is able to doe being left unto it selfe. I will give you (saith he) a new heart. I will put a new spirit in the mids of you. And I will take away the stonie heart from your flesh, and I will give you a heart of flesh. And I will put my spirit in the midst of you, and I will make you to walke in my commandments. Who shall say that the weake-nesse of mans will is strengthened with helpe, whereby it may effectually aspire to the choise of that that is good, when it must be wholly transformed and renewed? If there be any softnesse in a stone, which by some helpe being made tenderer will abide to be bowed every way, then will I grant that the heart of man is pliable to obey that which is right, so that that which in it is perfect, be supplied by the grace of God. But if hee meant to shew by this similitude, that no goodnesse could ever be wrought out of our heart unless it be made throughly new: let us not part betweene him and us, that which he challengeth to himselfe alone. If therefore a stone be transformed into flesh, when God turneth us to the desire of that which is right: then is all that which was of our owne will taken away, and that which commeth in place thereof is all of God. I say that will is taken away, not in that it is will, because in the conversion of man, that which was of the first nature abideth whole: also I say that it is created new, not that will then beginneth to be, but that it be turned from an evill will into a good. And this I affirme to be wholly done by God, because we are not able so much as to thinke, as the same Apostle witnesseth: therefore in another place hee saith, that God doth not only help our weake will, or amend our perverse will, but that he worketh in us to will. Whereupon is easily gathered, that which I said before, that whatsoever good is in will, it is the worke of only grace. In which sense in another place he saith, that it is God that worketh all in all. Neither doth he there entreat of the universall government, but giveth unto God alone the praise of all good things that the faithfull have. And in saying, all, truly he maketh God the authour of spirituall life, even from the beginning to the end. Which selfe smething he had taught before in other words, saying that the faithfull are of God in Christ, where he plainly maketh mention of the new creation, where in that which was of common nature before, is destroyed. For there is to be understood a comparison betweene *Adam* and Christ, which in another place he more plainly expressed, where he teacheth that wee are the worke of God created in Christ to good workes, which he hath prepared that we should walke in them. For he goeth about by this reason to prove, that our salvation is of free gift, because the beginning of all goodnesse, is at the second creation, which wee obtaine in Christ. But if there were any power of our selves, were it never so small, we should have also some portion of merit. But he to prove us altogether nothing worth, reasoneth that we have deserved nothing, because we are create in Christ to good workes, which God hath prepared. In which words he signifieth againe, that all parts of good workes even from the first motion, are proper to God only. For this reason, the Prophet after hee had said in the Psalme that we are the workmanship of God, that there should be no partition, addeth by and by, we made not our selves. That he speaketh there of regeneration, which is the beginning of spirituall life, appeareth by the tenor of the text, where it by and by after followeth, that we are his people and the flocke of his pastures. Wee see now how he not contented simply to have given to God the praise of our salvation, doth expressly exclude us from all fellowship with him, as if he would say, that there resteth no peece, be it never so litle, for man to glorie in, because it is all of God.

7 * But there be some peradventure will grant, that Will being of her owne nature, turned away from good, is converted by the onely power of the Lord: but so that being prepared before, it hath also her owne part in doing, as *Augustine* teacheth, that grace goeth before every good worke, but so, that will doth accompanie it and not lead it, as a waiting maide after it, and not a foregoer. Which thing being not evill spoken by the holy man, *Peter Lombard* doth disorderly writhe to this purpose. But I af-

* It is not enough to make God the principal actor and leader of our will into good things but the whole proesse must be ascribed entirely unto him.
Ad Bomif. Epi. 106.

firm.

affirme, that as well in the words of the Prophet which I have alleaged, as in the other places these two things be plainly signified, that the Lord doth both correct our corrupted will, or rather destroy it, and also of himselfe putteth in place thereof a good will. In as much as it is prevented by grace, in that respect I give you leave to call it a waiting maide: but for that being reformed, it is the worke of the Lord, that is wrongfully given to man that he doth with will comming after, obey grace going before. Therefore it is not well written of *Chrysostome*, that neither grace without will, nor will without grace can worke any thing: as if grace did not worke very well in it selfe, as even now we have seene by *Paul*. Neither was it *Augustines* purpose, when he called mans will the waiting maide of grace, to assigne unto her a certaine second office in dooing a good worke, but because this only was his intent, to confute the wicked doctrine of *Pelagius*, which did set the principall cause of salvation in mans deservings: therefore he stood only upon this point, that grace was before all deservings: which was sufficient for the matter that hee had in hand, not meddling in the meane time with the other question, concerning the perpetuall effect of grace which yet in another place hee excellently well handleth. For sometimes when he saith, that the Lord doth prevent the willing that he may will, and followeth the willing that hee will not in vaine, hee maketh him altogether the whole Author of the good worke. Albeit his sentences touching this matter, are too plaine to neede any long arguing upon them. Men (saith he) doe labour to finde in our will something that is our owne and not of God, but how it may be found I know not. And in his first booke against *Pelagius* and *Celestius*, where he doth expound that saying of Christ, Every one that hath heard of my father commeth to me, he saith: Free will is so helpen not only that it may know what is to be done, but also may do it when it hath knowie it. And so when God teacheth, not by the letter of the law, but by the grace of the spirit, he so teacheth, that he that hath learned, doth not onely see it knowing, but also desire it in willing, and performe it in doing.

8. And because we are now in hand with the chiefe point whereupon the matter hangeth, let us goe forward and prove the summe thereof to the readers, onely with a few and the most plaine testimonies of the Scripture. And then least any man should accuse us of wrongfull wresting the Scripture, let us shew that the truth which we affirme being taken out of the Scripture, wanteth not the testimony of this holy man, I meane *Augustine*. For I thinke it not expedient, that all the things be rehearsed that may be brought out of the Scriptures, for confirmation of our meaning, so that by the most chosen that shall be brought forth, the way may be prepared to understand all the rest that are here and there commonly read. And againe, I thinke it shall not be unskillfully done, if I openly shew that I agree well with that man whom worthily the consent of godly men doth much esteeme. Surely, it is evident by plaine and certaine prooffe that the beginning of goodnesse is from no where else but onely from God, for there cannot be found a will bent to good, but in the elect. But the cause of election is to be sought out of man. Whereupon followeth, that man hath nor right will of himselfe, but it proceedeth from the same good pleasure, whereby we are elect before the creation of the world. There is also another reason not unlike unto that. For whereas the beginning of willing and doing well is of Faith, it is to be seene whence Faith it selfe cometh. For as much as the whole scripture crieth out that it is a free gift of God, it followeth, that it is of the mere grace of God, when we, which are with all our minde naturally bent to evil, begin to will that which is good. Therefore the Lord, when hee nameth these two things in the conversion of his people, to take away from them a stonie heart, and to give them a heart of flesh, plainly testifieth that that which is of our selves must be done away, that we may be converted to righteousness: and that whatsoever cometh in place thereof, is from himselfe. And he uttereth not this in one place only. For he saith in *Jeremie*: I will give them one heart and one way, that they may feare mee all their dayes. And a little after, I will give the feare of my name into their heart, that they depart not from me. Againe in *Ezechiel*: I will give them one heart, and I will give a new spirit in their bowels. I will take away the stony heart out of their flesh, and I will give them a heart of flesh. He could not more evidently claime to himselfe, and take from us whatsoever is good and right in our will, then when hee declareth that our conver-

Scr. de invent.
S. CIRCUS.

Aug. li. 2. de re-
multip. c. ca. 18.
Iohn 6. 45.

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necessity proceed.

sion is a creation of a new Spirit, and of a new heart. For it followeth alway, that both out of our will proceedeth no goodnesse till it be reformed, and that after reformation, so much as it is good, is of God and not of us.

9. And to read wee the prayers of holy men made to that effect, as, The Lord encline our heart to him (saith *Salomon*) that wee may keepe his commandements. He sheweth the forwardnesse of our heart, which naturally rejoyceth to rebell against the Law of God if it be not bowed. And the same thing is in the Psalme: Lord incline my heart to thy testimonies. For the comparison of contrarietie is alway to be noted, which is betweene the perverse motion of the heart, whereby it is carried to obstinacie, and this correction, whereby it is led to obedience. When *David* feeling himselfe for a tme without the directing grace, prayeth God to create a new heart within him, to renew a right Spirit within his bowels: doth he not acknowledge that all the parts of his heart are full of uncleannesse, and his Spirit writen with crooked perverseesse? and in calling the cleannesse which he prayeth for, the creature of God, doth he not attribute it wholly to God? But if any man take exception and say, that the very prayer is a token of a godly and holy affection: our answer is readie, that though *David* were by that time somewhat come to amendment, yet doth he still compare his first state with that sorrowfull fall that he had felt. Therefore taking upon him the person of a man estranged from God, hee for good cause prayeth to have given him all these things that God giveth to his elect in regeneration. And so being like a dead man, he wiseth himselfe to be created of new, that of the bondslave of Sathan, he may be made the instrument of the holy Ghost. Marvellous and monstrous surely is the lust of our pride. God requireth nothing more earnestly, than that we should most religiously keepe his Sabbath, that is in resting from our owne workes, but of us nothing is more hardly obtained, than bidding our owne workes farewell, to give due place to the workes of God. If sluggishnesse hindreth not, Christ hath given testimonie evident enough of his graces to make them not to be enviously suppressed. I am (saith he) the Vine, you be the branches: My Father is a husbandman. As the branch cannot beare fruit of it selfe, unlesse it abide in the Vine, no more can you, unlesse you abide in me. For without mee you can doe nothing. If we beare fruit none otherwise than a branch buddeth being plucked out of the ground and without moisture: we neede no more to seeke what is the aptnesse of our nature to goodnesse. And this is a plaine conclusion: Without me you can doe nothing. He doth not say that we are too weake to be sufficient for our selves: but in bringing us to nothing, he excludeth all opinion of power be it never so little. If we being grafted in Christ, beare fruit like a Vine, which taketh her efficacy of iivelnesse both from the moysture of the earth, and from the dew of heaven, and from the cherishing of the Sunne: I see nothing remaine for us in doing a good worke, if wee keepe whole for God that which is his. The sonde subtle devise is alleaged in vaine, that there is joyce already enclosed within the branch, and a certaine power to bring forth fruit, and that therefore it taketh not all from the earth or from the first roote, because it bringeth some of her owne. For Christ doth meane nothing else, but that we are a drie stick and nothing worth, when wee be severed from him, because by our selves being separate, we have no power to doe well: as also in another place he saith Every tree that my Father hath not planted shall be rooted up. Wherefore the Apostle ascribeth all the whole unto him in the place already alleaged. It is God (saith he) that worketh in us both to will and to performe. The first part of a good worke is will: the second is a strong endeavour in doing it: the Author of both is God. Therefore wee steale it from God, if we take to us our selves any thing, either in will, or in effectuall working. If it were said that God doth helpe our weake will, then somewhat were left for us. But when it is said that hee maketh will, now all the good that is in it, is set out of us. And because the good will is yet still oppressed with weight of our flesh that it cannot rise up: Hee said further, that to overcome the hardnesse of that battell there is ministred unto us stedfastnesse of endeavour even to the elect. For otherwise it could not stand together which hee teacheth in another place, that it is God alone that bringeth to effect all things in all, wherein

The prayers of holy men to have their hearts framed into good things: the testimony of Christ, that without him we are like fruitlesse and dry stick soft and David ascribing both to his first and last in our wills to God as the Author, prove sufficiently that our liking, desiring, following, attaining good, our going forward and continuing in it, is of him.
Plal. 119.
Plal. 57. 12.

Iohn 15. 7.

Mar. 15. 13.
Phil. 2. 13.

1 Cor. 12. 6.

wee have before taught that the whole course of spirituall life is comprehended For which reason, *David*, after hee had prayed to have the waies of the Lord opened unto him, that hee might walke in his truth, by and by addeth: Vnite thou my heart to feele thy name. In which words hee signifieth, that even they that are well minded, are subject to so many withdrawings of minde, that they easily vanish or fall away, if they bee not established to constancie. For which reason in another place, after hee had prayed to have his steppes directed to keepe the word of God, hee requireth also to have strength given him to fight. Let not any iniquitie (saith hee) beare rule over me. After this sort therefore doth the Lord both begin and a good worke in us: that it may all be his worke, that, Will conceiveth a love of that which is right, that, it is inclined to the desire thereof, that it is stirred up and moved to the endeavour of following it. And then that our choise, desire, and endeavour faint not, but doe proceed even to the effect: last of all, that man goeth forward constantly in them, and continueth to the end.

10. And hee moveth the will, not in such sort as hath in many ages beene taught and beleaved: that it is afterward in our choise, either to obey or withstand the motion, but with mightily strengthening it. Therefore that must be rejected which *Chrysostome*: so oft repeareth: whom he draweth, he draweth being willing. Whereby he secretly teacheth that God doth onely reach out his hand, to see if he will be holpen by his aide. Wee grant that such was the state of man while he yet stood, that he might bow to either part. But such he hath taught by his example how miserable is free will, unlesse God both will and can in us: what shall become of us, if hee give us his grace according to that small proportion? But rather we doe obscure and extenuate it with our unthankfulness. For the Apostle doth not teach, that the grace of a good will is offered us, if we doe accept it, but that he will performe it in us: which is nothing else, but that the Lord by his Spirit doth direct, bow and governe our heart, and reigneth in it as in his owne possession. Neither doth he promise by *Ezechiel*, that he will give to the elect a new spirit onely for this end, that they may bee able to walke in his commandements, but to make them walke indeed. Neither can Christs saying, (Every one that hath heard of my Father cometh to me) be otherwise taken, than to teach that the grace of God is effectuell of it selfe: as *Augustine* also affirmeth. Which grace God vouchsafeth not to give to all men generally without regard, as that saying (as I thinke of *Occam*) is commonly spoken among the people, that it denieth nothing to him that doth what lieth in him. Men are indeed to bee taught that Gods goodnesse is laid open for all men, without exception that seeke for it. But forasmuch as they onely begin to seeke for it, whom the heavenly grace hath breathed upon, not so much as the little peece ought to bee plucked away from his praise. Truly this is the prerogative of the elect, that being regenerate by the spirit of God, they are moved and governed by his guiding. Therefore *Augustine* doth worthily as well mocke them, that claime any part of willing to themselves, as he doth reprehend other which think, that that is generally given to all men, which is the speciall testimonie of free election. Nature, (saith he) but not grace, is common to all men. Calling it a brittle subtiltie of wit like Glasse, that glistereth with meeere vanitie, where it is generally extended to all; which, God giveth onely to whom it pleaseth him. And in another place: How comest thou? by beleeving. Feare thou, lest while thou takest upon thee that thou hast found the just way, thou perish out of the just way, I came (saith thou) by Free-will, I came by mine owne will, why swellest thou? wilt thou heare that this also is given thee? Heare even him that calleth: No man cometh to mee unlesse my Father draw him. And it is without controvertie gathered out of *Jobns* words, that the hearts of the godly are so effectually governed by Gods working, that they follow with an unchangeable affection. Hee that is begotten of God (saith hee) cannot sinne, because the seed of God abideth in him. For wee see that the meane motion which the Sophisters imagine, which wee at our libertie may either obey or refuse, is openly excluded, where an effectuell constancie to continue, is affirmed.

11. Of continuance there should no more doubt have beene made, but that it should have beene taken for the free gift of God, unlesse the most wicked error had

Pla. 86. 11.

Pla. 119.
Pla. 133.

God doth not onely make our will the offer to incline it, which if we accept, it worketh and not otherwise, but he sendeth good before we give, we give as eyes to see it & effectually boweth our minds unto it

Eze. 11. 19. & 36. 27.
John 9. 45.

Lib. de princ. deus Sancti.

Aug. de verbis. Apost. Sect. 11.

John 6. 44.

1 John 3. 5.

As our first entrance into wel-
willing, so our
continuance
herein is also
the worke and
free gift of God:
they erre who
bold either that
the thankfull use
of the first grace
doth deserve the
second, or that
he first only wor-
keth alone, and
with his grace
we our selves are
over-ruled.
1. Cor. 15. 10.
Mat. 25. 21.
Lus. 19. 17.

Phil. 2. 13.

1 Cor. 15. 10.
The Apostle S.
Paul wrestled by
Sophists to
maintaine the
freedom of mans
will as a sign
worketh the
grace of God.

growne in force, that it is distributed according to the desert of men, as every man hath shewed himselfe not unthankfull to the first grace. But forasmuch as this error hath growne upon that point, that they thought it to be in our hand to refuse or receive the grace of God offered, that opinion being driven away, this other doth also fall of it selfe. Albeit herein they doe erre two manner of waies. For beside this that they teach that our thankfulness toward the first grace and our lawfull use thereof are rewarded with the latter gifts: they adde also, that now grace alone doth not worke in us, but that it is onely a worker together with us. Of the first this we ought to believe, that the Lord while he daily enricheth and heapeth his servants with new gifts of his grace, because he liketh and favoureth the worke which he hath begun in them, studeth in them somewhat whereupon to bestow greater graces. And hereto serve those sayings. To him that hath, shall be given. Again, Oh, good servant, because thou hast been faithfull in few things, I will set thee over many. But here two things are to be taken heed of, that neither the lawfull use of the first grace be said to be rewarded with the latter graces, nor it be so counted a rewarding, that it cease to be reckoned the free grace of God. I grant therefore, that this blessing of God is to be looked for of the faithfull, that how much the better they have used the first graces, they shall be increased with so much the greater. But I say, that this use also is of the Lord, and that this rewarding is of his free good will. And they use no lesse wrongfully than unhappily that old distinction of working and together working grace. *Augustine* used the same indeed, but delaying it with a fit definition, that God together working with us doth end that which in working hee beginneth, and that it is still the same grace but changeth name, according to the divers manner of effect. Whereupon followeth, that hee doth not part it betweene God and us, as if there were a mutual meeting together by the motion of both, but onely not by the multiplication of grace. To which purpose belongeth that which in another place he teacheth, that many gifts of God doe goe before the good will of man, among the which the selfe same is one. Whereupon followeth, that he leaveth nothing that it may claime to it selfe. Which thing *Paul* also hath namely expressed: For when hee had said that it is God, which worketh in us both to will and to performe, hee by and by adde that he doth them both of his good will, declaring by this word, that it is his free goodnesse. Whereas they are wont to say, that after we have once given place to the first grace, our owne indeavours doe now worke together with the grace that followeth. To this I answer: If they meane that wee, after wee have bene once by the power of the Lord brought to the obedience of righteousness, doe of our owne accord goe forward, and are inclined to follow the working of grace, I speake nothing against it. For it is most certaine, that there is such a readinesse of obeying, where the grace of God reigneth. But whence cometh that, but from this, that the Spirit of God alway agreeing with it selfe, doth cherish and confirme to steadfast lesse of continuing the same affection of obeying, which it selfe engendered at the beginning. But if they meane, that man taketh of himselfe somewhat whereby to labour with the grace of God, they are most pestilently deceived.

12. And to this purpose is that saying of the Apostle wrongfully wrested by ignorance: I have labored more than they all: not I, but the grace of God with me. For they take it so: that because it might seeme somewhat arrogantly spoken, that he preferred himselfe before them all: therefore hee corrected it with referring the praise to the grace of God, but yet so that hee calleth himselfe a worker together with grace. It is marvell that so many which otherwise were not evil men, have stumbled at this straw. For the Apostle doth not write that the grace of the Lord laboureth with him, to the intent to make himselfe partner of the labour, but rather by this correction hee giveth away all the praise of the labour, to grace onely. It is not I (saith he) that have labored, but the grace of God that was with me. But the doubtfulnesse of the speech deceived them: but specially the ill translation wherein the force of the Greeke article was left out. For if it be translated word for word, he doth not say, that grace was a worker together with him, but that the grace that was with him, was the worker of all. And the same thing doth *Augustine* teach, not darkely, though shortly, where he thus saith:

The

The good will of man goeth before many gifts of God, but not before all. But of them which it goeth before, it selfe is one, then followeth his reason: because it is written His mercy hath prevented me: And his mercy shall follow me. It preventeth man not willing, to make him will: and it followeth him willing, that he will not in vaine. With whom *Bernard* agreeth bringing in the Church speaking thus: Draw me in a maner unwilling, that thou mayst make willing: draw mee lying slothfull, that thou mayst make merriane.

13. Now let us heare *Augustine* speaking in his owne words, least the Pelagians of our age, that is to say, the Sophisters of *Sorbion*, should as they are wont say to our charge, that all antiquitie is against us, wherein they follow their father *Pelagius*, by whom long agoe *Augustine* was drawne forth into the same contention. In his booke of Correction and grace written to *Valentine* he entreateth largely that which I will rehearse shortly, but yet doe it in his owne words: that to *Adam* was given the grace of continuing in good if he would: and to us is given to will, and by will to overcome concupiscence: that he therefore had to be able if he would, but not to will that hee might be able: so us is given both to will and to be able. That the first libertie was to be able not to sinne, ours is much greater, not to able to sinne. And least hee should be thought to speake of the perfection to come after immortalitie (as *Lombard* wrongfully draweth it to that meaning) within a litle after he plucketh out this doubt. For (saith he) the will of holy men is so much kindled by the holy Ghost, that they therefore are able, because they so will: they therefore will, because God worketh that they so will. For if in so great weakenes, in which yet it becometh the power to be made perfect, for repressing of pride, their owne will were left unto them, that by the helpe of God they may if they will, and God doth not worke in them to will: then among so many temptations Will should needs fall downe for weaknesse, and therefore could not continue. Therefore is succour given to the weakenesse of mans will, that it should be moved without swerving or severing by the grace of God, and therefore should not faint how weak to ever it be. Then he entreateth more largely how our hearts doe of necessitie follow the moving of God that worketh affection in them. And hee saith, that the Lord doth draw men indeed with their owne wills, but with such as hee himselfe hath wrought. Now have we that thing testified by *Augustines* mouth, which we principally desire to obtaine, that grace is not onely offered by God to be received or refused at every mans free election, but also that grace is the same, that formeth the election and will in the heart: so that every good worke that followeth after, is the fruit and effect thereof, and that it have no other will obeying it, but the same which it hath made. For there are also his words out of another place, that nothing but grace maketh every good worke in us.

14. But whereas hee saith in another place, that will is not taken away by grace, but from an evill will turned into a good, and holpen when it is good: he meaneth onely that man is not so drawne, that without any motion of heart he is carried as by an outward impulsion, but that he is inwardly so affected, that from his very heart hee obeyeth. That grace is specially and freely given to the elect, he writeth thus unto *Beniface*: We know that grace is not given to all men, and to them to whom it is given, it is not given according to the merits of works, nor according to the merits of will, but of free favour: and to them to whom it is not given, we know that it is by the just judgment of God that it is not given. And in the same Epistle he strongly fighteth against that opinion, that the grace following is given to the deserving of men, because in not refusing the first grace, they shewed themselves worthy. For hee will have *Pelagium* grant, that grace is necessarie to us for every of our doings, and is not given in recompence to workes, that it may be grace indeed. But the matter cannot be comprehended in a shorter summe, than out of the eight Chapter of his booke to *Valentine* of Correction and Grace, where first he teacheth that mans will obtaineth not grace by libertie, but libertie by grace: and that by the same grace, by affection of delight printed in him, it is framed to continuance, that it is strengthened with invincible force: that while grace governeth, it never falleth away: when grace forsaketh, it by and by tumbleth downe. That by the free mercie of God it both is converted to good,

Psal. 59. 11.
Plal. 137. 6.

Ser. 2. in Cant.

S. Augustines
doct. in. 201. that
God doth bestow his
grace which men
hath free election
on to receive or
refuse, but that
the will and e-
lection of every
receiveth is by
him: thertinto
framed.
Cap. 2.

2 Cor. 12. 9.

Cap. 14.

Epi. 105.
By grace freely
and unforcedly
given unto
Gods elect their
will is converted
unto good and
therein strenght-
ned to continue.
Epi. 106.

and being converted abideth in it, that the direction of mans will to good, and steadfastnesse after direction, hangeth upon the onely will of God, and not upon any merit of his owne. And so to man is left such a free will, if we list so to call it, as he writeth of in another place, that can neither be turned to God, nor abide in God but by grace, and by grace is able all that it is able.

THE FOURTH CHAPTER.

How God worketh in the hearts of men.

IT is sufficiently proved, as I thinke, that man is so holden captive with the yoke of sinne, that of his owne nature he can neither aspire by desire, nor travell by endeavour to goodnesse: beside that, we have rehearsed a distinction betwene compulsion and necessity, whereby it might appeare, that when hee sinneth of necessity, yet nevertheless he sinneth willingly. But forasmuch as while he is subject in bondage to the Divell, he seemeth rather to be led by the divels will than his owne; it resteth now to be declared, of what sort are both kinds of working. And then is this question to be answered, whether in what works there be any thing to be attributed to God: in which the Scripture sheweth that there is used some working of his. In one place *Augustino* compareth mans will to a horse, which is ready to be ruled by the will of his rider, and God and devill he compareth to riders. If God (saith he) sit upon it, he like a sober and cunning rider, governeth it temperately, spurreth it forward if it be too slow, plucketh it back if it be too quick, refraineth the wantonnesse and wildnesse of it, tameth the stubbornnesse of it, and guideth it into the right way. But if the Divell have possessed it, he like a foolish and wanton rider, violently carrieth it through places where no way is, driveth it into ditches, rolleth it downe steepe places, spurreth it forward to stubbornnesse and fearenesse: which similitude we will for this time bee contented with, sith there commeth not a better in place. Where it is said that the will of naturall man is subject to the rule of the divell, to be stirred by him; it is not meant, thereby that man as it were striving against it, and resisting, is compelled to obey, as we compell bondslaves against their will, by reason of being their Lords, to doe our commandments: but that being bewitched with the deceits of Satan, it of necessity yeeldeth it selfe obedient to every leading of him. For whom the Lord vouchsafeth not to rule with his Spirit, them by just judgement he sendeth away to be moved of Satan. Wherefore the Apostle saith, that the God of this world hath blinded the mindes of the unbelievers ordained to destruction, that they should not see the light of the Gospell. And in another place: That hee worketh in the disobedient children. The blinding of the wicked, and all the wicked deedes that follow thereupon, are called the workes of Satan, of which yet the cause is not to be sought elsewhere, than in the will of man, out of which ariseth the roote of evill, wherein resteth the foundation of the kingdome of Sathan, which is sinne.

2. But farre other is the order of Gods doing in such things. And that the same may appeare more certainly unto us: let the hurt done to the holy man *Iob* by the *Chaldees* be an example. The *Chaldees* killed his heardmen, and like enemies in warre, drove away his cattell for booties. Now is their wicked deed plainly scene, and in that worke Sathan is not idle, from whom, the History saith, that all this did proceede. But *Iob* himselfe did acknowledge the worke of the Lord in it, whom he saith to have taken away from him those things, that were taken away by the *Chaldees*. How can we refer the selfesame worke to God, as Author, to Sathan as Author, and to man as Author of it, but that we must either excuse Sathan by the company of God, or report God to be the author of evill? Very easily: if first we looke upon the end, why it was done, and then the manner how. The purpose of the Lord is by calamity to exercise the patience of his servant: The divell goeth about to drive him to despair. The *Chaldees* against right and law, seeke gaine of that which is another mans. Such diversity in purposes, maketh great difference in the worke. And in the manner of doing there is no lesse diversity. The Lord leaveth his servant to Sathan to be afflicted: and the *Chaldees*, whom he did choof for ministers to execute it, hee did leave and deliver to him

Satan sitteth and ruleth in the wills of wicked men, who of themselves are most willing to be stirred, led and guided by him.

2 Cor. 4. 4.

Eph. 2. 2.

God and Satan and man working one and the selfesame all worke diversly in respect as well of the end as the manner of doing.
Job. 1.

to be driven to it. Satan with his venomous stings, pricked forward the mindes of the *Chaldæes* which otherwise were perverse of themselves to doe that mischief: they furiously runne to doe wrong, and doe binde and defile all their members with wicked doing. Therefore it is properly said, that Satan doth worke in the reprobate, in whom hee exerciseth his kingdome, that is to say, the kingdome of wickednesse. It is also said that God worketh in them after his manner, because Satan himselfe forasmuch as he is the instrument of his wrath, according to his bidding and commandment, turneth himselfe hither and thither to execute his just judgements. I speake not here of Gods univerfall moving, whereby as all creatures are sustained, so from thence they take their effectuall power of doing any thing. I speake onely of that speciall doing, which appeareth in every speciall act. Wee see therefore that it is no absurditie, that one selfe act bee ascribed to God, to Satan, and to man: but the diversitie in the end and manner of doing, causeth that therein appeareth the justice of God to be without fault, and also the wickednesse of Satan and man bewrayeth it selfe to their reproach.

3. The old writers in this point also, are sometime precisly afraid, simply to confesse the truth, because they feare lest they should so open a window to wickednesse, to speake irreverently of the workes of God. Which sobrietie as I embrace, so I thinke it nothing dangerous, if we simply hold what the Scripture teacheth. *Augustine* himselfe sometime was not free from the superstition, as where he saith, that hardning and blinding, pertaine not to the worke of God, but to his foreknowledge. But the phrases of Scripture allow not these subtilties, which phrases doe plainly shew that there is therein somewhat else of God, besides his foreknowledge. And *Augustine* himselfe in his fifth booke against *Iulians*, goeth earnestly about with a long processe to prove that sinnes are not onely of the permission and sufferance of God, but also of his power that so former sinnes might bee punished. Likewise, that which they bring forth, concerning permission is too weak to stand. It is oftentimes said, that God blindeth and hardeneth the reprobate, that he turneth, boweth, and moveth their hearts as I have elsewhere taught more at large. But of what manner that is, it is never expressed, if we flee to free foreknowldge or sufferance. Therefore we answer that it is done after two manners. For first, whereas when his light is taken away, there remaineth nothing but darkenesse and blindnesse: whereas when his spirit is taken away, our hearts wax hard and become stones: whereas when his direction ceaseth, they are wrested into crookednesse, it is well said that he doth blind, harden and bow them from whom hee taketh away the power to see, obey and doe rightly. The second manner, which cometh neere to the proprietie of the words, is that for the executing of his judgements by Satan the minister of his wrath, hee both appointeth their purposes to what end it pleaseth him, and stirreth up their wils, and strengthneth their endeavours. So when *Moses* rehearseth that King *Solon* did not give passage to the people, because God had hardened his Spirit, and made his heart obstinate, hee by and by adjoyneth the end of his purpose: that he might (saith he) give him into our hands. Therefore because it was Gods will to have him destroyed, the making of his heart obstinate, was Gods preparation to his destruction.

4. After the first manner this seemeth to be spoken. Hee taketh away the lip from the speakers of truth, and taketh away reason from the Elders. Hee taketh the heart away from them that are set over the people, hee maketh them to wander where no way is. Again, Lord, why hast thou made us mad, and hardened our heart, that wee should not feare thee? Because they judge rather of what sort God maketh men by forsaking them, than how he performeth his worke in them. But there are other testimonies that go further: as are these of the hardening of *Pharao*. I will harden the heart of *Pharao*, that hee do not heare you, and let the people goe. Afterward hee saith, that he hath made heavie and hardened his heart. Did he harden it, in not sustaining it? That is true indeed: but hee did somewhat more, that hee committed, his heart to Satan to bee confirmed with obstinacie. Whereupon he had before said: I will hold his heart. The people went out of *Egypt*, the inhabitants of that country came forth and met them like enemies. By whom were they stirred up? Truly *Moses* affirmeth to the people that it was

In the evil motions of wicked men God worketh after two sorts, the one by withholding his grace, whereby they might be moved unto good, the other by using his minister of Satans to stir, frame and encline their wils Lib. de predest. & grat.

Deut. 2. 30

Job 12. 26.
Proffes that God worketh both the foresaid manner on the hearts of wicked men.
Elsay 63. 17.
Exod. 4. 21. & 37.
7. 3. & 10. 1.

Exod. 3. 19.

Deut. 2. 30.

the Lord that had hardened their hearts. And the Prophet reciting the same historie, saith that he turned their hearts, that they should hate his people. Now can you not say, that they stumbled being left without the counsell of God. For if they bee hardened and turned, then they are of purpose bowed to that selfe thing. Moreover so oft as it pleased him to punish the transgressions of the people, how did hee performe his worke in the reprobate? so as a man may see, that the effectuallnesse of working was in him, and they onely did service as ministers. Wherefore sometime hee threatened that he would call them out with his whistle, sometime that they should be like a net for him to entangle them, and sometime like a mallet, to strike the Israelites. But specially hee then declared how he is not idle in them, when he called *Sennacherib* an Axe, which was both directed and driven by his hand to cut. *Augustine* in one place doth not admisse appoint it after this sort: that in as much as they sinne, it is their owne: in as much as in sinning they doe this or that, it is of the power of God, that divided the darknesse as pleaseth him.

5. Now that the ministerie of Sathan is used to pricke forward the reprobate, so oft as the Lord by his providence appointeth them to this or to that, may sufficiently be proved, though it were but by one place onely. For it is oftentimes said in *Samuel* that the evill spirit of the Lord, and an evill spirit from the Lord, did either violently carry or leave *Saul*. To say that this spirit was the holy Ghost, is blasphemous. Therefore the uncleane spirit is called the spirit of God, because it answereth at his commandement and power, being rather his instrument in doing, than an authour of it selfe. This is also to be added withall, which *Paul* teacheth, that the efficacy of error and deceiving is sent by God, that they which have not obeyed the truth, may beleve lies. But there is alway great difference in one selfe same worke, betweene that which the Lord doth, and that which Satan and the wicked goe about. He maketh the evill instruments that hee hath under his hand, and may turne whether hee list to serve his justice. They, in as much as they are evill, doe bring forth in effect the wickednes that they have conceived by corruptnesse of nature. The rest of such things as serve for to deliver the majesty of God from slander, and to cut off all chusing from the wicked, are already set forth in the Chapter concerning Providence. For in this place my purpose was onely to shew how Satan reigneth in the reprobate man, and how God worketh in them both.

6. Although we have before touched, yet it is not plainly declared what liberty man hath in those doings, which are neither just nor faulty of themselves, and belonging rather to the bodily than the spirituall life. Some in such things have granted him free election, rather, as I thinke, because they would not strive about a matter of no great importance, than that they minded certainly to prove the same thing that they grant. As for mee, although I confesse that they which doe hold that they have no power to righteousnesse, doe hold the thing that is principally necessary to salvation: yet I doe thinke that this point also is not to be neglected, that wee may know that it is of the speciall grace of the Lord, so oft as it commeth in our minde to choose that which is for our profit, so oft as our will inclineth thereunto: againe, so oft as our wit and mind escheweth that which else would have hurt us. And the force of Gods providence extendeth thus far, not onely to make the successes of things to come to passe, as he shall foresee to be expedient, but also to make the wills of men to tend thereunto. Truly, if we consider in our wit the administration of outward things, we shall thinke that they are so far under the will of man: but if wee shall give credit to so many testimonies, which cry out that the Lord doth in these things also rule the hearts of men, they shall compell us to yeeld our will subject to the speciall moving of God. Who did procure the good wils of the Egyptians to the Israelites, to lend them all their most precious Jewels? They would never have found in their hearts to have so done of their owne accord. Therefore their hearts were more subject to the Lord, than ruled by themselves. And truly if *Jacob* had not bene perswaded that God put into men divers affections as pleaseth him, he would not have said of his sonne *Joseph*, whom hee thought to be some Heathen Egyptian: God grant you to finde mercy before this man. As also the whole Church confesseth in the Psalmes, when it pleased God to have

mercy

Isay 5. 26. & 7. 18.
Eze. 12. 13 & 17 20.
Jer 50. 25.
Esa. 0. 15.
De praelect. tant.

How Satan is used as Gods minister in the worke of wickednesse.
1 Sam. 1. 6. & 18. & 29.

2 The. 2.

Not onely in spirituall, but in the administration even of outward things, it is the speciall moving of God, that maketh his creatures answer unto our desires in doing us good, or turning evill away from us.

Exod. 11. 3.

Gen. 43. 14.

Psal. 106. 46.

mercy upon it, he meekened the hearts of the cruell nations. Againe, when Saul waxed on fire with anger, that he prepared him to warre, the cause is exprest, for that the spirit of God did enforce him. Who turned away *Abstons* minde from embracing the counsell of *Athiophel*, which was wont to be holden as an oracle? Who enclined *Rahab* to be perswaded with the young mens adviſe? Who made the nations that were before great, to be afraid at the coming of Israel? Truly, the harlot *Rahab* confest, that it was done by God. Againe, who threw downe the hearts of Israel with dread and fearefullnesse, but he that in the law threatned that he would give them a fearefull heart?

7. Some man will take exception and say, that these are singular examples, to the rule whereof all things universallly ought not to be reduced. But I say, that by these is sufficiently proved that which I affirme, that God so oft as he meaneth to prepare the way for his providence, even in outward things doth bow and turne the wils of men, and that their choise is not so free, but that Gods will beareth rule over the freedome thereof. That thy minde hangeth rather upon the mooving of God, than upon the freedome of thine own choise, this daily experience shall compell thee to thinke whether thou wilt or no: that is, for that in things of no perplexitie thy judgment and wit oft faileth thee, in things not hard to be done thy courage fainteth: againe in things most obscure, by and by presert adviſe is offered thee: in things great and perillous, thou hast a courage overcoming all difficulcy. And so do I expound that which *Salmōn* saith: That the eare may heare; that the eye may see, the Lord worketh both. For I take it that he speaketh not of the creation, but of the speciall grace of using of them. And when he writeth that the Lord holdeth in his hand and boweth whether hee will the heart of the King as the streames of waters: truly under the example of one speciall sort, he comprehendeth the whole generalitie. For if the will of any man bee free from subjection, that preeminence principally belongeth to the will of a King, which useth as it were a kingdome upon the will of other: but if the will of the King bee ruled with the hand of God, no more shall our will be exempted from the same estate. Upon this point there is a notable saying of *Augustine*: The Scripture if it be diligently looked upon doth shew, that not onely the good wils of men which hee of evill maketh good, and so being made by himselfe doth direct to good doings and to eternal life, but also these wils that preserve the creatures of the world, are so in the power of God, that he maketh them to be enclined whether he will and when he will, either to doe benefits, or to execute punishments, by a judgement most secret indeed, but the same most righteous.

8. Here let the Readers remember, that the power of mans wil is not to be weighed by the successe of things, which some unskilfull men are unorderly wont to doe. For they seeme to themselves to proove trimly and wittily that mans will is in bondage, because even the highest Monarches have not all things flowing after their owne desire. But this power whereof we speake, is to be considered within man and not be measured by outward successe. For in the disputation of freewill, this is not the question, whether man may for outward impediments, performe and put in execution all those things that he hath purposed in minde: but whether he have in every thing both a free election of judgement, and a free affection of will, which both if man have, then *Atilius Regulus* enclosed in the narrownesse of a tunne, fet full of sharpe pricks, shall no lesse have freewill than *Augustus Cæsar*, governing a great part of the world with the becke of his countenance.

THE FIFTH CHAPTER.

A confutation of the objections that are wont to be brought for defence of Freewill.

IT might seeme that we have said enough already, concerning the bondage of mans will, if they that with false opinion of libertie, labour to throw it downe headlong, did not on the contrarie part pretend certaine reasons to assaile our meaning. First they heape up together divers absurdities, whereby they may bring it in hatred as abhorring

1 Sam. 11. 6.
2 Sam. 17. 10.
Jf 29.
Lev 1. 26. 36.
Deutr. 8. 6. 3.

Daily experience may enforce any mans conscience that in common outward things the freedome of our choise is ruled and guided by the will of God without which we can do nothing our selfe see and that which is good, adorne and avoid that which is evil.
Prov. 2. 12.
Prov. 21. 1.

Lib. de gratia & libertate ad Valent. cap. 10.

* The meaning of the question concerneth this freedome of mans will is not often hindered or refused outwitting the things hee desireth for our selves but by judgement and affection which is advised unto avoid that he cannot of himselfe determine or disperse that which is good.

The necessity of being desired not excessive with us, where by they become.

dand of his owne accord made himselfe and his subject thereunto, and also for that he which necessarily sinneeth, doth nevertheless voluntarily: which answereth their reason which argue in defence of free will. If sin be necessary, it cannot be sinne: if voluntary, it may be avoided, and is not necessary.

Scr. 81. in Cant.

In Epist ad Ctesiphon. & Dia. 1.
A second argument in defence of free will, wherein it is objected that the demerit thereof is requisite to Gods punishing or rewarding men. But he punisheth them for their demerits, though they sin of necessity, because they are voluntarily in those bonds: and he rewardeth them of his owne merces, though because their doing well is merited by grace, they cannot deserve to be rewarded.
In Psal. 31.
In Psal. 70.
Epist. 52.
De verbis Apost. Scr. 47.

abhorring from common reason: afterward they set upon it with testimonies of Scripture. Both these engines we shall beare backe in order. If (say they) Sinne bee of necessity, then ceaseth it to bee sinne: if it bee voluntarie, then may it be avoided. These were also the weapons of *Pelagius* to assaile *Augustine*, with whose name we will not yet have them oppressed, till we have satisfied them, concerning the matter it selfe. I denie therefore that sinne ought the lesse to be imputed, because it is necessary. I denie againe that this doth follow which they conclude, that it may be avoided, because it is voluntarie. For if any man will dispute with God, and seeke to escape from his judgement by this pretence, because hee could no otherwise doe: God hath that answer ready which we in another place have spoken of, that it is not of creation, but of the corruption of nature that men being made bondslaves to sinne, can will nothing but evil. For whence cometh this want of power which the wicked would gladly pretend, but upon this, that *Adam* of his owne accord made himselfe subject to the tyrannie of the Devil? Hereupon therefore grew the corruption, with the bonds whereof we are holden fast tied, for that the first man fell from his Creator. If all men be justly holden guilty of his falling away, let them not thinke themselves excused by necessity, in which it selfe they have a most evident cause of their damnation. And this I have above plainly set forth, and I have given an example in the Devil himselfe, whereby it might appeare, that he which necessarily sinneth, doth nevertheless willingly sinne: as againe in the elect Angels, whereas their will cannot decline from good, yet it ceaseth not to be a will. Which same thing *Bernard* also aptly teacheth: that we are therefore the more miserable, because our necessity is voluntarie: which yet holdeth us so subject unto it, that we be the bondslaves of sinne, as we have before rehearsed. The second part of their argument is faultie, because from voluntary it straightway leapeth to free: but we have before proved, that it is voluntarily done which yet is not subject to free election.

2. They further say, that if both vertues and vices proceed not of free choice of will, it is not reasonable that either punishment should be laid upon man, or reward given to him. This argument, although it be *Aristotles*, yet I grant is in some places used by *Chrysostome* and *Hierome*. But that it was a common argument with the *Pelagians*, *Hierome* himselfe hideth not, and also rehearseth it in their owne words. If the grace of God worke in us: then it, not we that labour, shall be crowned. Of punishments I answer, that they are justly laid upon us, from whom the guiltinesse of sinne proceedeth. For what matter maketh it, whether sinne be done by free or bond judgement, so it be done by voluntarie lust? specially such man is hereby proved a sinner, for that hee is under the bondage of sinne? As to the rewards of righteousness: a great absurditie forthwith it is, if we confesse that they hang rather upon Gods bountifullnesse, than upon our owne deservings. How oft finde wee this thing repeated in *Augustine*: that God crowneth not our deservings, but his owne gifts: and that they are called rewards, not as due to our deservings, but such as are rendered to the graces already bestowed upon us? Wisely indeed they note this, that now there remaineth no place for deservings, if they come not out of the fountaine of freewill: but wherthey reckon that which we say so far differing from truth, they are much deceived. For *Augustine* doubteth not, commonly to teach for necessary, that which they thinke for unlawfull to confesse, as where he saith: What be the merits of any men whatsoever they be? when he cometh, not with due reward, but with free grace, then hee alone being free, and that maketh free from sinne? He findeth all men sinners. Againe, if that shall be rendered to thee that is due to thee, thou art to bee punished: what is done then? God hath not given thee punishment which is due, but giveth thee grace which is not due. If thou wilt be estranged from grace, boast of thy deservings. Againe: Thou art nothing of thy selfe, Sinnes are thine, but deservings are Gods, punishment is due to thee: and when reward cometh, he shall crowne his owne gifts, and not thy deservings. And in the same meaning in another place, he teacheth that grace is not of deserving, but deserving of grace. And a little after he concludeth, that God with his gifts goeth before all deservings, that out of the same he may gather his owne deservings, and doth give altogether freely, because he findeth nothing whereupon to save. But what need is it to make a longer

longer register, when such sentences are often found in his writings? But the Apostle shall yet better deliver them from this errour, if they heare what beginning he conveyeth the glory of the Saints: whom he hath chosen, them he hath called: whom he hath called, them he hath justified, them he hath glorified. Why then, as witnesseth the Apostle, are the faithfull crowned? because by the Lords mercy and not by their owne endeavour, they are both chosen, and called, and justified. Away therefore with this vaine feare, that there shall no more be any deserving, if free will shall not stand. For it is most foolish to be fraied away and to flee from that to which the Scripture calleth us. If (saith he) thou hast received all things, why gloriest thou, as if thou hadst not received them? Thou seest that for the same cause hee taketh all things from free will, to leave no place for deserving: but as the bountifullnesse and liberalitie of God is manifold, and impossible to be spent out, those graces which hee bestoweth on us, because he maketh them ours, he rewardeth as if they were our owne vertues.

3. Moreover they bring forth that which may seeme to be taken out of *Chrysostome*: If this be not the power of our will, to choose good or evil, then they that are partakers of the same nature, must either all be evil, or all be good. And not farre from that is hee, whatsoever he was, that wrote the booke Of the calling of the Gentiles, which is carried about under the name of *Ambrose*, when hee maketh this argument, that no man should ever depart from the faith, unless the grace of God did leave unto us the state of mutabilitie: wherein it is marvell that so excellent men fell beside themselves. For how chanceth it came not in *Chrysostomes* minde, that it is Gods election that so maketh difference betweene men? As for us, wee feare not to grant that which *Paul* with great earnestnesse affirmeth, that altogether are perverse and given to wickednesse: but with him we adjoyne this, that by Gods mercie it cometh to passe that all abide not in perversnesse. Therefore whereas naturally we are all sicke of one disease, they onely recover health upon whom it hath pleased God to lay his healing hand. The rest whom by just judgement he passeth over, pine away in their owne rottenesse till they be consumed. Neither is it of any other cause that some continue to the end, and some fall in their course begun. For continuance it selfe is the gift of God, which he giveth not to all indifferently, but dealeth it to whom it pleaseth himselfe. If a man aske for a cause of the difference, why some continue constantly, and some faile by unstedfastnesse, wee know none other cause but that God sustaineth the one sort strengthened with his power, that they perish not, and doth not give the same strength to the other sort, that they may be examples of inconstancie.

4. Further they presse us, saying, that exhortations are vainely taken in hand, that the use of admonitions is superfluous, that it is a fond thing to rebuke, if it be not in the power of the sinner to obey. When the like things in time past were objected against *Augustine*, hee was compelled to write the booke of Correction and grace. Where although hee largely wipe them away, yet he bringeth his adversaries to this summe: O man, in the commandement learne what thou oughtest to doe: in correction, learne that by thine owne fault thou hast it not: in prayer, learne whence thou mayest receive that which thou wouldest have. Of the same argument in a manner is the booke of the Spirit and Letter, where he teacheth that God mesureth not the commandements of his law by the strength of man, but when he hath commanded that which is right, hee freely giveth to his elect power to fulfill it. And this is no matter of long disputation. First, we are not onely in this cause, but also Christ and all the Apostles. Now let the other looke how they will get the matter in striving, that match themselves with such adversaries. Doth Christ, which saith that we can doe nothing without him, any thing the lesse rebuke and chastise them that without him did evil? Doth hee lesse exhort every man to apply himselfe to good workes? How severely doth *Paul* inveigh against the Corinthians for neglecting of charitie? and yet he praiech for charitie to be given to the same men from God. He testifieth in the Epistle to the Romans, that it is neither of him that willeth, nor of him that runneth, but of God that hath mercie, and yet he ceaseth not afterward to admonish, to exhort, and to rebuke. Why doe they not therefore speake to the Lord, that he do not so lose his labour in requiring of men those things

1 Cor. 4. 7.

1 Cor. 4. 7.

A third reason arguing that if mans will were not naturally free unto good and evil, but necessarily subject to the one or the other, either all men should be good or all men evil. As in truth all men are by nature evil, but some are made good, it is by grace and not through the freedom of their will.
Hom. 22.
in Gen.
Lib. 2. cap. 4.
Rom. 3. 10.

A fourth argument for free will to prove that exhorting and rebuking are in vaine, except man have power in himselfe to obey: whereas Gods himselfe who threateneth and exhorteth men, teacheth them, new obedience without, but an obedient heart is his free gift.
John 15. 5.
2 Cor. 3. 3.
Rom. 9. 16.

things, which he himselfe alone can give, and in punishing those things which are done for want of his grace? Why do they not admonish *Paul* to spare them, in whose power it is not to will or to ruine, but in the mercy of God, going before them which now hath forsaken them? As if the Lord had not a very good reason of his doctrine, which offereth it selfe readily to be found of them that reverently seeke it, but how much doctrine, exhortation and rebuking doe worke of themselves, to the changing of the minde, *Paul* declareth, when he writeth, that neither he that planteth is any thing, nor he that watereth, but the Lord that giveth the increase onely, effectually worketh. So we see that *Moses* severally stablisheth the commandements of the Law, and the Prophets doe sharply call upon them, and threaten the transgressors, whereas they yet confesse, that men doe then onely waxe wise, when a heart is given them to understand, that it is the proper worke of God to circumscribe the hearts, and in steed of stonie hearts, to give hearts of flesh, to write his law in the bowels of men: finally in renewing of soules to make that his doctrine may be effectuell.

5. Wherefore then serve exhortations? For this purpose, if they bee despised of the wicked with an obstinate heart, they shall be for a witness unto them when they shall come to the judgement seat of the Lord, yea and even now already they beat and strike their conscience: for howsoever the most froward man laugheth them to scorn, yet can he not disprove them: but thou wilt say, what may silly miserable man doe, if the softnesse of heart, which was necessarily required to obedience, be denied him? Nay rather, why doth hee excuse himselfe, when hee can impute the hardnesse of heart to none but to himselfe? Therefore the wicked that are willingly ready to mocke them out if they might, are throwne downe with the force of them whether they will or no. But the chiefe profit towards the faithfull is to be considered: in whom as the Lord worketh all things by his spirit, so hee leaveth not the instruments of his word, and useth the same not without effect. Let this therefore stand which is true, that all the strength of the godly resteth in the grace of God, according to that saying of the Prophet: I will give them a new heart, that they may walke in them. But thou wilt say, Why are they now admonished of their duty, and not rather left to the direction of the holy Ghost? Why are they moved with exhortation, sith they can make no more hast than the stirring forward of the holy Ghost worketh? Why are they chastised if at any time they be gone out of the way, sith they fall by the necessarie weaknesse of the flesh? O man, what art thou to appoint a law for God? If it be his pleasure, that we be prepared by exhortation to receive the selfe same grace, whereby is wrought that the exhortation is obeyed, what hast thou in this order to bite or carpe at? If exhortations and rebukings did nothing else profit with the godly, but to reprove them of sinne, they were even for that thing onely to bee counted not altogether unprofitable. Now, forasmuch as by the holy Ghost working inwardly, they much availe to enflame the desire of goodnesse, to shake off sluggishnesse, to take away the pleasure and venomous sweetnesse of wickednesse, and on the other side to engender a hatred or irksomesse thereof: who dare cavill that they are superfluous? If any man require a plainer answer, let him take this: God worketh after two sorts in his elect, inwardly by his spirit, outwardly by his word: By his spirit, by enlightning their minds, by framing their hearts to the love and keeping of justice, he maketh them a new creature: By his word, hee stirreth them to desire, to seeke and attaine the same renewing, by them both hee sheweth forth the effectuell working of his hand; according to the proportion of his distribution. When he sendeth the same word to the reprobate, though not for their amendment, yet he maketh it to serve for another use: that both for the present time they may be pressed with witness of conscience, and may against the day of judgement be made more inexcusable. So though Christ pronounce that no man cometh to him, but whom the Father draweth, and that the elect doe come when they have heard and learned of the Father: yet doth not hee neglect the office of a teacher, but with his voice diligently calleth them, whom it necessarily behoveth to bee inwardly taught by the holy Ghost, that they may any thing profit. And *Paul* teacheth, that teaching is not in vaine with the reprobate, because it is to them the favour of death to death, but a sweet favour to God.

1 Cor. 3. 7.

The use of exhortation: both unto wicked and to godly men.

Eze. 11. 19.

Job. 6. 44.

2 Cor. 2. 16.

6. They be very laborious in heaping together of testimonies of Scripture: and that they doe of purpose, that when they cannot oppresse us with weight, they may yet with number. But as in battels, when it cometh to hand strokes, the weaker multitude how much pompe and shew soever it hath, is with a few stripes discomfited and put to flight: so shall it bee very easie for us to overthrow them with all their rout. For because the places that they abuse against us, when they are once divided into their orders, doe meet upon a few speciall points, wee shall with one answer satisfie many of them: therefore it shall not be needfull to carry upon differing every one of them particularly. Their chiefe force they set in the commandments, which they thinke to bee so temperat to our strengths, that whatsoever is proved to be required by the one, it necessarily followeth, that it may bee performed by the other. And therefore they runne through every of the commandments, and by them doe measure the proportion of our strength. For (say they) either God mocketh us when he chargeth us with holinesse, godlinesse, obedience, chastitie, love and meekenesse: and when hee forbideth us uncleannesse, idolatrie, unchastnesse, wrath, robbetrie, pride, and such like: or he requireth onely those things that are in our power. Now we may divide into three sorts in manner all the commandments that they heape together. Some require our first conversion to God, some speake simply of the keeping of the law: some command us to continue in the grace of God that we have received. First let us speake of *them* all in generalitie, and then descend to the speciall sorts. To extend the power of man to the commandments of the Law, hath indeed long agoe begun to bee common, and hath some shew: but it proceeded from most rude ignorance of the Law. For they that thinke it a hainous offence, if it be said that the keeping of the Law is impossible, doe rest forsooth upon this most strong argument, that *else* the Law was given in vaine. For they speake in such sort, as if *Paul* had no where spoken of the law. For, I beseech them, what meane these sayings, that the law was set because of transgressions: That by the Law is the knowledge of sinne: that the Law maketh sinne: that the Law entred, that sinne might abound: was it meant that the Law was to be limited to our strengths least it should be given in vaine? or rather that it was set farre above us to convince our weakenesse? Truly by the same mans definition, the end and fulfilling of the Law is charity. But when he wisheth the mindes of the *Thessalonians* to be filled with charity, he doth sufficiently confesse, that the Law soundeth in our eares without profit, unless God inspire the whole summe thereof in our hearts.

7. Truly, if the Scripture did teach nothing else, but that the law is a rule of life whereunto we ought to frame our endeavour, I would also without delay agree to their opinion: but whereas it doth diligently and plainly declare unto us the manifold use of the Law: it is convenient rather to consider by that interpretation, what the Law may doe in man. For so much as concerneth this present cause: it teacheth that so soone as it hath appointed what we ought to doe, the power to obey cometh of the goodness of God, and therefore moveth us to prayer, whereby wee may require to have it given us. If there were onely the commandment and no promise, then were our strengths to be tried whether they were sufficient to answer the commandment, but sith there are promises joynd withall, which cry out, that not onely our aide, but also all our whole power consisteth in the helpe of Gods grace, they doe testifie enough and more, that wee are altogether unfit, much more insufficient to keepe the Law. Wherefore let this proportion of our strengths with the commandments of Gods law be no more enforced, as if the Lord had measured the rule of justice, which hee purposed to give in his Law, according to the rate of our weakenesse. Rather by his promises we ought to consider, how unready we are of our selves which in every behalfe doe so much need his grace. But who (say they) shall be perswaded that it is like to be true, that the Lord appointed his Law to stocks and stones? Neither doth any man goe about to perswade it. For the wicked are neither stocks nor stones, when being taught by the law that their lusts doe strive against God, they are proved guiltie by their owne witnesse. Nor yet the godly, when being put in minde of their weakenesse, they flie unto grace. For which purpose serve these sayings of *Augustine*. The Lord commandeth those things that wee cannot doe, that we may know what we ought to aske of him.

The lacke of free will in man and of ability to performe the law doth not prove the law to be given in vaine.

Gal. 3. 10.
Rom 3. 20.
Rom. 7. 7.
1 Tim. 1. 5.

1 Thes. 3. 22.

The use which the law of God standeth in, although our weaknesse doe not serve to fulfill it.

In Enchir. ad Laur. de grat. & arb. cap. 16. Ho. 2. 9. in Jo.

Ephes. 2. 4.

Our first conversion unto God, our obedience when we are converted, and our continuance in obeying, commanded in the Law, and yet his gift which doth command them.

Leel. 2. 12.
Jere. 3. 1. 8.
Deut. 10. 16.
& 30. 26.
Ezec. 36. 26.
Lib. de Doct. Christ. 3.

Ephes. 6. 16.

Ephes. 4. 30.

1 Thess. 2.

2 Cor. 8. 11.

The sists which defenders of free will use to divide the foresaid testimonies of Scripture.

Zach. 1. 3.

Jere. 13. 3.

Great is the profit of the commandments, if so much bee given to free will, that the grace of God be the more honoured. Faith obtaineth that which the Law commandeth, yea the Law therefore commandeth, that faith may obtaine that which was commanded by the Law: yea, God requireth faith it selfe of us, and findeth not what to require, unlesse he give what to finde. Againe, Let God give what hee commandeth, and command what he will.

8. That shall more plainly bee seene in rehearsing the three sorts of commandments which we touched before. The Lord oftentimes commandeth both in the Law and in the Prophets, that we be converted unto him. But on the other side, the Prophet answereth, Convert me Lord, and I shall be converted: for after that thou didst convert me, I repented, &c. He commandeth us to circumcise the uncircumcised skin of our heart: and by *Moses* he declareth that this circumcision is done by his owne hand. Hee each where requireth newnesse of heart, but in another place he testifieth that it is given by himselfe. That which God promiseth (saith *Augustine*) wee doe not by free will or nature, but he himselfe doth it by grace. And this is the same note, that he himselfe rehearseth in the fifth place among the rules of *Ticonius*, that we wel make difference betweene the Law and the promises, or betweene the commandments and grace. Now let them go that gather by the commandments, whether man be able to doe any thing toward obedience in such sort that they destroy the grace of God, by which the commandments themselves are fulfilled. The commandments of the second sort are simple, by which we are bidden to honour God, to serve and cleave unto his will, to keepe his commandments, to follow his doctrine. But there are innumerable places that doe testifie that it is his gift whatsoever righteousnesse, holinesse, godlinesse, or puritie may be had. Of the third sort was that exhortation of *Paul* and *Barnabas* to the faithfull, which is rehearsed by *Luke*, that they should abide in the grace of God. But from whence that strength of constancie is to be had, the same *Paul* teacheth in another place. That remaineth, saith he, brethren, bee ye strong through the Lord. In another place he forbiddeth us, that we doe not grieve the spirit of God, wherewith weare sealed up unto the day of our redemption. But because the thing that hee there requireth, could not bee performed by men, therefore hee wisheth it to the Thessalonians, from God namely, that he would reckon them worthe of his holy calling: and fulfill all the purpose of his goodnesse, and the worke of faith in them. Likewise in the second Epistle to the Corinthians, in treating of almes, he oftentimes commendeth their good and godly will, yet a little after, he thanketh God that put it in the heart of *Titus*, to take upon him to give exhortation. If *Titus* could not so much as use the office of his mouth, to exhort other, but onely so farre as God did put unto him, how should other have bene willing to doe, unlesse God himselfe had directed their hearts?

9. The craftier sort of them doe cavill at all these testimonies: because there is no impediment, but that we may joyne our owne strengths, and God to helpe our weak endeavours. They bring also places out of the Prophets, where the effect of our conversion seemeth to be parted in halfe betweene God and us. Turne ye to mee, and I will turne to you. What manner of helpe the Lord bringeth us, we have above shewed, and it is not needfull here to repeate it. This one thing I would have granted me, that it is vainely gathered, that there is required in us a power to fulfill the Law, because God doth command the obedience of it: For as much as it is evident, that for the fulfilling of all the commandments of God, the grace of the law-giver is both necessarie for us, and promised unto us. Thereby then it appeareth, that at the least there is more required of us than we are able to pay. And that saying of *Hieremie* cannot bee wiped away with any cavillations: that the covenant of God made with the ancient people was void, because it was onely litterall, and that it could no otherwise bee stablished, than when the spirit cometh unto it, which frameth the hearts to obedience. Neither doth that saying, Turne ye to me, and I will turne unto you, favour their error. For there is meant not that turning of God, wherewith hee reneweth our hearts to repentance, but wherewith he by prosperitie of things doth declare himselfe favourable and mercifull: as by adversitie hee sometime sheweth his displeasure. Whereas therefore the people being vexed with many sorts of miseries, and calamities, did complaine

that

that God was turned away from them; he answereth, that they shall not be destitute of his favour, if they returne to uprightnesse of life, ad to himselfe that is the patterne of righteousnesse: Therefore the place is wrongfully wrested, and it is drawne to this purpose, that the worke of our conversion should seeme to bee parted betweene God and men, These things we have comprehended so much the shorter, because the proper place for this matter shall be where we intreat of the Law.

10. The second sort of their arguments is much like unto the first. They alleadge the promises whereby God doth covenant with our will, of which sort are: Seeke good and not evil, and ye shall live. If yee will and doe heare, ye shall eat the good things of the earth: but if ye will not, the sword shall devour you, because the Lords mouth hath spoken it. Againe, if thou put away thine abominations out of my sight, then shalt thou not be driven out: If thou shalt obey diligently the voice of the Lord thy God, and observe and doe all his commandements which I command thee this day, then the Lord thy God will set thee on high above all the nations of the earth. And other like. They doe inconveniently and as it were in mockerie thinke, that these benefits which the Lord doth offer in his promises, are alliged to our owne will: unlessse it were in us to stablish them or make them voide. And right easie it is to amplify this matter with eloquent complaints, that the Lord doth cruelly mocke us, when hee pronounceth that his favour hangeth upon our will, if the same will be not in our power And that this liberalitie of God should be a goodly thing forsooth, if he so set his benefits before us, that we have no power to use them: and a marvellous assurednesse of his promises, which hang upon a thing impossible, so as they might never be fulfilled. But of such promises as have a condition adjoynd, we will speake in another place: so that it shall be plaine, that there is no absurditie in the impossible falling of them. And for so much as concerneth this place: I denie that God doth ungently mocke us when hee moveth us to deserve his benefits, whom he knoweth to bee utterly unable to doe it. For whereas the promises are offered both to the faithfull and to the wicked, they have their use with both sorts. As God with his commandements pricketh the consciences of the wicked, that they should not too sweetely take pleasure in their sinnes, without any remembrance of his judgements: so in his promises he doth in a manner take them to witness, how unworthy they are of his goodnessse. For who can denie that it is most rightfull and convenient, that the Lord doe good to them of whom he is honoured, and punish the despisers of his Majestie, according to his severitie? Therefore God doth well and orderly when in his promises he adjoyndeth this condition to the wicked that are bound with the fetters of sinne, that they shall then onely enjoy his benefits, if they depart from their wickednesse: or for this purpose onely, that they may understand that they are worthily excluded from these things, that are due to the true worshippers of God. Againe, because he seeketh by all meanes to stir up the faithfull to call upon his grace, it shall not be inconvenient, if he attempt the same thing also by promises, which we have shewed that hee hath done to great profit with commandements toward them. Being enforced of the will of God, by his commandements, we are put in mind of our miserie, which doe with all our heart too far dissent from the same and we be therewithall pricked forward to call upon his spirit, whereby we may be directed into the right way. But because our sluggishnesse is not sufficiently sharpened with commandements, there are added promises which with a certaine sweetnesse may allure us to the love of them. And that the more desire that we have of righteousnesse, we may be the more fervent to seeke the favour of God. Loe how in these requests (if you will: If you shall heare,) the Lord neither giveth us power to will nor to heare, and yet mocketh us not for our want of power.

11. The third sort of their arguments, hath also great affinitie with the two former. For they bring forth the places wherein God reprocheth the unthankfull people, and saith that they themselves onely were the cause that they received not of his tender love all kinde of goodthings. Of which sort are the places: *Amalek* and the *Canaanee* are before you, with whose sword you shall fall, because yee would not obey the Lord, because I called and yee answered not, I will doe to this house as I did to *Silo*. Againe, this nation hath not heard the voice of the Lord their God, nor hath

The use of conditional promises although it be in our own power to fulfill the condition whereon they depend.
Amos 5.14.
Esa. 1.19.
Jere. 4.1.
Deut. 28.1.
Leu. 26.3.

The unthankfull may justly be upbraided with refusing the offer that God doth make of all good things, though

without his grace
which offereth,
they have no
power to attaine
the things that
are offered.

Num. 14. 43.
Jctc. 3. 13.

Dan. 9.

Iera. 7. 27.

Pfal 78. 8.
Pfal. 55. 8.

Pfal. 119. 112.

Phil. 2. 12.

1 Pet. 1. 5.

1 Theff. 1. 9.

received discipline, therefore it is cast away from the Lord. Again, because ye have hardened your heart and would not obey the Lord, all these evils are hapned unto you. How (say they) could such reproches be laid against them which might readily answer? As for us, we loved prosperitie, and feared adversitie. But whereas for to obtaine the one and avoid the other we obeyed not the Lord, nor hearkned to his voice: this was the cause thereof, for that it was not at our libertie so to doe, because we were subject to the dominion of sinne. Vainly therefore are these evils laid to our charge, which it was not in our power to avoid. But leaving the pretence of necessity, wherein they have but a weak and sickly defence, I aske of them whether they can purge themselves of all fault. For if they be found guiltie of any fault, then the Lord doth not without cause reprove them, that it came to passe by their perversesse, that they felt not the fruit of his clemencie. Let them answer therefore, whether they can deny, that their froward will was the cause of their stubbornesse. If they finde the spring head of the evil within themselves, why gape they to finde out forreine causes, that they might seeme not to have beene authors of their owne destruction? But if it be true that by their owne fault and none others, sinners are both deprived of the benefits of God, and chastised with punishments, then is there great reason why they should heare these reproches at the mouth of God: that if they goe obstinately forward in their faults, they may learne in their miseries rather to accuse and abhorre their owne wickednesse, than to blame God of unjust crueltie: that if they have not cast off all willingnesse to learne, they may be wearie of their sinnes, by the deserving whereof they see themselves miserable and undone, and may returne into the way, and acknowledge the same with earnest confession which the Lord rehearseth in chiding them. For which purpose it appeareth by the solemne prayer of *Daniel*, which is in the ninth chapter, that those chidings of the Prophets which are alleged, did avails with the godly. Of the first use we see an example in the Jewes, to whom *Jeremy* is commanded to declare the cause of their miseries, whereas yet it should not have fallen other wise than the Lord had foresaid. Thou shalt speak unto them all these words and they shall not heare thee: thou shalt call them, and they shall not answer thee. To what end then did they sing to deafe men? that being even loth and unwilling, yet they should understand that it was true that they heard, that it were wicked sacrilege if they should lay upon God the blame of their evils which rested in themselves. By these few solutions thou maist easily deliver thy selfe from the infinite heape of testimonies, which for to erect an image of free-will, the enemies of the grace of God are wont to gather together, as well out of the commandements as out of the protestations against the professors of the law. It is reprochfully spoken in the Psalme concerning the Jewes: a froward generation that have not made their heart straight. Also in another Psalme, the Prophet exhorteth the men of his age, not to harden their hearts, and that because all the fault of obstinacy remaineth in the perversesse of men. But it is fondly gathered thereof, that the heart is pliable to either side, the preparing whereof is only of God. The Prophet saith: I have inclined my heart to keepe thy commandements, because he had willingly and with a cheerfull earnest affection of minde addicted himselfe to God, and yet he doth not boast himselfe to be the Author of his owne inclination, which he confessed in the same Psalme to be the gift of God. Therefore wee must hold in minde the admonition of *Paul*, where he biddeth the faithfull to worke their owne salvation with feare and trembling, because it is the Lord that worketh both the willing and the performing. Indeed hee assigneth them offices, to bee doing, that they should not give themselves to sluggishnesse of the flesh: but in that hee commandeth them to have feare and carefulnesse, hee so humbleth them, that they may remember that the same thing which they are commanded to doe, is the proper worke of God, wherein plainly hee expresseth, that the faithfull worke passively, as I may so call it, in so much as power is ministred them from heaven, that they should claime nothing at all to themselves. Wherefore when *Peter* exhorteth us that we should adde power in faith, hee granteth not unto us a second office, as if we should doe any thing severally by our selves, but onely hee awaketh the slothfulnesse of the flesh, wherewith commonly faith itselfe is choked. To the same purpose seemeth that saying of *Paul*: Extinguish not the spirit, for slothfulnesse doth oftentimes creepe upon the faithfull, if

it be not corrected. But if any man conclude thereupon, that it is in their owne choice to cherish the light being offered them, his ignorance shall be easily confuted: because the selfe same diligence that *Paul* requireth, cometh onely from God. For we are also oftentimes commanded to purge our selves from all unthinefle: whereas the holy Ghost doth claime to himselfe alone the office of making holy. Finally, thus by way of granting, the same thing is conveyed to us that properly belongeth to God, is plaine by the words of *Iohn*: Who soever is of God, giveth himselfe. The advancers of free-will take hold of this saying, as if we were saved partly by the power of God, and partly by our owne: as though we had not from heaven the very same life keeping, whereof the Apostle maketh mention. For which cause, Christ also prayeth his Father to save us from evil, and we know that the godly, while they warre against Satan, doe get the victorie by no other armour and weapons, but by the armour and weapons of God. Wherefore when *Peter* commanded us to purifie our soules in the obedience of truth, he by and by addeth as by way of correction, (by the holy Ghost.) Finally, how all mens strength is of no force in the spiritual battell, *Iohn* briefly sheweth, when he saith, that they which are begotten of God, cannot sinne, because the seed of God abideth in them. And in another place he rendreth a reason why: for that our faith is the victory that overcome the world.

12. Yet there is alleaged a testimonie out of the law of *Moses*, which seemeth to be much against our salvation. For after the publishing of the Law, he proffereth unto the people in this manner. The commandment that I command thee this day, is not hid from thee, neither farre off: It is not in heaven, but hard by thee, it is in thy mouth and in thy heart, thou shouldest doe it. Truly, if this be taken to be spoken of the bare commandments, I grant they be of no small weight to this present matter. For though it were easie to mocke it out with saying, that here is spoken not of the easinesse and readinesse of observation, but of knowledge: yet even so peradventure it would also leave some doubt. But the Apostle which is no doubtfull Expositor, taketh away all doubt from us, which affirmeth that *Moses* here spake of the doctrine of the Gospell. But if any obstinate man will say that *Paul* violently wrested those words, that they might be drawne to the Gospell, although his boldnesse so to say shall not be without impietie, yet is there sufficient matter beside the authority of the Apostles to convince him withall. For if *Moses* spake of the commandments only, then he puffed up the people with a most vaine confidence. For what should they else have done, but throwne themselves downe headlong, if they had taken upon them the keeping of the Law by their owne strength, as a thing not hard for them? Where is then that so ready easinesse to keepe the Law, where there is no access to it, but by a headlong fall to destruction. Wherefore there is nothing more certaine, than that *Moses* in these words did meane the covenant of mercy, which he had published together with the streight requiring of the law. For in a few verses before he had taught, that our hearts must be circumcised by the hand of God, that we may love him. Therefore he placed that easinesse, whereof hee straightway after speaketh, not in the strength of man, but in the helpe and succour of the holy Ghost, which performeth his worke mightily in our weaknesse. Albeit the place is not simply to be understood of the commandments, but rather of the promises of the Gospell, which are so farre from stablishing a power in us to obtaine righteousnesse, that they utterly overthrow it. *Paul* considering that same, proveth by this testimony, that salvation is offered us in the Gospell, not under that hard and impossible condition, wherewith the law dealeth with us, that is, that they onely shall attaine it which have fulfilled all the commandments, but under a condition that is easie, readie, and plaine to come unto. Therefore this testimony maketh nothing to challenge freedome to the will of man.

13. There are also certaine other places wont to be objected, whereby is shewed that God sometime withdrawing the succour of his grace, trieth men, and waiteth to see to what end they will apply their endeavours, as is that place in *Osee*: I will goe to my place till they put it in their heart and seeke my face. It were a fond thing (say they) if the Lord should consider whether *Israel* would seeke his face, unlesse their mindes were pliable that they might after their own will incline themselves to the one side or the other. As though this were not a thing commonly used with God in the Prophets, to make a

2 Cor 7.

1 Iohn 5.18.

Iohn 17.15.

1 Pet. 1.22.

1 Iohn 3.9.

1 Iohn 5.4.

When Moses did seeme to ascribe a kind of facultie in man to fulfill the law of God: he meant by it the promises of the Gospell, which are easily received notwithstanding our inability, but of Gods mercie which worketh in our hearts.
Deut. 30.11.
Rom. 10.8.

Le. 11.30.

That God is said to withdraw himselfe, and to try whether men will seek after him, is no argument that of them.

*feluer they can
seeke unto him :
but that he by
hiding his face
doth bring them
to see that with-
out his grace they
are nothing.
Olee. 5. 14.*

*As the euill
workes which we
doe are ours, so
the good workes
which are re-
med ours we doe:
howbeit, so that
to do is ours by
nature but to doe
well by grace
which is giuen
us from above.
Mat. 6.*

shew as if he did despise and cast away his people, till they have amended their life. But what will the adversaries gather out of such threatnings? If they meane to gather, that the people being forsaken of God, may purpose their owne saluation: all the Scripture shall cry out against them in so doing. If they confesse that the grace of God is necessary to conversion, why strive they with us? But they so grant it necessary, that still they will have mans power preserved unto him. How prove they that? truly not by this place, nor any like to it. For it is one thing, to depart aside from man, and to looke what he will doe being given over and left to himselfe, and another thing to helpe his little strength after the measure of his weakenesse. What then (will some man say) doe these manners of speaking meane? I answer that they are as much in effect, as if God had said: For as much as I prevaile nothing with this stubborne people by admonishing, exhorting and rebuking, I will withdraw my selfe a while: and sit still and suffer them to be afflicted: I will see if at length, after long miseries, they will begin to remember me, to seeke my face. The Lords going farre away, signifieth the taking away of Prophecy: his looking what men will doe, signifieth that he keeping silence, and as it were hiding himselfe, doth for a time exercise them with divers afflictions. Both these things hee doth to humble us the more. For we should sooner be dulled than amended with the scourges of aduersitie, unlesse he did frame us to that tractablenesse by his spirit. Now whereas the Lord being offended and in a manner wearied with our obstinate stubbornnesse, doth for a time leave us (that is by taking away his word in which he is wont to give us a certaine presence of himselfe) and doth make a prooffe what hee would doe in his absence, it is falsely gathered hereof that there is any strength of free will that hee should behold and trie, forasmuch as he doth it to no other end, but to drive us to acknowledgement our owne being nothing.

14. They bring also for their defence the continuall manner of speaking that is used both in the Scriptures and in the talke of men. For good workes are called ours, and it is no lesse said that we doe the thing that is holy and pleasing to God, then that we commit sinnes. But if sinnes be justly imputed to us, as proceeding from us, truly in righteous doings also somewhat by the same reason ought to be assigned unto us. For it were against reason that it should be said that we doe those things, to the doing whereof being vnable of our owne motion, we are moved by God like stones. Therefore though we give the chiefe part to the grace of God, yet these manners of speaking doe shew that our endeavour hath also yet a second part. If that thing onely were still enforced, that good workes are called ours. I would object againe, that the bread is called ours, which we pray to have given us of God. What will they get by the title of possession, but that by the bountifullnesse and free gift of God, the same thing becommeth ours, which otherwise is not due unto us? Therefore either let them laugh at the same absurditie in the Lords prayer, or let them not reckon this to be laughed at, that good workes are called ours, in which wee have no proprietie, but by the liberalitie of God. But this is somewhat stronger, that the Scripture oftentimes affirmeth that wee our selves doe worship God, obey the Law and apply good workes. Sith these are the duties properly belonging to the mind and will: how could it agree that these things are both referred to the holy Ghost, and also attributed to us, unlesse there were a certaine communicating of our endeavour with the power of God? Out of these snares wee shall easily unwinde our selves, if we well consider the manner how the spirit of the Lord worketh in the holy ones. The similitude wherewith they enviously presse us is from the purpose for who is so fond to thinke that the moving of man differeth nothing from the casting of a stone? Neither doth any such thing follow of our doctrine. We reckon among the naturall powers of man, to allow and refuse, to will and not to will, to endeavour and to resist, that is, to allow vanitie, and to refuse perfect goodnesse, to will euill, and to be unwilling to good, to endeavour our selves to wickednesse, and to resist righteousnesse. What doth the Lord herein? If it bee his will to use that perversnesse as an instrument of his wrath, he directeth and appointeth it to what end hee will, that hee by an euill hand may execute his good worke. Shall we then compare a wicked man that so serveth the power of God, when he laboureth onely to obey his owne lust, to a stone that being throwne by the violence of another, is carried neither with moving nor sense nor will

of his owne? We see how much difference there is. But what doth hein good things, of which is our principall question? when he erecteth his kingdome in them, he by his spirit restraineth mans will, that it be not carried up and downe with wandering lust: according to the inclination of nature: and that it may be bent to holinesse and righteousness: he boweth, frameth, fashioneth and directeth it to the rule of his righteousness: and that it should not tumble or fall, he doth establish and confirme it with the strength of his spirit. For which reason *Augustine* saith: Thou wilt say unto me: then are we wrought and workenot. Yea, thou both workest and art wrought, and thou workest well when thou art wrought of that which is good. The spirit of God that worketh thee, helpeth them that worke, and giveth himselfe the name of a helper, for that thou also workest somewhat. In the first part he teacheth, that mans working is not taken away by the moving of the holy Ghost, because will is of nature, which is ruled to aspire to goodnesse. But where he by and by addeth, that by the name of helpe, may be gathered that we also doe worke somewhat, we ought not so to take it, as if he did give any thing severally to us: but because he would not cherish slothfulnesse in us, he so matcheth the working of God with ours, that to will may be of nature, and to will well of grace. Therefore he said a little before, Unless God helpe us, we shall not be able to overcome, no nor yet to fight at all.

15. Hereby appeareth, that the grace of God (as the word is taken when we speake of regeneration) is the rule of the spirit, to direct and governe the will of man. And it cannot governe it, unless it correct it, reforme it, and renew it (from whence wee say that the beginning of regeneration is, that which is ours might be destroyed) and unless it move it, stirre it, drive it forward, carrie it, and hold it. Whereupon we doe truly say, that all the doings that proceede from it, are wholly the onely worke of the same grace. In the meane time wee deny not that it is very true that *Augustine* teacheth that will is not destroyed by grace, but rather repaired. For both these things doe stand very well together: that mens will be said to be restored, when the faultinesse and perversnesse thereof being reformed, it is directed to the true rule of justice: and also that a new will be said to be created in man, forasmuch as it is so defiled and corrupted, that it needeth utterly to put on a new nature. Now is there no cause to the contrary, but that wee may well be said to doe the same thing that the spirit of God doth in us, although our owne will doe of it selfe give us toward it nothing at all that may be severed from his grace. And therefore we must keepe that in mind which we have elsewhere alleged out of *Augustine*, that some doe in vaine travell to finde in the will of man some good thing that is properly her owne. For whatsoever mixture men study to bring from the strength of free will to the grace of God, it is nothing but a corrupting of it, as if a man would delay wine with dirtie and bitter water. But although whatsoever good is in the will of man it proceedeth from the meer instinct of the holy Ghost, yet because it is naturally planted in us to will, it is not without cause said, that wee doe those things whereof God chalengeth the praise to himselfe. First, because it is ours whatsoever by his goodnesse he worketh in us, so that we understand it to be not of our selves: and then because the minde is ours, the will is ours, the endeavour is ours, which are by him directed to good.

16. Those other testimonies beside these, that they scrape together here and there, shall not much trouble even meane wits that have well conceived onely the solution above said. They allege that saying out of Genesis, Thine appetite shall be under thee, and thou shalt beare rule over it. Which they expound of finne, as if the Lord did promise to *Cain*, that the force of finne should not get the upper hand in his minde, if hee would labour in subduing of it. But we say that it better agreeth with the order of the text, that this be taken to be spoken of *Abel*. For there Gods purpose was to reprove the wickednesse of the envie that *Cain* had conceived against his brother. And that hee doth two waies. One, that in vaine he imagined mischief to excell his brother in Gods sight, before whom no honour is given but unto righteousness: the other, that he was too much unthankful for the benefit of God which he had already received, which could not abide his brother, although he had him subject under his authority. But lest wee should seeme therefore to embrace this exposition because the other is against us: let us admit

Thos things which the grace of the Spirit worketh in us, we our selves are not to do, because the faculties which we work and the very act of working are ours, although the moving and the framing them to good be wholly and mercifully his.

That which is spoken to Cain concerning the subjection of appetite is scarce from proving free will. Gen 4.7.

that God spake of sinne. If it be so, then God either promiseth or commandeth that which he there declareth. If the command, then have we already shewed, that thereby followeth no prooffe of the power of man. If the promise, where is the fulfilling of the promise? for *Cain* became subject to sinne, over which he should have had dominion. They will say, that in the promise was included a secret condition, as if it had beene said, that he should have the victory if he would strive for it. But who will receive these crooked compasses? For if this dominion be meant of sinne, then no man can doubt that it is spoken by way of commandement, wherein is not determined what wee are able to doe, but what we ought to doe, yea although it be above our power. Albeit both the matter it selfe and the Order of Grammer doth require, that there be a comparison made of *Cain* and *Abel*, because the elder brother should not have beene set behind the younger, unlesse he had become worse by his owne wicked doing.

17. They use also the testimonie of the Apostle, which saith, that it is not of him that willeth, nor of him that runneth, but of God that hath mercy. Whereby they gather that there is somewhat by mans will and endeavour, which of it selfe thought it bee weake, being holpen by the mercy of God, is not without prosperous successe. But if they did soberly weigh what matter *Paul* there entreateth of, they would not so unadvisedly abuse this sentence. I know that they may bring forth *Origen* and *Hierome* for maintainers of their exposition: and I could on the other side set *Augustine* against them. But what they have thought it maketh no matter to us, if we know what *Paul* meant. There he teacheth that salvation is prepared onely for them, to whom the Lord vouchsafeth his mercy: and that ruine and destruction is prepared for all those that he hath not chosen. He had under the example of *Pharaoh* declared the state of the reprobate, and had also confirmed the assurednesse of free election by the testimonie of *Moses*, I will have mercy upon whom I will have mercie. Now hee concludeth that it is not of him that willeth nor of him that runneth, but of God that hath mercie. If it bee thus understood, that will or endeavour are not sufficient, because they are too weake for so great a weight, that which *Paul* saith, had not beene aptly spoken: Therefore away with these subtilties, to say: It is not of him that willeth, nor of him that runneth, therefore there is some will, there is some running. For *Pauls* meaning is more simply, thus: It is not will, it is not running that gets us the way to salvation, herein is onely the mercy of God. For he speaketh no otherwise in this place than hee doth to *Titus*, where he writeth, that the goodnesse and kindnesse of God appeareth not by the works of righteousnesse which we have done, but for his infinite mercie. They themselves that make this argument, that *Paul* meant that there is some will and some running, because he said, that it is not of him that willeth, nor of him that runneth, would not give me leave to reason after the same fashion, that we have done some good works, because *Paul* saith, that we have not attained the goodnesse of God by the good workes that we have done. If they see a fault in this argument, let them open their eyes, and they shall perceive that their owne is not without the like deceit. For that is a sure reason that *Augustine* resteth upon, if it were therefore said that it is not of him that willeth nor of him that runneth, because neither the will nor the running is sufficient, Then it may be turned on the contrarie part that it is not of the mercie of God, because it alone worketh not. Sith this second is an absurditie, *Augustine* doth rightfully conclude, that this is spoken to this meaning, that there is no good will of man, unlesse it bee prepared of the Lord, not but that we ought both to will and to run, but because God worketh both in us. No lesse unaptly do some wrest that saying of *Paul*: We are the workers with God, which out of doubt ought to be restrained onely to the ministers: and that they are called workers with him, not that they bring any thing of themselves, but because God useth their service, after that he hath made them meete and furnished with necessary gifts.

18. They bring forth *Ecclesiasticus*, who, as it is not unknowne, is a writer whose authoritie is doubted. But although we refuse it not (which yet we may lawfully doe) what doth he testifie for free will? He saith, that man so soone as he was created, was left in the hand of his owne counsell: that commandements were given him, which if he observed, he should againe be preserved by them: that before man was set life and death,

S. Paul's words
speaking in one
place of mans
will and Gods
mercy, in another
of their la' our
with God whose
service God useth
faithfully abused
by apostates of
free will.
Rom. 9. 16.
Orig. lib. 7.
in Epist. ad
Ro. . .
Hierod. dial. in
Pela.

Tit. 3. 4.

Epist. ad
Vulcan.

1 Cor. 3. 9.

A sentence of
Ecclesiasticus
wrested also to
lik. purpose.
Eccles. 15. 14.

death.

death, good and evil: that whatsoever he would should be given him. Be it, that man received from his creation power to obtaine either life or death. What if on the other side we answer that he lost it? Truly my minde is not, to speake against *Salomon*, which affirmeth that man at the beginning was create upright, and he forged unto himselfe many inventions. But because man in swerving, lost as it were by slipwracke both himselfe and all his good things, it followeth not by and by, that all that is given to his first creation belongeth to his nature being corrupted and degenerate. Therefore I answer, not to them onely, but also to *Ecclesiasticus* himselfe whatsoever he be. If thou meane to instruct man, to seeke within himselfe power to attaine salvation, thy authority is not of so great force with us, that it may be any prejudice, bee it never so small, against the undoubted word of God. But if thou onely studie to restrain the malice of the flesh, which in laying the blame of her owne evils upon God, useth to seeke a vaine defence for it selfe, and therefore thou answerest that uprightnesse was given unto men, whereby it may appeare that himselfe was cause of his owne destruction, I willingly agree unto it: so that againe thou agree in this with me, that now by his owne fault he is spoiled of those ornaments, wherewith God had clothed him at the beginning: and that we confesse together, that now he more needeth a Physician than a defender.

10. Yet they have nothing oftner in their mouth than the parable of Christ of the wayfaring man, whom thieves laid abroad halfe dead in the way. I know that it is common almost with all writers, that the calamitie of mankinde is represented under the figure of that wayfaring man. Thereupon doe our adversities gather an argument, that man is not so maymed with the robbery of sinne and the Devill, but that hee keepeth still remaining the leavings of his former good things, forasmuch as it is said, that hee was left halfe alive. For where is that halfe life, unless some portion both of right reason and will remained? First if I would not give place to this Allegorie, I beseech you, what would they doe? For there is no doubt that it was devised by the Fathers beside the naturall sense of the Lords words. Allegories ought to goe no farther than they have the rule of Scripture going before them: so farre is it off, that they be by themselves sufficient to ground any doctrines. And there want not reasons, whereby I can, if I list, overthrow this devise, for the word of God leaveth not to man halfe a life, but teacheth that he is utterly dead, forasmuch as concerneth blessed life. And *Paul* when hee speaketh of our redemption, doth not say that we were healed, when we were halfe dead and halfe alive, but that we were raised up againe when we were dead. Hee calleth not upon them that are halfe alive to receive the light of Christ, but them that sleepe and are buried. And in like manner speaketh the Lord himselfe, when he saith, that the houre is come when the dead shall rise againe at his voice. With what face would they set this light allusion against so many plaine sentences? But let this Allegorie have the force of a certaine testimony, yet what shall they wring out of us thereby? Man is halfe alive, therefore he hath somewhat left safe. I grant: he hath a wit capable of understanding, although it pierce not to the heavenly and spirituall wisdome: he hath true judgement of honestie: hee hath some feeling of the Godhead, howbeit that hee attaine not the true knowledge of God. But to what purpose come all these things? Truly they bring not to passe that the same saying of *Augustine* bee taken from us, which is also approved by common consent of the Schooles: that after mans fall the freely given good things, whereupon salvation hangeth, are taken away from him, and that his naturall gifts are corrupted and defiled. Let therefore this truth remaine with us undoubted, which can be shaken by no engines, that the minde of man is so estranged from the righteousnesse of God, that it conceiveth, coveteth, and enterpriseth all wickednesse, filthinesse, uncleannesse, and mischief: that his heart is so thoroughly soked in poyson of sinne, that it can breath out nothing but corrupt stinke: But if at any time they doe utter any goodnesse in shew, yet still the minde remaineth alway wrapped in hypocrisie and deceitfull crookednesse, and the heart entangled withinward perversnesse.

Eccle. 7. 30.

*The will of man
toreau b the
word of origi-
nal sinne was
not left halfe
dead and halfe
alive, as some
would gather by
the parable of the
wayfaring man,
whom thieves
left lying in the
high way.
Luk. 10. 30.*

Eph. 2. 5.

John 5. 25.

THE SIXTH CHAPTER.

That man being lost, must seeke for redemption in Christ.

*Except we know
the fathers good-
ness of God shi-
ning in the face
of Iesus Christ,
which knowledge
is attained unto
by the Gospell, &
other knowing of
Gods sake forth
as he may be
knowne by his
creatures, neither
hath bene to any
ones salvation
since the fall of
Adam, neither
can be to ours
sufficiently avail-
able.*

I Cor. 1. 22.

Iohn 17. 3.

Iohn 4. 21.

Eph. 2. 12.

With all mankinde hath perished in the person of *Adam*, that excellencie and nobilitie of beginning which we have spoken of, would so little profit us, that it would rather turne to our greater shame, till God appeare the redeemer in the person of his onely begotten Sonne, which acknowledged not men defiled and corrupted with sinne to be his worke. Therefore sith we are fallen from life into death, all that knowledge of God the Creator whereof we have entreated, were unprofitable, unlesse there followed also faith setting forth God a Father unto us in Christ. Truly this was the naturall order that the frame of the world should be a Schoole unto us to learne godlinesse, from whence might be made a passage for us to eternall life and perfect felicitie: but since our falling away, whether soever wee turne our eyes, upward and downeward, the curse of God still presenteth it selfe unto our sight, which while it possesseth and enwrappeth innocent creatures by our fault, must needs overwhelme our owne soules with desperation. For although Gods will is that his fatherly favour toward us doe still many waies appeare: yet by beholding of the world wee can not gather that he is our Father when our conscience inwardly pricketh us, and sheweth that there is in sinne just cause of forsaking, why God should not account and reckon us for his children. Beside that there is in us both slothfulnesse and unthankfulnesse: because both our mindes, as they be blinded, doe not see the truth, and also as all our senses be perverse, we maliciously defraude God of his glory. Therefore we must come to that saying of *Paul*: because in the wisdom of God, the world knew not God by wisdom, it pleased God by the foolishnesse of preaching to save them that beleve. The wisdom of God he calleth this honourable stage of heaven and earth, furnished with innumerable miracles, by beholding whereof wee ought wisely to have knowne God. But because we so ill profited therein, he calleth us backe to the faith of Christ, which for that it seemeth foolish, the unbelievers doe disdain. Wherefore although the preaching of the Crosse doe not agree with mans wit, yet ought we humbly to embrace it, if we desire to returne to God our Creator and maker, that he may begin againe to be our Father. Truly since the fall of the first man, no knowledge of God availed to salvation, without the Mediator. For Christ speaketh not of his owne age onely, but comprehendeth all ages, when he saith that this is the eternall life, to know the Father the one true God, and him whom he hath sent Iesus Christ. And so much the fowler is their sluggishnesse, which take upon them to set open heaven to all prophane and unbelieving men, without his grace, whom the Scripture each whereteacheth to be the onely gate whereby wee enter into salvation. But if any will restraie that saying of Christ onely to the publishing of the Gospell, we have in readinesse wherewith to confute him. For this hath been a common sentence in all ages and among all nations, that without reconciliation they that are estranged from God, and pronounced accursed, and the Children of wrath, cannot please God. And here may be also alleaged that which Christ answered to the woman of *Samaris*: Yee worship that yee know not, but we worship that which we know: because the salvation is from the Iewes. In which wordes hee both condemneth of falsehood all the religions of the Gentiles, and also assigneth a reason why, for that the Redeemer was promised under the Law to the onely chosen people. Whereupon it followeth, that no worship ever pleased God, but that which had respect unto Christ. For which cause also *Paul* affirmeth that all the nations of the *Gentiles* were without God, and voide of the hope of life. Now where as *Iohn* teacheth that life was from the beginning in Christ, and that all the world fell from it, wee must returne to the same fountaine Christ. And therefore Christ, insomuch as hee is the reconciler, affirmeth himselfe to be the life. And truly the entrance of heaven belongeth to none, but to the children of God. But it is not meete that they be accounted in the place and degree of children, that are not grafted into the body of the onely begotten Sonne. And *Iohn* plainly testifieth, that they which beleve in his

name,

name, are made the children of God. But because it is not directly my purpose yet to discourse of Faith in Christ, therefore it shall for this time be sufficient to have touched it by the way.

2. And therefore God never shewed himselfe mercifull to the olde people, nor ever did put them in any hope of grace without the Mediatour. I omit to speake of the sacrifices of the Law, wherein the faithfull were openly and plainly taught, that salvation is no where else to be sought, but in the cleansing which was performed by Christ alone. Onely this I say, that the blessed and happy state of the Church hath bene alway grounded upon the person of Christ. For though God comprehended all the issue of *Abraham* in his covenant, yet doth *Paul* wisely reason, that Christ is properly that feede in whom all nations were to be blessed, forasmuch as we know that not all they were reckoned his feede that were begotten of him according to the flesh. For (to speake nothing of *Ismael* and other) how came it to passe, that of the two sonnes of *Isaac*, that is, *Espan* and *Jacob*, brethren borne at one birth, while they were yet together in their mothers wombe, the one was chosen the other refused? Yea, how came it to passe that the elder was rejected and the yonger onely tooke place? And how also came it to passe, that the greater part should bee forsaken? It appeareth therefore, that the feede of *Abraham* was principally reckoned in one person, and that the promised salvation did never stand sure till it came to Christ, whose office is to gather together the things that were scattered abroad. Therefore the first adoption of the chosen people did hang upon the grace of the Mediatour. Which though it bee not in so plaine words expressed by *Moses*, yet it sufficiently appeareth that it was commonly knowne to all the godly. For before that there was any King create among the people, *Hanna* the mother of *Sammuel* entreating of the felicity of the godly, even then said thus in her song: God shall give strength to his King, and shall exalt the horne of his anointed. In which words steeme aneth that God shall blesse his Church. Wherewith also agreeth the oracle that is within a litle after adjoynd: The Priest whom I shall appoint shall walke before mine anointed. Neither is it to be doubted, but that the will of the heavenly Father was to have the lively image of Christ to be seene in *David* and his posteritie. Therefore meaning to exhort the godly to the feare of God, he biddeth them to kisse the Sonne. Wherewith this saying of the Gospell also agreeth: He that honoureth not the sonne, honoureth not the Father. Therefore although by falling away of ten tribes the kingdome decayed: yet it behooved the covenant to stand which God had made in *David* and his successors: as also he said by the Prophets: I will not altogether cut off the kingdome, for *David* my servants sake, and for *Hierusalem*s sake, whom I have chosen: but there shall remaine one tribe to thy sonne. Where the same thing is repeated the second and third time. It is also expressly added: I will afflict the feede of *David*, but not for ever. Within a litle space of time after, it is said: For *David* his servants sake God hath given a light in *Hierusalem*, to raise up a Sonne, and to keepe *Hierusalem* in safetie. Now when the state grew toward destruction, it was said againe: God would not scatter *Juda* for *David* his servants sake, because he had spoken that hee would give a light to him and his sonnes for ever. Finally, this is the summe, that all other being passed over, onely *David* was chosen, upon whom the good pleasure of God should rest. As in another place it is said: He hath refused the tabernacle of *Silo*, and the tabernacle of *Isaph*, and he hath not chosen the tribe of *Ephraim*, but hee hath chosen the tribe of *Juda*, the mount *Sion* which he hath loved. He hath chosen his servant *David* to feede *Jacob* his people, and *Israel* his inheritance. To conclude, it pleased God so to save his Church, that the safetie and preservation thereof should hang upon that one head, and therefore *David* crieth out. The Lord, the strength of his people, the strength of the salvations of his Christ. And by and by he addeth a praiser: Save thy people and blesse thine inheritance: meaning that the state of the Church is with an unseparable knot joynd to the government of Christ. And in the same meaning in another place: Lord save us: Let the King heare us in the day that wee shall call upon him. In which words he plainly teacheth, that the faithfull did upon none other confidence sitte to the helpe of God, but because they were hidden under the succour of the King.

Which

That the father
under the law
never promised
any happiness to
the Church
otherwise than by
Christ.
Gal. 3. 16.

1 Sam. 2. 10.

Psal. 2. 12.
John 5. 23.

1 Reg. 11 &
12. 24.

1 King. 11. 29.
1 King. 15. 4.
1 King. 11. 34.

Psal. 77. 60. 67.

Psal. 10. 10.

Psa. 118. 25, 26.

Pfal. 80. 18.

Lam 4. 20.

The ancient Prophets never spake of the Churches deliverance out of misery, but they taught with all, that through Christ they were delivered.
Hab. 3. 13.
Elay. 7. 14.

Esay 55. 3.

Hier. 31. 6.

Ezc. 34. 23.

Ezc. 37. 25.

Osc. 1. 12.

Osc. 3. 5.
Miche. 3. 13.
Amos 9. 11.

Zach. 9. 9.

Which is gathered by another Psalme. Lord save us: Blessed is hee that commeth in the name of the Lord. Where it is plaine enough, that the faithfull are called backe unto Christ, that they may hope that they shall bee saved by the hand of God. The same respect hath the other prayer, where all the Church calleth upon the mercie of God. Let thy hand be upon the man of thy right hand, upon the sonne of man, whom thou hast preserved (or appointed) to thy selfe. For though the author of the Psalme bewaileth the scattering abroad of the whole people, yet he praieeth for their restitution in the head alone. Where, when the people were led away into exile, the land wasted, and all things to mans seeming destroyed, *Jeremy* lamenteth the overthrow of the Church, he doth principally complain that by destruction of the kingdome all hope was cut off from the faithfull. Christ (saith he) the Spirit of our mouth is taken in our sinnes, to whom we said: In thy shadow we shall live among the nations. Hereby now it sufficiently appeareth that because God cannot bee mercifull to mankind without the Mediatour, therefore Christ was alway set before the holy fathers in time of the law, to whom they might direct their faith.

3. Now, where comfort is promised in affliction, specially where the deliverance of the Church is described, there the banner of affiance and hope is advanced in Christ alone. God went out to the saving of his people with his Messiah, saith *Habacuc*. And so oft as the Prophets make mention of the restoring of the Church, they call backe the people to the promise made to *David*, concerning the everlasting continuance of the kingdome. And no marvell. For otherwise there had beene no assurance of the covenant. For which purpose serveth that notable answer of *Esay*. For when he saw that the unbelieving king *Achaz* refused that which hee had declared to him of the raising of the siege of *Hierusalem* and of present safetie, as it were foudainely, he passed over to *Messias*. Behold a Virgin shall conceive and bring forth a sonne, meaning indirectly that though the king and his people by their frowardnesse refused the promise offered unto them, as though they did of purpose bend themselves to discredit the truth of God, yet the covenant should not bee void, but that the Redeemer should come at his appointed time. Finally, it was the care of all the Prophets, to the end they might shew that God would be mercifull, alway to set out that kingdome of *David*, whereupon hanged the redemption and everlasting salvation. So *Esay* saith: I will make a covenant with you the faithfull mercies of *David*. Behold I have given him for a witness unto nations, that is, because the faithfull when their state is at the worst, could not otherwise have any hope, but by the meanes of him being witness, that God would be appeasable toward them. Likewise *Jeremy*, to raise them up being in dispaire, saith: Behold the daies come, wherein I will raise up unto *David* a righteous branch, and then shall *Juda* be saved, and *Israel* shall dwell in safetie. And *Ezechiel* saith, I will raise up one shepherd over my sheepe, even *David* my servant. I the Lord will be a God to them, and my servant *David* for a shepherd. And I will make a covenant of peace with them. Also in another place, after hee had entreated of the incredible renewing, he saith: my servant *David* shall be their king, and there shall be one shepherd over all, and I will make an everlasting covenant of peace with them. I gather here and there a few places out of many, because I only meane to have the readers put in minde, that the hope of all the godly hath alway beene reposed no where else but in Christ. And all the other Prophets also speake agreeable hereunto, as it is said in *Osee*. The children of *Juda* and the children of *Israel* shall be gathered together, and shall appoint to themselves one head. Which he afterward more plainly expoundeth, The children of *Israel* shall returne, and shall seeke for the Lord their God, and *David* their King. And *Michee* speaking of the returne of the people expressly saith, The King shall goe before them, and the Lord in their head. So *Amos* meaning to praise the renewing of the people saith, I will in that day raise up the tabernacle of *David* that is fallen downe, and I will hedge up the gaps, and raise up the places overthrowne, even because that was the onely standard of salvation, to have the royall glory to rise up againe on high in the stocke of *David*, which is fulfilled in Christ. Therefore *Zachary*, as his age was neerer to the appearing of Christ, so doth hee more plainly crie out: be glad thou daughter of *Sion*, reioycethou daughter of *Hierusalem*. Behold thy

thy King commeth, righteous and saved. Which agreeth with the place of the Psalm before allaged: The Lord the strength of the salvations of his anointed, Lord save us. Where salvation is derived from the head to the whole body.

4. It was Gods will to have the Jewes intructed with these prophecies, that to seeke for their deliverance, they should bend their eyes directly to Christ. And though they had shamefully swerved, yet could not the remembrance of the generall principle be abolished, that God by the hand of Christ, as hee had promised to *David*, would be the deliverer of the Church, and so the covenant should be of his owne free grant, whereby God had adopted his chosen. Hereby it came to passe, that this song founded in the mouth of the Children when Christ a little before his death entred into *Hierusalem*, Hosanna to the Sonne of *David*. For it appeareth that it was commonly knowne and spoken of, and according to common use that they sung that the onely pledge of Gods mercie remained unto them, in the coming of the Redeemer. For this cause Christ himselfe, to make his Disciples plainly and perfectly beleeve in God, biddeth them to beleeve on himselfe, Beleeve yee in God (saith hee) then beleeve also in me. For though (to speake properly) Faith climbeth up from Christ to the Father, yet he meaneth that the same Faith, albeit it rest upon God, doth by little and little vanish away unlesse hee become a meane to hold it in assured stedfastnesse. Otherwise the Majestie of God is too high for mortall men, which creepe upon the ground like worme, to attaine unto it. Wherefore I allow that common saying, that God is the object of Faith, but in such sort that it needeth correction. Because Christ is not in vaine called the invisible Image of God, but by this title we are put in minde, that if we finde not God in Christ, salvation cannot be knowne unto us. For although among the Jewes, the Scribes and Pharisees had darkned with false inventions, that which the Prophets had spoken concerning the Redeemer: yet Christ tooke it for a thing confessed as received by common consent, that there was none other remedie in a dispaired case, and none other meane of delivering the Church, but by giving the Mediator. Indeed that was not commonly knowne among the people as it ought to have beene, which *Paul* teacheth, that Christ is the end of the Law. But how true and assured it is, doth plainly appeare by the Law and the Prophets. I speake not yet of Faith, because there shall be elsewhere a more convenient place for it. Oealy let the Readers hold this as fast established, that the first degree of godlinesse bee, to acknowledge God to be a Father unto us, to defend, governe, and cherish us, till he gather us together into the everlasting inheritance of his Kingdome: and that hereby it plainly appeareth which we said even now, that the knowledge of God which bringeth salvation, standeth not without Christ, and that therefore from the beginning he hath bene set forth unto all the elect, that they should looke upon him, and that in him should rest all their affiance. According to this meaning writeth *Irenaeus*, that the Father which is unmeasurable, is in his Sonne measured, because he hath applied himselfe to the measure of our capacite, lest he should drowne our minds with the unmeasurablenesse of his glory. Which thing the phrentike men not considering, do wreat a profitable sentence to a wicked fantasie, as though there were in Christ but a portion of the God-head derived from the whole perfection: whereas it meaneth nothing else, but that God is comprehended in Christ alone. That saying of *John* hath alwaies bene true. Hee that hath not the Sonne, neither hath he the Father. For though in old time many did boast that they worshipped the soveraigne God, the maker of heaven and earth: yet because they had no Mediator, it was impossible that they should truly taste of the mercie of God, and so be perswaded that he was their Father. Therefore because they knew not the head, that is, Christ, the knowledge of God was but vaine among them, whereby also it came to passe, that at length falling into grosse and filthy superstitions, they bewraied their owne ignorance. As at this day the Turks although they report with full mouth, that the Creator of heaven and earth is their God, yet doe they thrust an idoll in place of the true God while they swerve from Christ.

Psal 28,8,

It was a common principle generally received amongst the Jewes, though not so perfectly understood as beleeved, that their deliverer should be Christ, without whose knowledge all other nations vainly worshipped God.
Mat. 21.9.
John 14.1.

Col 1.15.

Rom 10.4.

1 John. 5.31.

THE SEVENTH CHAPTER.

That the law was given, not to hold still the people in it, but to nourish the hope of Salvation in Christ, untill his coming.

The law was given by Moses to nourish men in hope of salvation by Christ, as appears by the often mention which be maketh of the covenant, and by the whole forme of ceremonies and service therein prescribed which without spirituall relation unto this were vaine and idle.

Act. 7. 44.
Heb. 8. 5.
Exod. 31. 40.

Exod. 19. 6.

1 Pet. 2. 9.

BY this continuall proceſſe that we have rehearſed, may be gathered, that the law was added about foure hundred yeeres after the death of *Abraham*, not for this intent to leade away the choſen people from *Chriſt*: but rather to keepe their minds in expectation untill his coming, to kindle a deſire of him, and to confirme them in looking for him that they ſhould not wax faint with long tariance. I meane by this word *Law*, not onely the ten commandements, which preſcribe a rule how to live godly and righteouſly, but alſo the forme of religion delivered by the hand of *Moses*. For *Moses* was not made a lawgiver to abolith the bleſſing promiſed to the kindred of *Abraham*: but rather we ſee how every where he putteth the *Jewes* in remembrance of the free covenant made with their Fathers whoſe heires they were, as if hee had bene ſent to renew the ſame. That was moſt plainly ſet forth by the ceremonies. For what were more vaine and fond, than for men to offer up loathſome ſtinke of the fat of cattell, to reconcile themſelves to God thereby: to ſee to the ſprinkling of water or blood to waſh away their filthineſſe? Finally, all the ſervice of God appointed in the law (if it be conſidered by it ſelfe, and doe not containe ſhadowes and figures, which the truth ſhould anſwere unto) ſhall bee but a very mockerie. Wherefore not without a cauſe both in *Stephens* ſermon, and in the *Epiſtle to the Hebrewes*, is that place ſo diligently weighed. Where *God* commandeth *Moses* to make all things pertaining to the tabernacle, according to the patterne that had bene ſhewed him in the mount. For if there had not bene ſome ſpirituall thing appointed that they ſhould tend unto, the *Jewes* ſhould no leſſe have fondly ſpent their labour in them, than the *Gentiles* did in their trifles. Prophane men that never earneſtly applied the ſtudie of godlineſſe, cannot without loathſome tediousneſſe abide to heare ſo many ſundry faſhions of uſages: and they not onely marvell why *God* wearied his people with ſuch a heape of ceremonies, but alſo they deſpiſe and ſcorne them as childrens plaies. And the cauſe is, for that they conſider not the end, from which if the figures of the law be ſeuered, they muſt needes bee condemned of vanitie. But that ſame figure ſheweth, that *God* did not therefore command ſacrifices becauſe hee would occupie them that worſhipped him with earthly exerciſes, but rather to raiſe up their mindes higher. Which may alſo plainly appeare by his nature: for as he is ſpirituall, ſo he is delighted with no other worſhipping but ſpirituall. This doe the ſayings of the prophets teſtifie, wherein they rebuke the *Jewes* of ſluggiſhneſſe, for that they thought that any ſacrifices were of any value with *God*. Is that becauſe their purpoſe is to derogate any thing from the law? No, but according as they were true expoſitors of the law, ſo they would by by this meane haue menſies directed to the marke from which the common people ſtraied. Now by the grace offered to the *Jewes* it is certainly gathered, that the law was not voide of *Chriſt*. For *Moses* did ſet forth unto them this end of the adoprion, that they ſhould become a prieſtly kingdom to *God*. Which they could not obtaine unleſſe there were had for the meane thereof a great and more excellent reconciliation than by the blood of beaſts. For what is leſſe likely than *Adams* children, which by inheritably deſcending infection are all borne the bondſlaves of ſinne to be advanced to royall dignitie, and to become partakers of the glory of *God*, unleſſe that ſo excellent a benefit ſhould come unto them from elſewhere than from themſelves? Alſo how could the right of *Prieſthood* remaine in force among them, who by filthineſſe of finnes were abominable to *God*, unleſſe they had bene conſecrate in a holy head? Wherefore *Peter* doth very aptly turne that ſaying of *Moses* where he teacheth, that the fulneſſe of grace, the taſte whereof the *Jewes* had taken under the law, was given in *Chriſt*: Yee are (ſaith he) a choſen kindred, a kingly *Prieſthood*. For to this end tendeth that turning of the words, to ſhew that they, to whom *Chriſt* appeared by the Goſpell, have obtained more than their Fathers, becauſe they are all endued both with *Prieſtly* and *Kingly* honour, that truſting upon their *Media-*
tour,

tour they may freely be bold to come forth into the sight of God.

2. And here by the way it is to be noted, that the kingdome which at length was erected in the house of *David*, is part of the law, and contained under the ministerie of *Moses*. Whereupon followeth, that as well in all the kindred of the *Levites* as in the posterity of *David*, Christ was set before the eyes of the old people as in a double looking glasse. For, I said even now, they could not otherwise be before God either Kings or Priests, which were both the bond slaves of sinne and death, and defiled by their owne corruption. Hereby appeareth that that saying of *Paul*, is most true, that the Jewes were holden as under the keeping of a schoolemaister, till the seede came for whose sake the promise was given. For, because Christ was not yet familiarly knowne, they were like unto children, whose weaknesse could not yet beare a full knowledge of heavenly things, but how they were by ceremonies, as it were led by the hand to Christ, is spoken before, and may be better understood by many testimonies of the Prophets. For although it was commanded them to come daily with new sacrifices to appease God: yet *Esaie* promisseth that all their sinnes shall be cleaned with one only sacrifice. Wherewith *David* agreeably saith: the Priests appointed of the tribe of *Levi*, did enter into the Sanctuarie: but of the onely Priest it was once said, that by an oath he was chosen of God to be a priest for ever, according to the order of *Alephisee*. At that time the anointing with oyle was visible: but *David* by his vision pronounceth that there shall be another manner of anointing. And because I will not tarry upon many examples, the Author of the Epistle to the Hebrewes even from the fourth Chapter to the eleventh doth largely and plainly enough shew, that the ceremonies are nothing worth, and vaine till we come to Christ. As concerning the ten commandments: that lesson of *Paul* is likewise to be kept in minde, that Christ is the end of the law unto salvation, to every one that beleeveth. And another lesson, that Christ is the Spirit that quickneth the letter which of it selfe slaieth. For in the first of these two, hee meaneth that righteousness is vainly taught by commandments, untill Christ doe give it both by free imputation, and by the Spirit of regeneration. Wherefore he worthily calleth Christ the fulfilling or end of the law. Because it should nothing profit us to know what God requireth of us, unlesse hee did succour us fainting and oppressed under the yoke and untolerable burden. In another place, he teacheth that the law was made for transgressions, that is to bring men to humilitie, being proved guiltie of their owne damnation. And because this is the true and onely preparation to seeke Christ, whatsoever he teacheth in diverse words, doe all very well agree together. But because hee then was in contention with perverse teachers, which said that we doe deserve righteousness by the workes of the law, to confute their error, he was compelled sometime to speake precisely of the bare law, which yet otherwise is clothed with the covenant of free adoption.

3. But now it is good to know, how being taught by the morall law, we are made more inexcusable, that our owne guiltinesse may moove us to crave pardon. If it be true that we be taught perfection of righteousness in the law: then this also followeth, that the absolute keeping thereof is perfect righteousness before God, that is, whereby a man may be deemed and accounted righteous before the heavenly throne of judgement. Wherefore *Moses* when he had published the law, doubted not to protest before heaven and earth, that he had set before *Israel* life and death, good and evil. And wee may not denie, but that the reward of eternal salvation belongeth to the upright obedience of the law, as the Lord hath promised it. Again, yet it is good to examine, whether wee performe that obedience, upon desert whereof, we may conceive a trust of that reward. For to what small purpose is it, to see the reward of eternal life set in keeping of the Law, unlesse we further know whether we may by that way attaine to eternall life? But herein the weaknesse of the law doth shew it selfe. For because that keeping of the Law is found in none of us all, we are excluded from the promises of life, and doe fall into curse onely. I doe not now tell what doth come to passe, but what needes must come to passe. For whereas the doctrine of the law is farre above the power of man, he may indeede a farre off, looke at the promises, but yet not gather any fruit of them. Therefore this one thing remaineth, that by the goodness of them he may the better weigh his owne miserie, while he considereth, that all hope

How the law
with ceremonie
and morall led
the people to God
unto Christ.

Gal. 3. 24.

Esaie 53.
Dan. 9.

Psal 110. 4.

Rom. 10. 4.

2 Cor. 3. 6.

Gal. 3. 9.

Although the
law doe promise
and would no
doubt performe
life unto them
that keepe the
law, yet as we
looke for justitie
at all by these
promises, we
seele our owne
misery thereby
the more increas-
ed because of our
weaknesse we be
answerest not
the righteousnesse
prescribed by
the Law.

Deut. 30. 19.

The promises of the Law being conditionall, are not of no effect unto us, though we be unable to performe the condition, because our not performing it through wery pardoned, and our weake obedience accepted, and rewarded, as if it were full performance.

The law is therefore said to be impossible, say men to performe because no man ever hitherto hath been, and the Scripture teacheth that no man shall be so perfect.

1 Reg. 8. 46.
Psal. 143. 2.
Gal. 3. 10.

Deut. 27. 26.

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of salvation being cut off, death doth certainly hang over him. On the other side doe presse us terrible penall lawes, which doe hold entangled and fast bound; not onely a few of us but every one without exception: they presse us, I say, and doe pursue us with an unappeasable rigour, so that we may, see most present death in the law.

4. Therefore if we looke onely upon the law, we can doe nothing; but be discouraged, be confounded, and despaire, forasmuch as by it wee are all damned and cursed, and kept far off from the blessednesse that he offereth to them that worship him. Wilt thou say then, Doth the Lord so mocke us? For how smally doth it differ from mocking, to shew forth a hope of felicity, to allure and exhort men unto it, to protest, that it is laid open for us, when in the meane season the entry unto it is foreclosed and impossible to be come to? I answer: although the promises of the law, in so much as they are conditionall, doe hang upon the perfect obedience of the law, which can nowhere be found; yet are they not given in vaine. For when we have learned that they shall be void and of no effect unto us, unlesse God embrace us with his free goodnesse without regard of our workes, and unlesse we doe embrace by faith the same goodnesse given us by the Gospell, then want they not their effectualnesse, yea with their condition annexed. For then he doth so freely give all things unto us, that he addeth this also to the heape of his bountifullnesse, that not refusing our halfe full obedience, and remitting so much as it wanteth of full performance, he so maketh us to enjoy the fruit of the promises of the law, as if we our selves had fulfilled the condition. But we will at this present proceed no further in this matter, because it shall be more largely entreated of, when we shall speake of the justification of Faith.

5. Whereas we said that it is impossible to keep the law, that is in few words to be both expounded and proved. For it is wont among the people commonly to be accounted an opinion of great absurditie, so farre, that *Hierome* doubted not to pronounce it accursed: what *Hierome* thought, I doe nothing stay upon: as for us, let us search what is truth. I will not here make long circumstances of divers sorts of possibilities. I call that impossible, which both never hath beene, and also is hindered by the ordinance and decree of God, that it never hereafter may be. If wee record from the farthest time of memorie, I say that there hath none of the holy men, that being clothed with the bodie of death, hath ever attained to that full perfection of love to love God with all his heart, with all his minde, with all his soule, with all his power: Again, that there hath beene none that hath not beene troubled with concupiscence. Who can say nay? I see indeed what manner of holy men foolish superstition doth imagine unto us, even such whose purenesse the heavenly Angels doe scarcely counterwaile: but against both the Scripture and proove of experience, I say also, that there shall none hereafter be, that shall come to the marke of true perfection, unlesse hee be loosed from the burden of his bodie. For this point there are open testimonies of Scripture. *Salomon* said, there is not a righteous man vpon the earth that sinneth not. And *David* said: every living man shall not be justified in thy sight. *Iob* in many places affirmeth the same. But *Paul* most plainly of all: that the flesh lusteth against the spirit, and the spirit against the flesh. And by no other reason hee proveth that all that are under the law are subject to the curse, but because it is written, that cursed are all they that doe not abide in all the commandements thereof: meaning, or rather taking it as a thing confessed, that no man can abide in them. And whatsoever is forespoken by the Scriptures, that must be holden for perpetuall, yea and necessaric. With such subtiltie did the *Pekagians* trouble *Augustine*, saying, that there is wrong done to God, to say that hee doth command more than the faithfull are able by his grace to performe. *Augustine*, to avoid their cavillation confessed, that the Lord might indeed, if hee would, advance a mortall man to the purenesse of Angels: but that he neither hath done so at any time, nor will doe, because he hath otherwise affirmed in the Scriptures. And that doe I also not deny. But I adde further, that it is inconvenient to dispute of his power against his truth, and that therefore this sentence is not subject to cavillations if a man should say, that that thing is impossible to be, whereof the Scriptures doe pronounce that it shall not be. But if they dispute of the word: when the Disciples asked the Lord, who may be saved, hee answered with men indeed

decde it is impossible, but with God all things are possible. Also *Augustin* with a most strong reason stiffly defendeth, that in this flesh wee never yeeld to God the due love that we owe him. Love (saith he) fo felloweth knowledge, that no man can perfectly love God, but he that hath first fully knowne his goodnesse. Wee, while we wander in this world, see by a glasse and in a darke speech : it followeth therefore, that our love is unperfect. Let this therefore remaine out of controverti, that in this flesh it is impossible to fulfill the law, if we behold the weakenesse of our owne nature, as it shall yet also in another place be proved by *P. ul.*

Mat. 19. 26.
Luce 21. 26.
S. ltera.

6. But that the whole matter may bee more plainly set forth : let us in a compendious order gather up together the office and use of the law which they call *Morall*. Now, as far as I understand, it is contained in these three parts. The first is, that while it sheweth to every man the righteousnesse of God, that is, the righteousnesse which onely is acceptable to God, it admonish, certifie, proove guiltie, yea and condemne every man of his own unrighteousnes. For so it is needfull that man blinded and drunken with love of himselfe, be driven both to the knowledge and the confession of his owne weakenesse and uncleannesse : for as much as if his vanitie be not evidently convinced, he swelleth with mad affluence of his owne strength, and can never be brought to the use of the slenderesse thereof, so long as he measureth it by the proportion of his owne will. But so soone as hee beginneth to compare his strength to the hardnesse of the law, there he findeth matter to abate his courage. For howsoever he before conceived a great opinion of it, yet by and by he feeleth it to pant under so great a burde, and then to shake and shaker, at last even to fall downe and faint. So being taught by the schooling of the law, he putteth off that arrogancie wherewith before hee was blinded. Likewise he is to be healed of another disease of pride, whereof we have said that he is sicke. So long as he is suffered to stand to his owne judgement, hee deviceth hypocrisie in stead of righteousnesse, wherewith being contented, hee riseth up in courage, by I wor not what forged righteousnesse, against the grace of God. But so soone as he is compelled to try his life by the balance of the law, then leaving the presumption of the counterfeited righteousnesse, he seeth himselfe to be an infinite space distant from holinesse : Again, that he floweth full of infinite vices, whereof before he seemed clean. For the evils of lust are hidden in so deepe and crooked privie corners, that they easily deceive the sight of man. And not without cause the Apoistle saith, that hee knew not lust except the law had said : Thou shalt not lust : because except it be by the law disclosed out of her lurking holes, it destroyeth miserable man so secretly, that he feeleth not the deadly dart thereof.

Rom. 8. 3.
The first use of
the law is to
showe man
his unrighteousnesse,
and to drive
him to the
knowledge
of his
owne
weaknesse,
and
to
bring
him
to
the
confession
of
his
owne
sinne.

7. * So the law is like a certaine looking glasse wherein we behold, first our weakenesse, and by that our wickednesse, and last of all by them both our accursednesse, even as a glasse presenteth unto us the spots of our face. For when power faileth man to follow righteousnesse, then must he needs sicke sit in the mire of finnes. And after sinne, by and by followeth curse. And of how much the greater transgression the law holdeth us guiltie and convict, with so much the more grievous judgement it condemneth us. For this purpose maketh the saying of the Apoistle, that by the law is the knowledge of sinne. For there hee speaketh onely of the first office of the law, the proove wherof is in sinners not yet regenerate. And liketo this are these two sayings, that the law entered, that sinne might abound; and therefore that it is the ministration of death that worketh wrath and slaueth. For without doubt so much more groweth iniquitie, with how much more understanding of sin the conscience is stricken, because, unto breach of law is added obstinacie against the maker of the law. It followeth therefore that the law armeth the wrath of God to the destruction of the sinner, because of itselfe it can do nothing but accuse, condemne and destroy. And as *Augustine* writeth, if the spirit of grace be absent, the law is present with us, onely to this end, to accuse us and kill us. And yet when this is said, neither is the law dishonoured thereby, nor any thing taken from the excellencie thereof. Truly if our will were wholly framed and disposed to the obedience of the law, then plainly the onely knowledge of it were sufficient to salvation. But forasmuch as our fleshly and corrupt nature fighteth, as an enemy with the spirituall law of God, and is nothing amended with the discipline thereof,

Rom. 7. 7.
* It is no dishonour
to the law
of God, if by
it we are
made
aware
of
our
sinne,
and
if
by
it
we
are
condemned,
because
it
is
the
ministration
of
death,
and
of
wrath,
and
of
curse,
and
of
punishment,
and
of
destruction,
and
of
condemnation,
and
of
death,
and
of
hell.
Ibid. Ambros.
cap. 1. de Luc.
cap. 1. de beata
cap. 6.

this followeth that the law which was given for salvation, (if it had found fit hearers) turneth to the occasion of sinne and death. For sith we are all proved transgressors of it, the more plainly that it openeth the righteousness of God, so much the more on the other side it discloseth our iniquitie: the more surely that it confirmeth the reward of life and salvation laid up for righteousness, so much the more assured it maketh the destruction of the wicked. So farre is it off therefore, that these sayings should be to the dishonour of the law, that they much availe to the more glorious commendations of Gods bountie. For truly, it hereby appeareth that we are hindred by our owne wickednesse and perversnesse, that we enjoy not the blessednesse of life set openly abroad for us by the law. Whereby the grace of God that helpeth us without the succour of the law, is made so much the sweeter, and the mercie more lovely that giveth it unto us: whereby we learne that he is never wearied with often doing us good and heaping new gifts upon us.

8 And whereas the iniquitie and condemnation of us all is sealed by the testimonie of the law, it is not done for this purpose (if at least we well profit in it) to make us fall downe with despaire, or with discouraged mindes to tumble downe headlong. In dedde the reprobate are amased after that manner, but that is by reason of their obstinacie, but with the children of God there behoveth to be another end of instruction. I grant the Apostle testifieth that we are all condemned by judgement of the law, that every mouth may be stopped, and that all the world may become bound unto God: but yet the same Apostle in another place teacheth, that God hath concluded all under unbelieve, not to destroy all, or to suffer all to perish, but that he might have mercie of all; that leauing the foolish opinion of their owne strength, they might understand, that they stand and are upholden by the onely hand of God: that they being naked and empirie, may flee to his mercie. that they may rest themselves wholly upon it, hide themselves wholly in it, take hold of it alone in stead of righteousness and merits, which is laid open in Christ for all men, whosoever they be that with true faith doe desire and looke for it. For God in the commandments of the law appeareth but a rewarder of perfect righteousness, whereof we are all destitute; and on the other side a rigorous judge of evill doings. But in Christ, his face shineth full of grace and lenitie, even toward the wretched and unworthy sinners.

9 Of profiting, to crave the grace of his helpe, *Augustine* speaketh oft, as when he writeth to *Hilurie*, The law commandeth that endeavouring to doe the things commanded, and being wearied with our weakenesse under the law, we should learne to aske the helpe of grace. Againe to *Aselius*: The profit of the law is to covince man of his owne weakenesse, and compell him to crave the Philicke of grace that is in Christ. Againe, to *Innocent of Rome*: The law commandeth, and grace ministreth strength to doe. Againe, to *Valentine*: God commandeth those things that we cannot doe, that we may learne to know what to aske of him. Againe, the law was given to accuse you, that being accused you should feare, that fearing you should crave pardon, and not presume of your owne strengths. Againe, The law was given for this purpose, of great to make little, to shew that thou hast no strength of thine owne to righteousness, that thou as poore, unworthie, and needie, shouldest flee unto grace. After, he turneth his speech to God and saith: Doe so Lord, doe so mercifull Lord, command that which cannot be fulfilled: yea, command that which cannot but by thy grace be fulfilled, that when men cannot fulfill it by their owne strength, every mouth may be stopped, and no man may thinke himselfe great. Let all be little ones, and let all the world be guiltie before thee. But I am not wise to heape up so many testimonies, sith that holy man hath written a booke properly of that matter, which he hath intituled, Of the Spirit and Letter. The second profiting he doth not so lively describe, either because he knew that it did hang upon the former, or because he did not so well understand it, or because he wanted words wherewith distinctly and plainly to expresse his meaning of it, which yet he rightly conceived: but this first office of the law is not idle even in the reprobate also. For though they goe not thus far forward with the children of God, that after the throwing downe of their flesh, they be renewed and flourish againe in the inward man, but amased with the first terror do lie still in desperation: yet it serveth to shew forth

The end why the law doth bring men to the sight of their owne miserie, is not that they might despaire, but that forsaking all confidence in themselves, they might rest upon the mercie of God in Iesus Christ alone. Rom. 3. 19. Rom. 11. 32.

Man being condemned of sin by the law, the effect thereof in the good is the craving of helpe from God, in the bad their despairing of themselves without aspiring to any helpe. Epist. 89. Epist. 200. Epist. 91. Lib de correptione & gratia. in Plal 70. in Plal 1. 8. Ser. 27.

forth the equitie of Gods judgement, that their consciences be tossed with such waies. For they ever willingly desire to make shift against the judgement of God. Now while the same is not yet opened, they yet so astonished with the testimonie of the law and their conscience, doe bewray in themselves what they have deserved.

10. The second office of the law, is that they which are touched with no care of that which is just and right, unless they be compelled, when they heare the terrible penall ordinances therein, may be retrained at least with feare of punishment. But they are retrained, not because their inward minde is moved or affected withall, but because being as it were bridled, they withhold their hand from outward worke and doe keepe in their perversnesse within them, which otherwise they would ave outtragiously poured out. Thereby they become truly neither the better, nor the more righteous before God. For although being letted either by feare or shame, they dare not put that in practise which they have conceived in their minde, nor openly blow abroad the ragges of their hult: yet have they not a heart framed to the feare and obedience of God, yea, the more that they hold backe themselves, so much the stronglier within they are kindled, they burne, they boile, readie to doe any thing, and to breake forth any whether, if this terror of the law did not stay them. And not that onely, but also they most spightfully hate the law, and doe detest God the lawmaker; so that if they could, they would very faine take him away, whom they cannot abide, neither when hee commandeth rightfull things, nor when hee revengeth him upon the despisers of his Majestie. In some indeed more darkely, and in some more plainly, but in all generally that are not regenerate, is this feeling, that they are drawne to the following of the law not by willing submission, but resisting and against their wils, onely by violence of feare. But this contrained and enforced righteousness, is necessarie for the publike common state of men, the quiet whereof is herein provided for, while order is taken that all things be not confounded with upore, which would come to passe, if all things were lawfull for all men. Yea, it is not unprofitable for the children of God to be exercised with this Schooling, so long as they before their calling being yet destitute of the spirit of sanctification, are still wanton with the folly of the flesh. For when they are drawne backe, though it be but from outward licentiousnesse, by the terror of Gods vengeance, although for that they are not yet tamed in minde, they goe for the present time but a litle for ward; yet they partly grow in ure to beare the yoke of Christ, so that when they are called, they be not altogether rude and raw to discipline, as to a thing unknowne. This office the Apostle seemeth properly to have touched, when hee saith that the law was not set for the righteous man, but for the unrighteous and disobedient, wicked, and sinners, evill doers and prophane men, slayers of their parents, and murderers, fornicators, Sodomites, robbers of children, lyers, and perjured men, and whatsoever else is against found doctrine. For he saith, that it is a stay to the wilde outraging lusts of the flesh, that else would stray abroad without measure.

11. But to both may that be applied which he saith in another place, that the Law was to the Jewes a schoolemaister to Christ, for there are two sorts of men, whom with their schooling the leadeth by the hand to Christ. The one sort, of whom wee first spake, because they are too full of affiance of their owne strength or righteousness, are not meete to receive the grace of Christ, unless they bee first emptied: therefore the law bringeth them downe to humility by knowledge of themselves, that so they may be prepared to desire that which before they thought they wanted not. The other sort need a bridle to bee holden backe, lest they so give loose the reins to the wantonnesse of their flesh, that they fall off altogether from all studie of righteousness. For where the spirit of God doth not yet governe, there, sometime lusts doe so boyle, that it is in great perill lest they throw downe the soule that is subject to them into the forgetfulness and despising of God: and so would it come to passe, if God did not widd this remedie provide for it. Therefore those whom hee hath appointed to the inheritance of his kingdome, if he doe not by and by regenerate them, he keepeth them by the workes of the law under feare, until the time of his vilitation, nor that chaste and pure feare, such as ought to be in children, but yet a profitable feare for this that they may according to their capacitie, be taught by introduction to true godlinesse. Of this we have so many

The second office of the law is the bridling of their unrulinesse, & the rawe feare of punishment, whom the spirit of sanctification hath not yet endued with an inward heartie desire eitherwise to serve God.

1 Tim. 3. 9.

Both sorts of men are dooled by the terror of the law as well they that would otherwise be too highly of their owne righteousness as they which too boldly would follow the way of their owne lust.
Gal. 3. 24.

prooves, that it needeth no example. For whosoever have any time continued in not knowing of God, will confesse that this happened unto them, that they were holden by the bridle of the law in some feare and obedience of God, untill the time that being regenerate by his Spirit, they began heartily to love him.

12 The third use, which is also the principall use, and more neerely looketh unto the proper end of the Law, concerneth the faithfull, in whose hearts already liveth and reigneth the Spirit of God. For although they have the law written and graven in their hearts by the finger of God, that is to say, be so affectioned and minded by the direction of the spirit, that they desire to obey God; yet doe they still two waies profit in the law. For it is to them a very good meane, whereby they may daily better and more assuredly learne, what is the will of the Lord which they aspire unto, and may be confirmed in the understanding thereof. As if a servant be already bent with all the affection of his heart, to please his Lord: yet hath he neede diligently to search out and marke the fashions of his Lord, that he may frame and apply himselfe unto them. And let none of us exempt himselfe from this need. For no man hath hitherto attained to so great wisdom, but that he may by daily instruction of the law, get new profit proceeding to the purer knowledge of Gods will. Then because we neede not onely doctrine but also exhortation: this other profit shall the servant of God take by the law, to be by the often meditation thereof stirred up to obedience, to be strengthened in it, to be holden backe from the slippery way of offending. For after this manner, must these holy ones drive forward themselves, which with how great cheerfulness soever they travaile to Godward according to the spirit, yet they are alway loaden with the sluggishness of the flesh, that they proceede not with such full readinesse as they ought. To this flesh is the law given as a whip, that like a slow and dull Ass it may be pricked forward to worke. Yea to the spirituall man, because he is not yet dispatched of the burden of the flesh, it shall be a continuall pricke that suffereth him not to stand still. Even to this use *David* had respect, when he did set forth the law with those notable praises: The law of the Lord is undefiled, converting Soules: the justices of the Lord are upright, and chearing hearts: the commandements of the Lord is bright, that giveth light to the eyes, &c. Again: A lanthorne to my feet is thy word, and alight unto my pathes, and innumerable other that he rehearseth in all thar Psalmes. Neither are these things against the sayings of *Paul*, wherein is shewed, not what use the Law ministrereth to the regenerate, but what it is able to give to man of it selfe. But here the Prophet reporteth with how great profit the Lord doth instruct them by reading of the Law, to whom hee inwardly inspirereth a readinesse to obey. And he taketh hold not of the Commandements onely, but also of the promise of grace annexed to the things, which only maketh the bitternesse to waxe sweet. For what were lesse amiable than the Law, if it should onely with requiring and threatening, trouble soules carefully with feare, and vexe them with terror? But specially *David* sheweth, that hee in the law conceived the Mediator, without whom their is no delight or sweetness.

13. Which while some unskillfull men cannot discern, they boldly shake away all *Moses*, and bid the two tables of the law firewell, because they thinke it is not agreeable for Christians to cleave to that doctrine that containeth the ministrition of death. Let this prophane opinion depart farre out of our minds. For *Moses* taught excellently well, that the same law which with sinners can engender nothing but death, ought in the holy to have a better and more excellent use. For thus, when he was readie to die, he openly said to the people: Lay your hearts upon all the words that I doe testifie to you this day, that ye may commit them to your children, that ye may teach them to keepe, to doe, and to fulfill all the things that are written in the volume of this law, because they are not vainely commanded you, but that every one should live in them. But if no man can denie that there appeared in it an absolute paterne of righteousness, then either we must have no rule at all to live justly and uprightly, or else it is not lawfull for us to part from it. For there are not many but one rule of life, which is perpetuall and cannot be bowed. Therefore, whereas *David* maketh the live of a righteous man continuallie busied in the meditation of the law, let us not reterre hat to one age onely, because it is most meere for all ages to the end of the world: and let us not therefore

The third office of the law respecting properly them that are regenerated by the spirit of grace, is first to instruct them what the will of God is, and secondly to breede in them eyes desire still more and more to goe forward in observing it.

Psal. 19. 8.

Psal. 119. 105.

The Law because it engendreth death is not therefore to be shaken off, but must be followed as a rule which serveth to direct all the actions of our life.

Deut. 31. 6.

Psal. 1. 2.

therefore be frayed away, or flie from being instructed by it, because it appointeth a much more exact holinesse than wee shall performe, while wee shall carry about the person of our body. For now it executeth not against us the office of a rigorous exacter, that will not be satisfied, but with his full taske performed: but in this perfection whereunto it exhorted us, it sheweth us a marke, toward which in all our life to endeavour, is no lesse profitable for vs, than agreeable with our duty. In which endeavour if we faile not, it is well. For all this life is a race, the space whereof being runne out, the Lord will grant us to attaine to that marke, toward which our endeavours doe travell a farre off.

14. Now therefore, whereas the Law hath toward the faithfull a power to exhort, not such a power as may binde their consciences with curse, but such as with often calling on, may shake off sluggishnesse and pinch imperfection to awake it: many when they meane to expresse this deliverance from the curse thereof, doe say, that the Law is abrogate to the faithfull. (I speake yet of the Law morall) not that it doth no more command them that which is right, but onely that it bee no more unto them that which it was before, that is, that it doe no more, by making afraid and confounding their consciences, damne and destroy them. And truly such an abrogation of the Law, *Paul* doth plainly teach, and also that the Lord himselfe spake of it, appeared by this, that he would not have confuted that opinion that hee should dissolve the law, unless it had bene commonly received among the Jewes. But forasmuch as it could not rise caselessly and without any colour, it is likely that it grew upon false understanding of his doctrine, as in a manner all errors are wont to take occasion of truth, but least wee should also stumble at the same stone, let us diligently make distinction what is abrogate in the law, and what remaineth yet in force. Where the Lord protesteth that hee came not to destroy the law but to fulfill it: and that till heaven and earth passe away, no one jot of the law should passe away, but that all should be fulfilled: he sufficiently confirmeth that by his coming nothing should bee taken away from the due keeping of the law. And for good cause: sith he came rather for this end, to heale offences. Wherefore the doctrine of the law remaineth for all Christians, inviolable, which by teaching, admonishing, rebuking, and correcting, may frame and prepare us to every good worke.

15. As for those things that *Paul* speaketh of the curse, it is evident that they belong not to the very instruction, but onely to the force of binding the conscience. For the law not onely teacheth, but also with authority requireth that which it commandeth. If it be not performed, yea if dutie be slackt in any part, it beudeth her thunder-bolt of curse. For this cause the Apostle saith, that all they that are of the workes of the law, are subject to the curse, because it is written: Cursed is every one, that fulfilleth not all. And he saith, that they bee under the workes of the law, that doe not see righteousnesse in the forgiveness of finnes, by which we are loosed from the rigour of the Law. He teacheth therefore that we must be loosed from the bonds of the Law, unless wee will miserably perih under them. But from what bonds? the bonds of that rigorous and sharp exacting, that releaseth nothing of the extremities of the Law, and suffereth not any offence unpunished. From this curse (I say) that Christ might redeeme us, hee was made a Curse for us. For it is written: Cursed is every one that hangeth upon the tree. In the Chapter following indeed he saith, that Christ was made subject to the Law, to redeeme them that were under the Law, but all in one meaning, for hee by and by addeth, that by adoption we might receive the right of children. What is that? that we should not be oppressed with perpetuall bondage, that should hold our conscience fast strained with anguish of death. In the meane time this alway remaineth unshaken, that there is nothing withdrawne of the authoritie of the Law, but that it ought still to be received of us with the same reverence and obedience.

16. * Of ceremonies it is otherwise, which we abrogate not in effect, but in use onely. And this, that Christ by his coming hath made an end of them, doth so nothing diminish their holinesse, that it rather fettereth them forth, and maketh them glorious. For as they should have given but a vaine shew to the people, unless the power of the death and resurrection of Christ had bene shewed therein: so if they had not ceased, wee could not at this day discern to what purpose they were ordained. Therefore *Paul*, to

The abrogating of the Law of God to the faithfull is their delivring from the curse threatned in the Law, not from the date of conviction to justify them that which the Law is against.

Mat. 5. 17.

The bonds of the law from which we are loosed are those exactions, the rigor and extremity whereof, if it were not mitigated, would cause dispaire, and not those instructions of obedience, the authority whereof doth and must bind us in freee for ever.
Gala. 3. 10.
Deut. 27. 26.
Gala. 3. 12.
& 5. 4.

** The extremities of the law ceremonies will never away nor be abolished hereof conferred by the performance of that which was the in shadowed.*

prove

Col. 2. 17.

Mat. 27. 51.

Heb. 10. 1.
Luk. 16. 26.

John 1. 5.

In what sense
the ceremoni-
all law is termed a
hand-writing a-
gainst them
which did ob-
serve it.
Col. 2. 12.

Eph. 2. 14.

Heb. 7. 3. &
10.

prove that the keeping of them now is not onely superfluous, but also hurtfull, teacheth, that they were shadows, whereof wee have the body in Christ. Wee see therefore how in the abolishing of them, the truth shineth better than if they did still a farre off, and as it were with a veile spread before, shew a figure of Christ, that hath already plainly appeared. And therefore the veile of the Temple at the death of Christ was torne in two peeces and fell downe: because now the true and expresse image of the heavenly good things was come to light, which before had been but unperfectly begun with darke rude draughts, as the author of the Epistle to the Hebrewes saith. Hereunto serveth that saying of Christ, that the Law and the Prophets were unto the time of *Iohn*, and that from that time forward, the kingdome of God began to bee joyfully preached: not meaning that the holy Fathers were without the preaching that containeth the hope of salvation, and of eternall life, but because a farre off, and under shadows onely, they did behold that which wee at this day see in the full light. But why it behoved that the Church of God should climbe up higher from those first instructions; *Iohn* the *Baptist* declareth, for that the Law is given by *Moses*, but grace and truth began by *Jesus* Christ. For although the purging of sinnes were truly promised in the old sacrifices, and the Arke of the covenant was a sure pledge of the fatherly favour of God, yet all this had bene but a shadow, if it had not bene grounded upon the grace of Christ, wherein is found, perfect and eternall steadfastnesse. Let this then remaine sure, that although the ceremoniall usages of the Law have ceased to be observed, yet by the end of them it is the better knowne, how great was the profit of them before Christ comming, which in taking away the use of them, hath sealed the force and effect of them with his death.

17. Somewhat more hard is the point that *Paul* noteth. And he hath renewed you together with him, when ye were dead by sinnes, and the uncircumcision of your flesh, forgiving you all your offences, blotting out the hand-writing that remained in the decrees against us, which was contrarie unto us, and he hath taken it away, fastning it to the crosse, &c. For it seemeth to stretch the abolishing of the law somewhat further, that now we have nothing to doe with the decrees thereof. For they erre that expound it of the law morrall, whose unappeasable rigour rather than doctrine thereof, they thinke to be taken away. Some more deeply weighing the words of *Paul*, doe espie that it is properly spoken of the law ceremoniall, and doe shew that this word Decree, doth more than once so signifie in *Paul*. For to the Ephesians he saith thus: He is our peace, that maketh both to bee one, that maketh voide the law of commandments consisting in the decrees, that he might make two in himselfe into one new man. It is no doubt that he speaketh there of the ceremonies, for he calleth it the partition wherewith the Jewes were severed from the Gentiles: wherefore I grant that those first expostours are rightfully reproved by these: but yet mee thinkes that these doe not sufficiently well set forth the minde of the Apostle. For I like not at all, to have these two places compared together in all points, when his purpose was to advertise the Ephesians of their adoption into the fellowship of *Israell*, hee teacheth that the stop is taken away, whereby they were before time kept asunder, that was in ceremonies. For the usages of washings and sacrifices, wherewith the Jewes were made holy unto the Lord, doe sever them from the Gentiles. But in the Epistle to the Colossians, who seeth not that he toucheth a higher mysterie? Indeede the point of the disputation there, is of *Mosaicall* observations wherunto the false Apostles did labour to drive the Christian people. But, as in the Epistle to the Galathians he searcheth that controversie further off, and as it were bringeth it backe to the first head thereof, so doth he also in this place. For if in the ceremonies you consider nothing else but a necessity of the use of them, to what purpose was it, to call it a hand-writing against us? moreover to set the whole sum in a manner of our redemption in this, that it should be cancelled? Wherefore the matter it selfe crieth out, that here is some more secret thing to be considered. And I trust that I have attained the naturall understanding of it; if at least this bee granted me to be true, which in one place is most truly written by *Augustine*, yea that hee hath taken out of the plaine words of the Apostle, that in the Jewish ceremonies was rather a confession than a cleansing of sinnes. For what did they else by sacrifices, but confesse themselves

in their conscience guiltie of death, that did put cleansings in their place? What did they with their cleansings, but testifie themselves to be uncleane? And so was the handwriting of their sinne and uncleannesse oft renewed by them; but there was no discharge in that testifying thereof. For which cause the Apostle writeth that at length by meane of the death of Christ, was performed the redemption of the offences that remained under the old Testament. Therefore the Apostle doth worthily call the ceremonies hand-writings against those that observe them: for asmuch as by them they did openly seale to their owne damnation and uncleannesse. And it hinderech not, that they were also partakers of the same grace with us. For this they obtained in Christ, not in the ceremonies, which there the Apostle doth sever from Christ, because being at that time used, they did obscure the glory of Christ. Thus learne we, that the ceremonies if they be considered by themselves, are well and fitly called handwritings against the salvation of men, because they were as solemne instruments that testified their being bound. When the false Apostles went about to binde the Christian Church to them againe: *Paul* did not without cause admonish the *Cossians*, by fetching the signification of them further off, to what point they should fall backe againe, if they suffered themselves in such sort to be yoked by them. For herewithall was the benefit of Christ wretted away from them, in asmuch as he having once performed the eternall cleansing, hath utterly abolished those daily observations, which were onely of force to seale sinnes, but could doe nothing to the putting away of them.

Heb. 9. 15.

THE EIGHT CHAPTER.

An exposition of the Morall Law.

HERE I thinke it shall not be from the purpose to interlace the tenne Commandements of the Law, with a short exposition of them, because thereby both that shall better appeare which I have touched, that the same keeping of them which God hath once appointed, remaineth yet in force: and then also we shall have besides that, a prooffe of the second point, that the Jewes did not onely learne by it what was the true force of godlinesse, but also by the terrour of the judgement, sith they saw themselves unable to keepe it, they were compelled whether they would or no, to be drawn to the Mediator. Now in setting forth the summe of those things that are required in the true knowledge of God, we have already taught, that we cannot conceive him according to his greatnesse, but that by and by his Majestie presenteth it selfe unto us, to binde us to the worship of him. In the knowledge of our selves we have set this for the chiefe point, that being void of the opinion of our own strength, and cleane stripped of the trust of our owne righteousnesse; and on the other side discouraged and beaten downe with conscience of our owne needinesse, we should learne perfect humility and abasement of our selves: The Lord setteth forth both these points in the Law, where first challenging to himselfe due power to governe, he calleth us to the reverence of his divine Majestie, and appointeth out unto us, wherein it standeth and consisteth: and then publishing a rule of his righteousnesse, (against the righteousnesse whereof our nature as it is perverse and crooked, doth alway strive, and beneath the perfection whereof our power as of it selfe it is weake and feeble to doe good, lieth a great way below) he reprooveth us both of weakenesse and unrighteousnesse. Moreover, that inward law which we have before said to be graven, and as it were imprinted in the hearts of all men, doth after a certaine manner enforme us of the same things that are to be learned of the two tables. For our conscience doth not suffer us to sleepe a perpetuall sleepe without feeling, but that it inwardly is a witnesse and admonisher of those things that we owe to God, and layeth before us the difference of good and evil, and so accuseth us when we swarve from our duty. But man being wrapped in such darkenesse of errors as he is, scarce even slenderly tasteth by that law of nature, what worship pleaseth God: but truly he is very farre distant from the right knowledge thereof. Beside that, he is so swollen with arrogancie and ambition, and so blinded with selfe-love, that he cannot yet looke upon, and as it were, descend into himselfe to learne to submit and humble himselfe, and confesse his owne misery. Therefore (as it was necessarie both for

The worship due to God, and the unrighteousnesse which is in us, because the inward law naturally written in our hearts cannot sufficiently teach, therefore God himselfe hath given a law which doth.

our

our dulnesse and stubbornesse) the Lord hath set us a law written, which should both more certainly testify that which in the law naturall was too obscure, and also should shake away our drowlinesse, and more lively touch our minde and remembrance.

2. Now it is easie to understand what is to be learned of the law, that is, that as God is our Creator, so of right he hath the place of our Father and Lord, and that by this reason we owe to him glorie, reverence, love, and feare. Yea, and also that we are not at our owne libertie, to follow whither soever that lust of our minde doth moove us, but that we ought to hang upon his becke, and to rest onely upon that which pleaseth him. Then we learne, that he delighteth in righteousness, that he abhorreth wickednesse, and therefore that unlesse wee will with wicked unthankfulnesse fall away from our creator, we must necessarily observe righteousness all our life long. For if then onely wee yeeld unto him the reverence that wee owe, when we preferre his will before our owne, it followeth, that there is no other due worship of him, but the observation of righteousness, holinesse, and cleannesse. Neither may we pretend this excuse that wee want power, and like wasted debtors be not able to pay. For it is not convenient that we should measure the glorie of God by our owne power: for whatsoever we be, he alway abideth like to himselfe, a lover of righteousness, a hater of wickednesse. Whatsoever he requireth of us (because he can require nothing but that which is right) by bond of nature we must of necessity obey: but that we are not able, is our owne fault. For if we be holden bound of our owne lust wherein sinne reigneth, so that we are not loofe at liberty to obey our Father, there is no cause why we should alledge necessity for our defence, the evill whereof is both within us, and to be imputed unto our selves.

3. When we have thus farre profited by the teaching of the law, then must wee by the teaching of the same law also descend unto our selves: whereby at length wee may carrie away two things. The first is, by comparing the righteousness of the law with our life, to learne, that we are farre off from being able to satisfie the will of God, and that therefore we are not worthie to have place among his creatures, much lesse to be reckoned among his children. The second is, in considering our strength, to learne that it is not onely sufficient to fulfill the law, but also utterly none at all. Hereupon followeth both a distrust of our owne strength, and a care and fearefulnesse of minde. For conscience cannot beare the burthen of iniquity, but that by and by the judgement of God is present before it: and the judgement of God cannot be felt, but that it striketh into us a dreadful horror of death. And like wise being constrained with proofes of her owne weaknesse, it cannot choose but by and by fall into despaire of her owne strength. Both these affections doe ingender humilitie and abatement of courage. So at length it cometh to passe, that man made afraid with feeling of eternall death, which he seeth to hang over him by the deserving of his own righteousness, turneth himselfe to the onely mercy of God, as to the onely haven of salvation: that feeling that it is not in his power to pay that he oweth unto the Law, despairing in himselfe, he may take breath againe and begin to crave and looke for help from elsewhere.

4. But the Lord not contented to have procured a reverence of his righteousness he hath also added promises and threatnings to fill our hearts with love of him, and with hatred of wickednesse. For, because our minde is too blinde, to be mooved with the onely beauty of goodnesse, it pleased the most mercifull father of his tender kindnesse to allure us with sweetnesse of rewards, to love and long for him. He pronounceth therefore, that with him are rewards laid up for vertue, and that he shall not spend his labour in vaine, whosoever he be, that shall obey his commandements. Hee proclaimeth on the other side, that he not onely abhorreth unrighteousnesse, but also that it shall not escape unpunished, for that he will be a revenger of the contempt of his Majestie. And to exhort us by all meanes, he promiseth as well the blessings of this life present, as also eternall blessednesse to their obedience that keepe his commandements: and to the transgressors thereof, he threatneth both present miseries, and the punishment of eternall death. For the same promise, (he that doth these things shall live in them:) and also the threatening that answereth it, (the soule that sinneth, that same shall die) doe without doubt belong to the immortality or death that is come, and shall never be ended. Albeit, wheresoever is mentioned the good will or wrath of God, under the one is contained

By the law we understand that we owe God obedience, and that be loath rightousnesse we must seeke after, not excusing our selves by our inability which is no excuse.

The law bringeth us by stoppback to the haven.

The use of promises and threatnings of the law.

Leu. 18. 5.
Ezec. 18. 4.
& 20.

tained the eternitie of life, under the other eternall destruction. Of present blessings and curses there is a longer register rehearsed in the law. And in the penall ordinances appeareth the soveraigne cleanness of God, that can suffer no iniquitie: but in his promises, beside his great love of righteousness, (which he cannot finde in his heart to defraud of her reward) there is also proved by his marvellous bountifullnesse. For whereas we and all ours are indebted unto his Majestie, by good right whatsoever he requireth of us, he demandeth it as due debt, but the payment of debt is not worthie of reward. Therefore he departeth with his owne right, when he offereth reward to our obediences, which we doe not veeld of our selves as things that were not due: but what those promises doe bring unto us, is partly said already, and partly shall appeare more plainly in place fit for it. It sufficeth for this present, if we remember and consider, that there is in the promises of the law no small commendations of righteousness, that it may the more certainly appeare, how much the keeping thereof pleaseth God: that the penall ordinances are set for the more detestation of unrighteousnesse, least the sinner delighted with the sweet flatterings of vices, should forget that the iudgement of the lawmaker is prepared for him.

5. Now whereas the Lord giving a rule of perfect righteousness, hath applied all the parts thereof to his owne will; therein is declared that nothing is to him more acceptable than obedience, which is so much more diligently to be marked, as the wantonnesse of mans minde is more readie to devise now and then divers sorts of worshipping to win his favour withall. For in all ages that irreligious affectation of religion, because it is naturally planted in the wit of man, hath shewed and yet doth shew forth it selfe, that men doe alway delight to invent a way to bring righteousness beside the word of God; whereby it cometh to passe that the commandements of the law, have but small place among the works that are commonly called good works, while that innumerable out of mens works occupieth almost all the roome. But what other thing meant *Moses*, than to retrain such licentiousnesse, when after the publishing of the law he spake thus to the people: Give heed, and heare all the things that I command thee, that it may be well to thee and to thy children after thee for ever, when thou shalt doe that which is good and pleasant before thy God. What I command thee, that only doe: adde not unto it, nor diminish it. And before, when he had protested, that this was his wisdome and understanding before other nations, that hee had received judgements, righteousness, and ceremonies of the Lord, he said further, Keepe therefore thy selfe and thy soule carefully, that thou forget not the words which thine eies have seene, and that at no time they fall out of thy heart. For because God did foresee, that the Israelites would not rest, but that after they had received the law, they would beside it travell in bringing forth new righteousness, if they were not severely holden backe: therefore he pronounceth that herein is contained the perfection of righteousness, which should have been the strongest itay to hold them backe, and yet they did not cease from that boldnesse so much forbidden them. But what of us? we are surely comprehended within the same charge: for it is no doubt that that continueth still whereby the Lord hath challenged to his law, the absolute doctrine of righteousness, yet we not contented therewith, doe monstrously travell with forging and coining of new good workes, one upon another. For the healing of this fault, the best remedy shall be, if this thought shall be stedfastly setled in us, that the law is given us from God to teach us a perfect righteousness: that therein is taught no righteousness, but the same that is examined, by the appointed rule of Gods will: that therefore new formes of workes are vainely attempted to win the favour of God, whose true worship standeth in onely obedience: but rather that such studie of good workes as wandreth out of the law of God, is an intollerable defiling of Gods righteousness and of the true righteousness, *Augustine* also saith most truly, which calleth the obedience that is done to God, sometime the mother and keeper, sometime the originall of all vertues.

6. But when we have expounded the law of the Lord, then more fitly and with more profit shall that be confirmed, which I have before spoken of the office and use of the law. But before that I begin to discourse every severall commandement by it selfe, it shall be good now to give such lessons as serve to the universall knowledge thereof.

Leu. 25. 4.
Deut. 28. 1.

God by making
his will and pre-
scription the only
rule of our obser-
vance, doth call
our owne by in-
ventions of plea-
sing him as un-
pleasant and un-
acceptable.

Deut. 12. 32.

Deut. 4. 9.

Lib. 4. de civit.
Dei cap. 12.
De bono con-
jugali.
Contr. ad ver.
Legis & Pro-
phet.

The first rule
for right wor-
shipping of
the law is that
it requireth not

onely outward
but inward holi-
nesse: which is
plaine to him
tho it noteth the
difference be-
tweene God and
a man

First let us hold for determined, that the life of man is instructed in the law not onely to outward honestie, but also to inward and spirituall righteoufnesse. Which thing whereas no man can denie, yet there be few that rightly marke it. That commeth to passe, because they looke not upon the lawmaker, by whose nature, the nature of the law also ought to be weighed. If any King doe by Proclamation forbid to commit fornication, to kill, or to steale: in this case I grant that if a man doe onely conceive in his minde a lust to commit fornication, to sinne, or to steale, and doe not commit any of these things indeed, he is out of the compasse of this prohibition. And the reason is, for that because the foresight of a mortall lawmaker, could not extend but to outward civilitie: his commandements are not broken, but when the outward offences are committed. But God (whose eie nothing escapeth, and which regardeth not so much the outward shew as the cleanness of the heart) under the forbidding of fornication, manslaughter, and theft, forbiddeth lust, wrath, hatred, coveting of another mans, guile, and whatsoever is like to these. For inasmuch as he is a spirituall lawmaker, he speaketh no lesse to the soule than to the body. But the manslaughter of the soule, are wrath and hatred: the theefe of the soule, is evill desire and covetousnesse: the fornication of the soule, is lust. But mans lawes also (will some man say) have regard to intents and wills, and not to successes of fortune. I grant, but yet they are such intents and wils, as have outwardly broken out. They weigh with what intent every outward act hath been done, but they search not the secret thoughts. Therefore they are satisfied when a man onely withholdeth his hands from offending. On the other side, because the heavenly law is made for our mindes, therefore the restraint of mindes is principally needfull to the keeping thereof. But the common sort of men, even when they mightily dissemble their contempt of the law, doe frame their eies, their feete, their hands, and all the parts of their bodies to some observation of the law; in the meane time they hold their heart most farre off from all obedience, and thinke themselves well discharged, if they keepe close from men, that which they doe in the sight of God. They heare it said: Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: they draw not out their sword to kill: they joyne not their bodies with harlots: they lay not their hands upon other mens goods. All this is well hitherto. But in their whole hearts they breath out murders, they boyle in lust, they cast their eies aside at all mens goods, and devoure them with coveting. Now wanteth that which was the chiefe point of the law. Whence, I pray you, commeth so grosse dulnesse, but that leaving the lawmaker, they rather measure righteoufnesse by their owne wit? Against these doth Paul mightily cry out, affirming that the law is spirituall, whereby he meaneth, that it not onely demandeth an obedience of the soule, minde and will, but also requireth an Angelike purenesse, which having all the filthinesse of the flesh cleane wiped away, may favour nothing but of the spirit.

7. When we say that this is the meaning of the law, wee thrust not in a new exposition of our owne, but we follow Christ, the best expositor of the law. For when the Pharisees had infected the people with a false opinion, that he performeth the law, that hath with outward worke committed nothing against the law: hee reproveth this most perilous error, and pronounced that unchaste looking at a woman is fornication: he protested that they are manslaughterers that hate their brother, for he maketh them guiltie of judgement that have but conceived wrath in their minde, and them guiltie of the councill that in murmuring or grudging have uttered any token of a displeas'd minde: and them guiltie of hell fire, that with taunts and railing breake forth into open anger. They that have not espied these things, have feigned Christ to be another Moses, the giver of the law of the Gospell, which supplied the imperfection of the law of Moses. Whereupon commeth that common principle of perfection of the law of the Gospell, which passe the old law, which is a most pernicious opinion. For hereafter, where we shall gather a summe of the commandements, it shall appeare by Moses himselfe, how reprochfully they dishonour the law of God. Truly it sheweth that all the holinesse of the fathers did not much differ from hypocrisie, and it lea deth us away from that onely and perfect rule of righteoufnesse. But it is very easie to confute that error: for that they thought that Christ did adde unto the law, whereas he did
but

Rom 7. 14

This christ speaketh by expounding the law, not by teaching a new and another law perfecter and better or some perniciously imagine.

Mat. 5. 17.

but restore the law to her integritie, which while he made it free, and cleansed it being obscured with lies, and defiled with the leaven of the Pharisees.

8 Let this be our second note, that there is alway more contained in the commandements and prohibitions, than is by words expressed, which yet is so to be tempered, that it be not like a *Lexibi* rule, whereby licentious wresting the Scriptures, we may make of every thing what we list. For many bring to passe by this unmeasured libertie of running at large, that with some the authoritie of Scripture groweth in contempt, and either some despaiere of understanding it. Therefore if it be possible, we must take some such way, as may by right and perfect path leade us to the will of God, we must I say search how farre our exposition may exceede the bounds of the words, that it may appeare that it is not an addition of mens gloses knit to the word of God, but rather that the pure and naturall meaning of the law giver is faithfully rendred. Truly, in a manner in all the commandements it is so manifest, that there are figurative speeches, meaning more in exprelling part, that he may worthily be laughed at, that will restraine the meaning of the law to the narrowesse of the words. It is evident therefore, that sober exposition doth passe beyond the words: but how farre, that remaineth hard to judge, unless there be some measure appointed: wherefore I thinke this to be the best measure, that if it be directed to the intent of the commandement, that is, that in every commandement be weighed, why it was given us. As for example: Every commandement is either by way of bidding or forbidding: the truth of both sorts shall forthwith be found, if we consider the intent or the end thereof. As the end of the fifth commandement is, that honour is to be given to them, to whom God appointeth it. This therefore is the summe of the commandement, that it is right and pleaseth God, that we honour them to whom he hath given an excellencie, and that hee abhorreth contempt and stubbornesse against them. The intent of the first commandement is, that God alone be honoured. The summe therefore of the commandement shall be, that true godlinesse, that is to say, true worship of his Majestie pleaseth God, and that he abhorreth ungodlinesse. So in every commandement we must looke upon what matter it treateth: then must we search out the end, till we finde what the lawmaker doth testifie therein, properly to please or displeate him: and last of all, we must draw an argument from the same to the contrarie, after this manner: If this pleaseth God, then the contrarie displeaseth him: if this displeate him, then the contrarie pleaseth him: if he commandeth this, then he forbiddeth the contrarie: if he forbid this, then he commandeth the contrarie.

9 That which is now somewhat darkly touched, shall in expounding of the commandements become very plaine by practice; wherefore it sufficeth to have touched it, saying that this last point is to be shortly confirmed with some prooffe thereof, because otherwise either it should not be understood, or being understood, it might perhaps at the beginning seeme to sound like an absurditie. This needeth no prooffe, that when a good thing is commanded, the evill is forbidden that is contrarie to it: for there is no man but he will grant it me. And common judgement will not much stick to admit, that when evill things are forbidden, the contrarie duties are commanded. It is an universall opinion that vertues are commended, when the contrarie vices are condemned. But we require somewhat more than those formes of speech doe signifie commonly among the people. For they for the most part take the vertue contrary to any vice, to be the abstaining from the same vice: we say that it proceedeth farther, that is, to contrarie duties and doings. Therefore in this commandement, Thou shalt not kill, the common sence of men will consider nothing else, but that we must abstaine from all hurt doing, or lust to doe hurt. I say, that there is further contained, that we should by all the helpes that we may, succour the life of our neighbour. And, lest I speake without a reason, I proove it thus: God forbiddeth that our brother be hurt or misused, because he willeth that our neighbours life be deere and precious unto us: he doth therefore require withall, those duties of love that may be done by us for the preservation of it. And so may we see how the end of the commandement doth alway disclose unto us, all that we are therein commanded or forbidden to doe.

10 But why God, in such as it were halfe commandements, hath by figures rather

The second rule to understand the law by, is, that in every commandement more is meant than the naked words doe literally import, and how much more the scope of each commandement compared with the matter thereof together with the contrary will shew.

That the forbidding of evill in the law, implieth a commanding of the duties which are good.

*The cause why
God hath forbidden
the very secret
motion into
sin by the name
of the ghost, and
said, I dede, is
that the faultlesse
of such termes
might make us
the better to un-
derstand the sig-
nificesse of those
faults, which
being expost by
more proper and
soft names we
would make lesse
account of.*

*The reason of di-
viding the law
into two parts or
tables, whereof
the first con-
taineth the duties
which we owe
properly unto
God, is for that
his worship is the
foundation, head
and foundation,
without which
there can no good
or acceptable du-
ty passe from man
to man.*

March. 22. 27.
Luke 10. 27.

*That in the first
table besides
a generall preface
to the law, since
no maner of
are contained, in
the latter table
five.*

ther secretly signified, than expressed what his will was, whereas there were wont to be many reasons rendered thereof, this one reason pleaseth me above the rest. Because the flesh alway endeavoureth to extenuate the filthinesse of sinne, and to colour it with faire pretences, saying where it is even palpable for grosse nesse, he hath set forth for an example in every kinde of offence that which was most wicked and abominable, at the hearing whereof our very senses might be mooved with horror, thereby to imprint in our mindes a more hainous detesting of every sort of sinne. This many times deceiveth us in weighing of vices, that if any thing be secret, we make them seeme small. These deceits the Lord doth disclose, when he accustometh us to referre all the whole multitude of vices to these principall heads, which doe best of all shew, how much every kinde is abominable. As for example, wrath and hatred are not thought so hainous evils, when they are called by their owne names, but when they are forbidden us under the name of manslaughter. we better understand how abominable they are before God, by whose word they are set in the degree of so horrible an offence: and we mooved by his judgement, doe accustom our selves better to weigh the hainousnesse of those faults, that before seemed but light unto us.

11 Thirdly is to be considered, what meaneth the dividing of the Law of God into two tables, whereof all wise men will judge, that there is sometime mention made not unfitly from the purpose, nor without cause. And we have a cause ready, that doth not suffer us to remaine in doubt of this matter. For God so divided his law into two parts, in which is contained the whole righteousnesse, that he hath assigned the first, to the duties of religion that peculiarly pertaine to the worshipping of his Godhead, the other, to the duties of charitie which belong unto men. The first foundation of righteousnesse is the worship of God: which being once overthrowne, all the other members of righteousnesse are torne in sunder and dissolved, like to the parts of an house unjoynted and fallen downe. For what manner of righteousnesse wilt thou call it, that thou vexest not men with roberbie and extorsions, if in the meane time by wicked sacrifice thou spoilest Gods majestie of his glorie? that thou defilest not thy body with fornication, if with thy blasphemies thou profanely abuse the sacred name of God? that thou murderest no man, if thou travell to destroy and extinguish the memorie of God. Wherefore righteousnesse is vainely boasted of without religion, and maketh no better show, than if a mangled body with the head cut off, should be brought forth for a beautifull sight. And religion is not only the principall part of righteousnesse, but also the very soule wherewith it breatheth, and is quickned. For men keepe not equitie and loue among themselves without the feare of God. Therefore we say that the worship of God is the beginning and foundation of righteousnesse, because when it is taken away, all the equitie, continence and temperance that men use among themselves, is vaine and trifling before God. We say also, that it is the spring head and lively breath of righteousnesse, because hereby men doe learne to live among themselves temperately, and without hurt doing one to another, if they reverence God as the judge of right and wrong. Wherefore in the first table, he instructeth us to godlinesse and the proper duties of religion, wherewith his majestie is to be worshipped: in the other, he prescribeth how for feare sake of his name, we ought to behave our selves in the fellowship of men. And for this reason our Lord (as the Evangelists rehearse it) did in a summe gather the whole law into two principall points: the one, that we should love God with all our heart, with all our soule, with all our strength: the other, that we love our neighbour as our selves. Thus thou seest how of the two parts wherewith he concludeth the whole law, he directeth the one toward God, and appointeth the other toward men.

12 But although the whole law be contained in two principall points, yet to the end to take away all pretence of excuse, it pleased our God to declare in the ten Commandements more largely and plainly all things that belong both to the honour, feare, and love of himselfe, and also that charitie which he commandeth us to beare to men for his sake. And thy studie is not ill spent to know the division of the commandements, so that thou remember that it is such a matter, wherein every man ought to have his judgement free, for which we ought not contentiously to strive with him that thinketh otherwise. But we must needs touch this point, lest the Readers should either some

or marvell at the division that we shall use, as new and lately devised. That the law is divided in ten words, because it is oft approved by the authoritie of God himselfe, it is out of controvertie; wherefore there is no doubt of the number, but of the manner of dividing. They that so divide them, that they give three commandments to the first table, and put other seven into the second, doe wipe out the number of the commandment concerning images, or at least they hide it under the first: whereas without doubt it is severally set by the Lord for a commandment, and the tenth commandment of not coveting the things of his neighbour, they doe fondly tear into two. Beside that, it shall by and by be done to undertand, that such manner of dividing was unknowne in the pure age. Other doe reckon, as we doe, foure severall commandments in the first table, but in the place of the first, they set the promise without the commandment. As for mee, because unless I be convinced by evident reason, I take the ten words in *Moses* for ten commandments, me thinkes I see so many divided in very fit order. Therefore, leaving to them their opinion, I will follow that which I best allow, that is, that the same which these latter sort make the first commandment, shall be in stead of a preface to the whole law; and then shall follow the commandments, foure of the first table, and sixe of the second, in such order as they shall be rehearsed. *Augustine* also to *Boniface* agreeth with us, which in rehearsing them keepeth this order: that God onely be served with obedience of religion, that no idol be worshipped, that the name of the Lord be not taken in vaine, when he had before severally spoken of the shadowish commandment of the Sabbath. In an other place indeed that first division pleaseth him, but for too slender a cause, that is, because in the number of three, if the first table consist of three commandments, the myterie of the Trinite more plainly appeareth. Albeit in the same place he sticketh not to confesse, that otherwise he rather liketh our division. Besides these, the authour of the unperfect worke upon *Matthew*, is on our side. *Iosephus*, undoubtedly according to the common consent of his time, assigneth to either table five commandments. Which is both against reason, because it confoundeth the distinction of religion and charitie, and also is confuted by the authoritie of the Lord himselfe, which in *Matthew* reckoneth the commandment of honouring our parents, in the number of the second table. Now let us heare God himselfe speaking in his owne words.

Lib. 2. quæst. 8. vet. Testam.

Mat. 19. 19.

The first Commandment.

I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no strange Gods before my face.

13 Whether you make the first sentence a part of the first commandment, or read it severally, it is indifferent unto me, so that you doe not denie me that it standeth in stead of a preface to the whole law. First in making of lawes is heed to be taken, that they be not shortly after abrogate by contempt. Therefore God first of all provideth, that the majestie of the law that he shall make, may never at any time come in contempt. For stablishing whereof, he useth three manner of arguments. First, he challengeth to himselfe power and right of dominion, whereby he may constrain his chosen people, that they must of necessitie obey him: then, he setteth forth a promise of grace with sweetnes thereof to allure them to the studie of holinesse. Thirdly, he reciteth the benefit that he did for them, to reproove the Jewes of unthankfulnessse, if they doe not with obedience answer his kindnesse. Under the name of Jehovah, the Lord, is meant his authoritie and lawfull dominion. And if all things be of him, and doe abide in him, it is right that all things be referred to him as *Psal* saith. Therefore we are with this word alone sufficiently brought under the yoke of Gods Majestie, because it were monstrous for us to seeke to withdraw our selves from under his government, out of whom wee cannot be.

14 After that he hath shewed that it is he that hath power to command, to whom obedience is due, lest he should seeme to draw by only necessitie, he also allureth with sweetnesse in pronouncing, that he is the God of the Church. For there is hidden in this

To keepe the law from growing into contempt the Lawmaier in the preface thereof useth three meanes: the first is a declaration of his greatness which so shew he termeth himselfe the Lord.

Rom. 11. 36.

The second is manifestat. on of his love towards them unto whom he:

whom he give
the Law, signifi-
ing in gracious
words that he
said betwixt him-
selfe to be worthy
there.

Jer. 2. 33
Matth. 2. 32.
Deut. 7. 6.
2. 14. 2.
& 26. 18.
Levit. 19. 2.
Mal. 1. 6.

The third, ave-
ber's of such a
benefit as could
not be un-
derstood that re-
ceived it an evila-
ble bond of du-
full obedience.

Exod. 1. 6.
Amos 1. 2.
Hibac. 2. 18.
Psal. 80. 2. 59. 1.
Ezay. 37. 16.

Speech a mutuall relation, which is contained in the promise : I will be to them a God, and they shall be to mee a people. Whereupon Christ proveth that *Abraham*, *Isaac*, and *Jacob*, hath immortall life, by this, that God testifieth that he is their God. Wherefore it is as much in effect, as if he should say thus : I have chosen you to be my people, not onely to doe you good in this present life, but also to give you the blessednesse of the life to come. But to what end this tendeth, it is noted in divers places in the law. For when the Lord doth vouchsafe to deale thus mercifully with us, to call us into the company of his people, he chuseth us (saith *Moses*) that we should be a peculiar people unto himselfe, a holy people, and should keepe his commandements. From whence also commeth this exhortation : Be yee holy as I am holy. Now out of these two is derived that protestation that is in the Prophet: The sonne honoureth the father, and the servant honoureth his Lord. If I be a Lord, where is my feare? If I be a father, where is my love?

15. Now followeth the rehearfall of his benefic, which ought to be of so much more force to move us, as the fault of unthankfulnesse is more detestable even among men. He then did put *Israel* in remembrance of a benefit lately done, but such a one as for the miraculous greatnesse thereof being worthy to be had in remembrance for ever, should remaine in force with their posterity. Moreover it is most agreeable for this present matter. For the Lord seemeth to say, that they were delivered out of miserable bondage for this purpose, that they should with obedience and readinesse of service honour him, the author of their deliverance. He useth also (to the end to hold us fast in the true worshipping of him alone) to set out himselfe with certaine titles, whereby he maketh his sacred Majestie to be differently knowne from all idols and forged gods. For, as I said before, such is our ready inclination to vanity, joynd with rash boldnesse, that so soone as God is named, our minde cannot take heed to it selfe, but that it by and by falleth away to some vaine invention. Therefore, when the Lord meaneth to bring a remedy for this mischief, he setteth out his owne God-head with certaine titles, and so doth compasse us in as it were within certaine grates, lest we should wander hither and thither, and rashly forge our selves some new god, if forsaking the living God, we should erect an idol. For this cause so oft as the Prophets meane properly to point out him, they cloath him, and as it were enclose him within those marks whereby he hath opened himselfe to the people of *Israel*. And yet when he is called the God of *Abraham*, or the God of *Israel*, when he is set in the Temple of *Hierusalem* among the Cherubins, these and like formes of speech doe not binde him to one place or to one people, but are set onely for this purpose, to stay the thoughts of the godly, in that God, which by his covenant that he hath made with *Israel*, hath so represented himselfe, that it is no way lawfull to vary from such a patterne. But let this remaine stedfastly imprinted, that there is mention made of the deliverance to this end, that the Jewes might the more cheerefully give themselves to the God that doth by right claime them unto him. And we (lest wee should thinke that the same nothing belongeth to us) ought to consider, that the bondage of *Aegypt* is a figure of the spirituall captivity, wherein we are all holden bound, untill our heavenly deliverer doe make us free by the power of his arme, and convey us into the kingdom of liberty. As therefore when in the old time he minded to gather together the *Israelites* that were scattered abroad, to the worshipping of his name, he delivered them out of the intollerable dominion of *Pharaoh*, wherewith they were oppressed : so all those to whom at this day he professeth himselfe a God, he doth now deliver from the deadly power of the devill, which was in a shadow signified by that corporall bondage. Wherefore there is no man, but his minde ought to be enflamed to hearken to the law which he heareth to have proceeded from the soveraigne King. From whom as all things take their beginning, so is it meet that they have also their end appointed and directed to him. There is no man (I say) but he ought to be ravished to embrace the law-maker, to the keeping of whose commandements, he is taught that he is peculiarly chosen : for whose bounty hee looketh both for flowing store of all good things, and also the glory of immortall life : by whose marvellous power and mercy he knoweth himselfe to be delivered out of the jaws of death.

16. After that he hath grouded and established the authority of his law, hee setteth forth the first commandement, *That we have no strange gods before him*. The end of this comman-

commandment is, that God will onely have preheminance, and enjoy wholly his owne authoritie among his people. And that it may be so, he commandeth that there be farre from us all ungodlinesse and superstition, whereby the glory of his godhead is either ther diminished or obscured: and by the same reason he commandeth, that we worship and honour him with true endeavour of godlinesse. And the very simplicitie of the words themselves doe in a manner expresse the same. For we cannot have God, but we must also comprehend therein all things that properly belong to him. Whereas therefore he forbiddeth us to have other Gods, he meaneth thereby, that we should not give away elsewhere that which is proper to him. For although the things that we owe unto God bee innumerable, yet not unfayly they may bee brought unto foure principall points: Adoration, wherunto as a thing hanging upon it, is adjoynd spirituall obedience of conscience: Affiance, Invocation, and Thanksgiving. Adoration I call ther verence and worship which every one of us yeeldeth unto him, when hee submitteh himselfe unto his greatnesse: wherfore I doe not without cause make this a part thereof, that we yeeld our consciences in subjection to his law. Affiance is an assurednesse of resting in him by reknowledging of his power, when respoying all wisdom, righteousnesse, power, truth, and goodnesse in him, we thinke our selves blessed with onely partaking of him. Invocation, is a resorting of our minde to his faith and helpe as to our onely succour, so oft as any necessity presseth us. Thanksgiving is a certaine thankfulness whereby the praise of all good things is given unto him. Of these, as God suffreth nothing to be conveyed away elsewhere, so he commandeth all to be wholly given to himselfe. Neither shall it be ynough to abstaine from having any strange God, unless thou restrain thy selfe in this, that many wicked contemners are wont, which thinke the readiest way to scorne all religion: but true religion must gee before, whereby our minds may be directed to the living God, with knowledge whereof they being endued, may aspire to reverence, feare and worship his Majesty, to embrace the communicating of all his good things, every where to seeke for his helpe, to reknowledge and advance with confession of praise the magnificence of his workes, as to the onely marke in all the doings of our life. Then, that we beware of peruerse superstition, whereby our mindes swaiving from the true God, are drawne hither and thither as it were unto divers gods. Wherfore, if we be contented with one God, let us call to remembrance that which is before said, that all forged gods are to be driven farre away, and that the worship is not to be torne in sunder, which he alone claimeth to himselfe. For it is not lawfull to take away any thing from his glory, be it never so litle, but that all things that belong to him may wholly remaine with him. The parcell of sentence that followeth (Before my face) encreaseth the hainousnesse: for that God is provoked to jealousie, so oft as we thrust our owne inventions in his place: as if an unchaste woman by bringing in an adulterer openly before her husbands eyes, should the more vex his minde. Therefore when God testified that with his present power and grace, hee looked upon the people that hee had chosen, the more to fray them from the wicked act of falling from him, he giveth them warning that there can be no new gods brought in, but that he is witness and beholder of their sacrilege. For this boldnesse is increased with much wickednesse, that man thinketh that in his flyings away, he can beguile the eyes of God. On the other side, God cryeth out that whatsoever we purpose, whatsoever we goe about, whatsoever wee practise, it commeth in his sight. Let therefore our conscience be cleane even from the most secret thoughts of swarving from him, if wee will have our religion to please the Lord. For here requireth to have the glory of his godhead whole and uncorrupted not onely in outward confession, but also in his eyes, which doe behold the most secret corners of hearts.

The second Commandment.

Thou shalt not make to thee any graven image, nor any similitude: of those things that are in heaven above, or in earth beneath, or in the water under the earth. Thou shalt not worship them, nor serve them.

17 As in the first Commandment hee pronounced that hee is the one God, beside whom there are no other gods to be devised or had, so now he more openly declareth

*The first Commandment
m. c. i. n. o. e. a. b. s. o. l. u. t. e. p. e. c. c. i. n. e. n. e. o. v. e. r. h. i. s. p. e. o. p. l. e. h. e. r. e. q. u. i. r. e. t. h. a. t. w. h. i. c. h. i. s. i. s. t. o. b. e. g. i. v. e. n. h. i. s. g. a. n. d. h. i. m. a. l. o. n. e. a. s. a. d. r. a. t. i. o. n. a. f. f. i. a. n. c. e. i. n. v. o. c. a. t. i. o. n. a. n. d. t. h. a. n. k. s. g. i. v. i. n. g. w. h. i. c. h. i. f. w. e. d. o. e. n. o. t. y. e. l. d. u. n. t. o. u. n. t. o. h. i. m. o. r. d. o. e. u. n. t. o. a. n. y. o. t. h. e. r. s. w. i. t. h. h. i. m. e. i. t. h. e. r. o. n. w. h. o. l. e. o. r. i. n. p. a. r. t. h. e. h. a. v. e. r. e. c. e. i. v. i. n. g. e. i. t. t. o. b. e. h. o. l. d. i. n. g. b. e. t. w. e. e. n. s. o. f. o. n. a. l. a. r. t. i. c. l. e.*

*The end of the
second Command-
ment cutting*

to keep the worship of God pure from prohibition, he forbiddeth first to make any image for representation of God, and secondly to worship any image made.

Deut. 4. 15.

The penalty annexed to the second commandment which the better to imprint, God mentions by his strength, his jealousy, his wrath in shewing both vengeance and mercy not slightly but with long continuance as well of the one as the other: and the reason why God of his selfe as in the person of a husband.

Jer. 3.
Ofec. 2.

That by the punishment which God doth threaten to the children of the diso-

what manner of God he is, and with what kinde of worship he is to be honoured: that we may not presume to forge any carnall thing for him. The end therefore of this commandment is, that he will not have the lawfull worship of him, to be prophaned with superstitious usages. Wherefore in sum, he calleth and draweth us away from the carnall observations, which our foolish minde is wont to invent, when it conceiveth God according to her owne grossities. And therefore he frameth us to the lawfull worship of him, that is, the spirituall worship, and which is appointed by him. He speaketh of the grossest fault that is in this offence, namely outward idolatry. And there be two parts of this commandment. The first restraineth our liberty, that we doe not presume to make subject our senses or by any forme to represent God, which is incomprehensible. The second part forbiddeth us to honour any images for religions sake. Moreover he shortly reciteth all the formes wherewith he was wont to be expressed in shape, by the prophane and superstitious nations. By those things that are in heaven, hee meaneth the Sunne, the Moone, and other Starres, and peradventure also birds, as expressing his meaning in the fourth of Deuteronomie hee meaneth as well birds as stars. Which note I would not have spoken of, but that I saw some unskillfully to apply it to Angels. Therefore I omit the other parts, because they are sufficiently knowne of themselves. And we have already in the first booke taught plainly enough, that whatsoever visible formes of God, man doth invent, they are directly contrary to his nature, and that therefore so farre as images come forth, true religion is corrupted and defiled.

18 The penall ordinance that followeth, ought not a little to avails to shake of our slothfulness. For he threateth: That he is the Lord our God, a strong and jealous God, that visiteth the iniquity of the fathers upon the children unto the third and fourth generation, in them that hate his name, and sheweth mercy unto thousands to them that love him and keepe his commandments. This is as much in effect, as if he should have said that it is hee onely upon whom wee ought to sticke. And to bring us thereunto, hee speaketh of his power, that doth not without punishment suffer it selfe to be contemned or diminished. Here is indeede set the name *El*, which signifieth God. But because it is derived of strength, to expresse the sense the better, I did not sticke so to translate it or to put it into the text. Then he calleth himselfe *Ielous*, that can abide no fellow. Thirdly, he affirmeth that he will be a revenger of his majesty and glory, if any doe transfer it to creatures or to graven images, and that not with a short or slender revenge, but such as shall extend to the children and childrens children, and childrens childrens children, that is, such as shall be followers of their fathers ungodlinesse: as also he sheweth a perpetuall mercy and bountifullnesse unto long continuance of posterity, to those that love him and keepe his law. It is a common manner with God to take upon him the person of a husband toward us. For the conjunction wherewith hee bindeth himselfe unto us, when he receiveth us into the bosome of his Church, is like unto a certaine holy wedlocke, that must stand by mutuall faithfulness. As hee doth all the duties of a faithfull and true husband, so againe he requireth of us such love and chastity as ought to be in wedlocke, that we yeeld not our soules to Satan, to lust, and to filthy desires of the flesh, to be defiled by them. Whereupon he that rebuketh the Apostasie of the Iewes, complaineth that they did throw away chastity, and were defiled with adulteries. Therefore, as the husband, the more holy and chaste that he himselfe is, the more is he kindled to anger if he see his wives minde incline to a strange lover: soe the Lord that hath wedded us unto himselfe in truth, testifieth that hee hath a most fervently burning jealousy, so oft as neglecting the purenesse of his holy marriage, wee are defiled with wicked lusts, but specially then when we transfer to any other, or doe infect with any superstition the worship of his name, which ought to be most uncorrupted. For as much as by this meane, we doe not onely breake the faith given in wedlocke, but also so defile the very wedding bed with bringing into it adulterers.

19 In the threatening is to be seene what hee meaneth by this, when he saith, that hee will visite the iniquities of the fathers upon the children unto the third and fourth generation. For, beside that it standeth not with the equity of Gods justice, to punish the innocent for anothers offence, God himselfe also saith, that hee will not make the sonne to beare the wickednesse of the Father. But this sentence is more than once

once repeated, of prolonging the punishment of the finnes of the ancestors upon the generation to come. For so doth *Moses* oftentimes speake unto him: Lord, Lord, that rendrest the iniquities of the fathers to the children, unto the third and fourth generation. Likewise *Hieremis*: Thou that shewest mercy in thousands, that rendrest the iniquity of the fathers into the bosome of the children after them. Many, while they travell much in loosing this knot, thinke that it is to bee understood onely of temporall punishments, which if the children suffer for the parents fautes, it is no absurditie, for as much as they are oftentimes laid upon them for their salvation, which is indeed true. For *Esfy* declared to *Ezechias*, that his sonne should be spoyled of the kingdome, and carried into exile for the sinne that he had committed. The houses of *Phary* and *Amalech* were plagued for offending *Abraham*. But when that is alleaged for alloying of this question, it is rather a shiffe than a true exposition. For here and in like places he threatneth a more grievous revenge, than it may bee limited within the bounds of this present life. It is therefore thus to bee taken: that the just curse of the Lord, lyeth not onely upon the head of the wicked man himselte, but also upon his whole family: when the curse once lieth upon them, what is esse to bee looked for, but that the father being destitute of the spirit of God, live most wickedly, and the sonne like wise forsaken of the Lord for the fathers fault, doe follow the same way of destruction: and finally the childes childe, and the childe of the childes child, the cursed seed of detestable men doe fall headlong after them?

20 First let us see, whether such revenge bee unseemly for the justice of God. If all the nature of man bee damnable, we know that destruction is prepared for them, to whom the Lord vouchsafeth not to communicate his grace. Nevertheless they do perishe by their owne unrighteousnesse, and not by unrighteous hatred of God. Neither is there left any cause to quarrell. Why they be not holpen by the grace of God to salvation, as other are. Whereas therefore this punishment is laid upon wicked men and evill doers for their offences, that their houses are deprived of the grace of God during many generations: who can accuse God for this just revenge? But the Lord on the other side pronounceth, that the punishment of the fathers sinne shall not passe over unto the sonne. Note what is there encreased of. When the Israelites had bene long and continually vexed with many calamities, they began to use for a Proverbe, that their fathers had eaten a sower grape, wherewith the childrens teeth were set on edge: whereby they meant that their fathers had committed finnes, whereof they, being otherwise righteous, and not deserving it, did suffer the punishment, rather by the unappeasable wrathfulness of God, than by a modest severity. The Prophet pronounceth unto them that it is not so: because they are punished for their owne offences, and that it standeth not with the justice of God, that the righteous sonne should suffer punishment for the naughtinesse of the wicked father. Which thing also is not contained in this present ordinance. For if the visiting, whereof mention is now made, be fulfilled when the Lord taketh away from the house of the wicked his grace, the light of his truth and other helpe of salvation: in this, that the children being blinded and forsaken of him, doe goe on in the steps of their fathers, they sustaine curses for their fathers offences. But in as much as they are put to temporall miseries, and at last to eternall destruction, herein they are punished by the just judgement of God, not for the finnes of other, but for their owne iniquity.

21 On the other side is offered a promise of enlarging the mercy of God into a thousand generations, which promise is also often found in the Scriptures, and is set in the solemne covenant of the Church: I will bee thy God, and of thy seed after thee. Which thing *Salomon* having respect unto, writeth that the children of the righteous shall be blessed after their death, not onely by reason of holy bringing up, which also not a litle availeth thereunto, but also for that blessing promised in the Covenant, that the grace of God shall rest eternally in the houses of the godly. Hereupon groweth great comfort to the faithfull, great terrour to the wicked. For if even after death the remembrance both of rightousnesse and wickednesse be of so great force with God, that the cursing of the one, and the blessing of the other redoundeth unto posterity; much more shall it light & rest upon the heads of the doers themselves. But it maketh nothing

bedem for their
fathers fault that
spiritual case
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being destitute
of the spirit lieth
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forsaken of God
followeth the
same way to de-
struction.
Eze. 18. 20.
Num. 14. 8.
Jer. 31. 18.
Esfy. 39. 7.
Gen. 12. 17. &
20. 3.

That for God so
to plague men in
their posterity, it
is neither unust
nor righteous
unto that which
the Prophet hath
where hee teach-
eth how childrens
teeth are not set
on edge by the
sower grapes
which their fa-
thers have eaten.
Eze. 18. 20.

The promise of
mercy towards
them and theirs
that feare God
breedeth com-
fort, is not con-
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t without the
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mercy to exceed
the rigour of his
justice.
Gen. 17. 7.
Pro. 10. 7.

against

agaunst us, that the issue of the wicked many times commeth to good prooffe, and the issue of the faithfull swarveth out of kind: because the Lawmaker meant not here to stablish such a perpetuall rule as should derogate his free election. For it sufficeth for the comfort of the righteous and for the terror of the sinner, that the penaltie is not vaine or of no effect, although it doe not alway take place. For as the temporall punishments that are laid upon a few wicked men, are testimonies of the wrath of God against sins, and of the judgement that shall one day be given upon all sinners, although many escape unpunished even to the end of their life: so when God giveth one example of this blessing to shew mercy and bountifullnesse to the sonne for the fathers sake, hee giveth a prooffe of his constant and perpetuall favour to them that worship him: and when hee once pursueth the wickednesse of the father in the sonne, he sheweth what judgement is prepared for all the reprobate for their owne offences. Which assurednesse hee had in this place principally respect unto. And by the way hee commendeth unto us the largenesse of his mercy which he extendeth unto a thousand generations, wheras he afflicted but onely foure generations to vengeance.

The third Commandement.

Thou shalt not take the name of the Lord thy God in vaine.

The ends of the third commandement is the holy estimation of Gods name which excludeth all conceits and speeches concerning him which are not according to his highnesse: all irreverend mentioning of his word, all carping at his worke: and if all veso, much more impioues abusing thereof.

22 The end of this Commandement is, that his will is to have the majesty of his name to be holy among us. Therefore the summe shall be that we doe not defile it with contemptuously and irreverently using it. With which prohibition the commandement hangeth orderly together, that wee take studie and care goddily to reverence it. Therefore we ought so to order our selves both in our mindes and in our tongues, that we neither thinke nor speake any thing of God himselfe or his mysteries, but reverently and with much sobriety: that in weighing his worke, we conceive nothing but honorable toward him. These three things I say, it behooveth us not negligently to marke, that whatsoever our minde conceiveth of him, whatsoever our tongue uttereth, it may favour of his excellency, and may agree with the holy highnesse of his name: and finally may serue to advance his magnificence. That we doe not rashly or disorderly abuse his holy word and reverend mysteries either to ambition, or to covetousnesse, or to our owne triflings: but that as they beare the dignity of his name imprinted in them, so they may keepe their honour and estimation among us. Last of all, that we doe not carpe against or speake evil of his works, as these wretched men are wont to babble reprochfully against them: but that whatsoever we rehearse done by him, we report it with words of praise of his wisdom; righteoussnesse and goodnesse. That is to sanctifie the name of God. Where otherwise is done, it is defiled with vaine and perverse abuse, because it is violently carried from the right use whereunto onely it was appointed: and though there be no other hurt done, yet it is spoiled of his dignity, and by little and little brought to contempt. Now, if there be so much evil in this rash readinesse to use the name of God out of season, much more mischeife is in this: if it be employed to evil uses, as they doe that make it to serve the superstitions of Necromancy, cruell execrations, unlawfull conjurations, and other wicked enchantments. But swearing is chiefly mentioned in the commandement, as the thing wherein the perverse abuse of Gods name is detestable, that thereby wee may bee the better altogether frayed away from all defiling thereof. But that here is commandement given of the worship of God, and of the reverence of his name, and not of the truth and equity that is to be kept among men, appeareth by that, that he afterward in the second table condemneth perjurie and false witness, whereby hurt is done to the fellowship of men: but it were in vaine to repeat it againe, if this commandement intreated of the duty of charity. And also the division of the law it selfe requireth it, because as it is said, God did not in vaine appoint two tables for his Law, whereby is gathered that in this commandement he challengeth his owne right to himselfe, and defendeth the holinesse of his name and teacheth not what men owe to men.

23 First is to be learned what is an oath. It is a taking of God to witness to confirme the truth of that which wee speake. For those cursed speeches that containe ma-

The honour wherof Godre-

nifest

nifest reproaches against God, are unworthily to be reckoned among oathes. That such taking to witnesse, when it is rightly done, is a kind of worshipping of God, is shewed in divers places of the Scripture. As when *Ezay* prophecieth of the calling of the *Affyrrians* and *Aegyptians* into fellowship of the covenant with *Israel*. They shall speake (saith he) in the tongue of *Chanaan*, and shall sweare in the name of the Lord. That is to say, in swearing by the name of the Lord, they shall veelda confession of his Religion. Again, when he speaketh of the enlargement of his Kingdome, he saith; Whofoever shall blesse himselfe, shall blesse in the God of the faithfull: and he that shall sweare in the land, shall sweare in the true God. *Jeremie* saith, if they shall teach the people to sweare in my name as they have taught them to sweare by *Baal*, they shall bee builded up in the mids of my house. And for good cause it is said, that when wee call upon the name of the Lord to witnesse, we doe witnesse our religion toward him. For so we confesse that he is the eternall and unchangeable truth, whom we call upon, not onely as a most substantiall witnesse of truth above all other, but also as the onely defence thereof, which is able to bring forth hidden things into light, and then as the knower of hearts. For where testimonies of men doe faile, there we flee to God for witnesse, specially where any thing is to be proved that lyeth secret in conscience. For which cause the Lord is bitterly angry with them that sweare by strange gods, and hee judgeth that manner of swearing to be an argument of manifest falling from his allegiance: Thy sonnes have forsaken me, and doe sweare by them that are no Gods. And hee declareth the hainousnesse of his offence by the threatning of punishment: I will destroy them that sweare by the name of the Lord, and sweare by *Melecham*.

24. Now then we understand that it is the Lord his will that there be in our oathes a worship of his name: so much the more diligent heed is to be taken, that in stead of worshipping they doe not containe dishonour, contempt, or abatement of it. For it is no small dishonour, when perjurie is committed in swearing by him, wherefore it is called in the Law, profanation. For what is left unto the Lord when he is spoyled of his truth? he shall then cease to be God. But truly he is spoyled thereof, when he is made an affirmer and an approver of falshood. Wherefore, when *Joshua* minded to drive *Achan* to confesse the truth, he said: My Sonne, give glory to the Lord of *Israel*, meaning thereby, that the Lord is grievously dishonoured if a man sweare falsely by him. And no marvell, for we doe as much as in us lieth, in a manner to staine his holy name with a lye. And that this manner of speech was used among the Jewes, so oft as any was called to take an oath, appeareth by the like protestation, that the Pharisees use in the Gospell of *John*. To this heedfulnessse the formes of oaths that are used in the Scriptures doe instruct us: The Lord liveth. The Lord doe these things unto me, and adde these things. The Lord be witnesse upon my soule. Which doe prove, that we cannot call God for witnesse of our sayings, but that we also wish him to take vengeance of our perjurie, if we speake deceitfully.

25. The name of the Lord is made vile and common, when it is used in superfluous oaths, although they be true. For in such case it is also taken in vaine. Wherefore it shall not be sufficient to abstaine from swearing falsely, unlesse wee doe also remember that swearing was suffered and ordained not for lust or pleasure, but for necessities sake: and therefore they goe beyond the lawfull use thereof, that apply it to things not necessarie. And there can no other necessity be pretended, but where it is to serve either Religion or charity, wherein at this day men doe too much licentiously offend, and so much the more intollerably, for that by very custome it hath ceased to bee reckoned for any offence at all, which yet before the judgement seat of God is not slenderly weighed. For every where without regard, the name of God is defiled in trifling talks, and it is not thought that they doe evill, because by long suffered and unpunished boldnesse, they are come to rest as it were in possession of so great wickednesse. But the commandement of the Lord remaineth in force, the penaltie abideth in strength, and shall one day have his effect, whereby there is a certaine speciall revenge proclaimed against them that use his name in vaine. This commandement is also transgressed in another point, that in our oathes wee put the holy servants of God in the place of God, with manifest ungodlinesse, for so wee transferre the glory of his God-head to them.

quireth to be given to his name in oaths.

Ezay. 19. 18.

Ezay. 65. 16.

Jer. 12. 16.

J. 1. 5. 7.

Zeph. 1. 5.

Perjurie, a profanation of the name of God.

Lev. 19. 12.

Jos. 7. 9.

Joh. 9. 24.

1 Sam. 14.

2 Reg. 6. 31.

2 Cor. 1. 23.

The name of God abused when used as a witnesse, although in truth, yet wantonly without any urgent cause.

Deut. 6. 13.
and 10. 20.
Exod. 23. 13.

The folly of Anabaptists in
collecting the
simple unan-
sibility of all
oaths out of the
words of our Sa-
vour Christ.
Mat. 5.
Iacob. 5.
Exod. 22. 11.
John 7. 16.

Mat. 5. 34.

Iacob. 5. 12.

them. Neither is it without cause that the Lord hath given a speciall commandement to sweare by his name, and by speciall prohibition forbidden, that we should not be heard sweare by any strange gods. And the Apostle evidently reffitteth the same, when he writeth, that men in swearing doe call upon a higher than themselves, and that God which had none greater than his owne glory to sweare by, did sweare by himselfe.

26 The Anabaptists not contented with this moderation of swearing, doe detest all oaths without exception, because the prohibition of Christ is general: I say unto ye, sweare not all, but let your talke be yea yea, and nay nay, whatsoever is more th in this, is of evill. But by this meane, they doe without consideration stumble against Christ: while they make him adversarie to his Father, and as if he had come downe from heaven to repeale his Fathers decrees. For the eternall God doth not only in the law permit swearing as a thing lawfull, which were enough: but also in necessity doth command it. But Christ affirmeth that he is all one with his Father, that hee bringeth no other thing, but that which his Father commanded him, that his doctrine is not of himselfe, &c. What then? will they make God contrarie to himselfe, which shall afterwards forbid and condemne the same thing in mens behaviours, which he hath before allowed by commanding it? But because there is some difficultie in the words of Christ, let us a little weigh them. But herein we shall never attaine the truth, unlesse we bend our eyes unto the intent of Christ, and take heed unto the purpose that he there goeth about. His purpose is not either to release or restrain the law, but to reduce it to the true and naturall understanding, which had bene very much depraved by the false gloses of the Scribes and Pharisees. This if we hold in minde, we shall not thinke that Christ did utterly condemne oaths, but onely those oaths which doe transgresse the rule of the law. Thereby it appeareth, that the people at that time did forbear no manner of swearing but perjuries, whereas the law doth not onely forbid perjuries, but also all idle and superfluous othes. The Lord therefore the most sure expositor of the law, doth admonish them, that it is not onely evill to forswear, but also to sweare. But how to sweare? in vaine. But as for these oaths that are commended in the law, he leaveth them safe and at liberty. They seeme to fight somewhat more strongly when they take earnest hold of this word, At all, which yet is not referred to the word, Swear, but to the forms of swearing that are after rehearsed. For this was also part of their error, that when they did sweare by heaven and earth, they thought that they did not touch the Name of God. Therefore after the principall kinde of offence against this commandement, the Lord doth also cut off from them all by shifts, that they should not thinke that they have escaped, if not speaking of the name of God, they call heaven and earth to witness. For here by the way it is also to be noted, that although the Name of God be not expressed, yet men by indirect formes do sweare by him, as if they sweare by the lively light, by the bread that they eate, by their Baptisme, or other tokens of Gods liberalitie towards them. Neither doth Christ in that place where he forbiddeth them to sweare by heaven and earth, and Hierusalem, speake it to correct superstition, as some men falsely thinke, but he rather confuteth their sophistical subtletie, which thought it no fault bablyngly to throw out indirect othes, as though they spared the holy name of God, which is engraven in all his benefits. But otherwise it is, where either a mortall man, or a dead man or an Angell is put in the place of God: as among the prophane nations flatterie devised that stinking forme of swearing by the life or soule of the King: for then the false making of Gods, doth obscure and minish the glory of the one onely God. But when we meane onely, to procure credit to our saving by the holy name of God, although the same be indirectly done, yet in all such trifling othes his majestie is offended. Christ taketh from this licentiousnesse, all pretence of excuse, in this, that hee forbiddeth to sweare at all. And James to the same purpose, reciting the same words of Christ which I have before alleged, because the same rash boldnes hath alwaies bene in the world, which is a prophane misusing of the name of GOD. For if ye referre this word, at all, to the substance, as if without any exception it were altogether unlawfull to sweare: wherefore serveth that exposition which is added afterward? Neither by heaven nor by earth, &c? Whereby it sufficiently appeareth that those cavillations are met withall, by which the Jewes thought their fault to be excused.

27 Therefore it cannot now bee doubtfull to found judgements, that the Lord in that place did onely reprove those oathes that were forbidden by the law. For he himselfe which shewed in his life an exemplar of the perfection that he taught, did not stick to sweare when occasion required. And his Disciples, who (we doubt not) did obey their Master in all things, followed the same example: who dare say that *Paul* would have sworn, if swearing had bene utterly forbidden? but when the matter so required, he swore without any sticking at it, yea, sometime adding an execration. But this question is not yet ended, because some doe thinke that onely publique oathes are excepted out of this prohibition; as, those oathes that we take when the Magistrate doth offer them to us, and require them of us. And such as Princes use to take in establishing of leagues, or the people when they sweare allegiance to their Prince, or the souldier when he is put to an oath for his true service in the war, and such like. And to this sort they adjoyne, and that rightfully, such oathes as are in *Paul*, to confirme the dignitie of the Gospell, for as much as the Apostles in their office, are not private men but publike ministers of God. And truly I deny not that those are the safest oathes, because they are defended with soundest testimonies of Scripture. The Magistrate is commanded in a doubtfull case to drive the witness to an oath, and he on the other side to answer by oath: and the Apostle saith, that mens controversies are by this meane ended. In this commandment both these have a perfect allowance of their offices. Yea, and wee may note, that among the old heathen men, the publike and solemne oath was had in great reverence, but common oathes that were usually spoken without consideration, were either nothing or very little regarded, because they thought that in these they had not to doe with the majestie of God at all. But yet it were too much dangerous to condemne private oathes, that are in necessary cases soberly, holily, and reverently taken, which are maintained both by reason and examples. For, if it be lawfull for private men in a weightie and earnest matter to appeale to God as judge betwene them, much more is it lawfull to call him to witness. Put the case: thy brother will accuse thee of false breach of faith, thou endeavourest to purge thy selfe according to the duetie of charitie, and he by no meanes will suffer himselfe to be satisfied. If thy good name come in perill by his obstinate maliciousnesse, thou shalt without offence appeale to the judgement of God, that it will please him in time to make thine innocencie knowne. Now if the weight of the words be considered, it is a lesse matter to call him to witness. Therefore I see not why in this case we should affirme, that the calling him to witness, is unlawfull. And we are not without many examples thereof. For though the oath of *Abraham* and *Isaac* with *Abimelech* be said not to serve for our purpose, because it was made in the name of a publike company, yet *Jacob* and *Lazarus* were private men, which established a covenant with mutuall oath betwene themselves. *Booz* was a private man which by the same meane confirmed his promise of marriage to *Ruth*. *Abdiss* was a private man, a just man and fearing God, which affirmed unto *Eli* by oath, the thing that he meant to perswade him. Therefore I have no better rule, but that oathes be so tempered, that they be not undadvised, that they be not common without regard, that they be not used of raging lust, nor trifling, but that they serve just necessitie, as where the Lords glory is to be maintained, or the edification of our brother furthered, to which the commandment of the law tendeth.

The fourth Commandment.

Remember that thou keepe holy the Sabbath day, Sixe dayes shalt thou worke and doe all thy workes. But on the seventh day is the Sabbath of the Lord thy God. In it thou shalt doe no worke, &c.

28 The end of this Commandment is, that we being dead to our owne affections and workes, should be buied in meditation of the kingdome of God, and to the same meditation should be exercised, by such meanes as he hath ordained. But because this Commandment hath a peculiar and severall consideration from the rest, therefore it must have also a severall manner of exposition. The old writers use to call it a shadow with Commandment, for that it containeth the outward observation of the day, which

Oathes not onely publike but also private soberly and reverently taken allowable and binding both to rulers and to approoved examples.

Heb. 6.16.

Gen. 31.24. and 26.31. and 31.53. Ruth 3.13. 1 Reg. 18.10,

Three cases considered in the seventh commandment concerning the observation of the Sabbath day.

Which by the coming of Christ was taken away with the other figures. Wherein I grant they say truly, but they touch but halfe the matter. Wherefore we must fetch the exposition of it farther off. And (as I thinke) I have marked that there are three causes to be considered, whereupon this commandment consisteth. For first the heavenly lawmaker meant under the rest of the seventh day, to set out in figure to the people of *Israel* the spirituall rest, whereby the faithfull ought to cease from their owne workes, that they might suffer God to worke in them. Secondly, his will was to have one appointed day, wherein they should meet together to heare the Law, and execute the ceremonies, or at least bestow it peculiarly to the meditation of his workes; that by such calling to remembrance, they might be exercised to godlinesse. Thirdly he thought good to have a day of rest granted to servants, and such as lived under the government of other, wherein they might have some ceasing from their labour.

29 But we are many wayes taught, that the same shadowing of the spirituall rest, was the principall point in the Sabbath. For the Lord required the keeping of no commandment in a manner more severely, than this: when his meaning is in the Prophets to declare that all religion is overthrowne; then, he complaineth that his Sabbaths are polluted, defiled, not kept, nor sanctified: as though that piece of service being omitted, there remained no more wherein he might be honoured. He did set forth the observing thereof with high praises. For which cause the faithfull did among other oracles marvellously esteeme the reveiling of the Sabbath. For in *Nehemiah* thus spake the Levites in a solemne convocation, Thou hast shewed to our Fathers thy holy Sabbath, and hast given them the Commandments and the ceremonies, and the law by the hand of *Moses*. You see, how it is had in singular estimation among all the Commandments of the law. All which things doe serve to set forth the dignitie of the mysterie, which is very well expressed by *Moses* and *Ezekiel*. Thus you have in *Exodus*, See that ye keepe my Sabbath day, because it is a token betwene me and you in your generations: that you may know that I am the Lord that sanctifie you: keepe my Sabbath, for it is holy unto you. Let the children of *Israel* keepe the Sabbath and celebrate it in their generations, it is an everlasting covenant betwene me and the children of *Israel*, and a perpetuall token. Yet *Ezekiel* speaketh more at large. But the summe thereof cometh to this effect, that it is for a token whereby *Israel* should know that God is their sanctifier. If our sanctification be the mortifying of our owne will, then appeareth a most apt relation of the outward signe with the inward thing it selfe: we must altogether rest, that God may worke in us: we must depart from our owne will, we must resigne up our heart, we must banish all lustes of the flesh. Finally, we must cease from all the doings of our owne wit, that we may have God working in us: that we may rest in him, as the Apostle also teacheth.

30 This perpetuall ceasing was represented to the Jewes, by the keeping of one day among seven: which day, to make it be observed with greater devotion, the Lord commanded with his owne example. For it availeth not a little to stirre up mans endeavour, that he may know that he tendeth to the following of his Creator. If any man search for a secret signification in the number of seven, for as much, as that number is in the Scripture the number of perfection, it was not without cause chosen to signifie everlasting continuance. Where with this also agreeth that *Moses* in the day that he declared that the Lord did rest from his workes, maketh an end of describing the succeeding of dayes and nights. There may be also brought another probable note of the number, that the Lord thereby meant to shew that the Sabbath should never be perfectly ended, till it came to the last day. For in it we begin our blessed rest, in it we doe daily proceed in profiting more and more. But because we have still a continuall warre with the flesh, it shall not be ended until that saying of *Ezay* be fulfilled, concerning the continuing of new Moone with new Moone, of Sabbath with Sabbath, even then when God shall be all in all. It may seeme therefore that the Lord hath by the seventh day, set forth to his people the perfection to come of his Sabbath at the last day, that our whole life might by continuall meditation of the Sabbath, aspire to this perfection.

31 If any man mislike this observation of the number, as a matter too curious, I am not against him, but that he may more simply take it: that the Lord ordained one

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The Sabbath a figure of spirituall rest.
Num. 13. 22.
Ezek. 20. 21.
and 23. 38.
Ier. 17. 12.
and 27.
Exod. 31. 13.
and 35. 2.
Neh. 9. 14.

Ezek. 10. 12.

Heb. 3. 13.
and 4. 9.

Gods appointing the seventh day for the sabbath, and his ratifying the same by his owne example, was to confirme the perfection of the everlasting rest, wherof the Sabbath day being a figure, is appointed on a day which following in orderly numeration beareth the name of a perfect number.
Ezay 66. 23.
1 Cor. 15. 28.
The principall thing in the Sa-

certaine day, wherein his people might under the schooling of the law be exercised to the continuall meditation of the spirituall rest: And that he assigned the seventh day either because he thought it sufficient, or that by setting forth the likenesse of his owne example, he might the better move the people to keepe it, or at least to put them in minde, that the Sabbath tended to no other end, but that they should become like unto their Creator. For it maketh small matter, so that the mysterie remaine which is therein principally set forth, concerning the perpetuall rest of our workes, to consideration whereof the Prophets did now and then call backe the Jewes that they should not thinke themselves discharged by carnall taking of there rest. Beside the places already alleaged, you have thus in *Esay*: If thou turne away thy foote from the Sabbath, that thou doe not thine owne will in mine holy day, and shalt call the Sabbath delicate and holy of the glorious Lord, and shalt glorifie him while thou doest not thine owne waies, and seekest not thine owne will to speake the word; then shalt thou be delighted in the Lord, &c. But it is no doubt, that by the coming of our Lord Christ, so much as was ceremoniall herein, was abrogate. For hee is the truth, by whose presence all figures doe vanish away, he is the bodie, at sight whereof the shadowes are left, he, I say, is the true fulfilling of the Sabbath, we being buried with him by Baptisme, are grafted into the fellowship of his death, that we being made partakers of the resurrection, wee may walke in newnesse of life. Therefore in another place the Apostle writeth, that the Sabbath was a shadow of a thing to come: and that the true bodie, that is to say, the perfect substance of truth is in Christ, which in the same place he hath well declared. That is not contained in one day, but in the whole course of our life, until that wee being utterly dead to our selves, be filled with the life of God. Therefore superstitious observing of daies ought to be farre from Christians.

32. But forasmuch as the two latter causes ought not to be reckoned among the old shadowes, but doe belong alike to all ages: since the Sabbath is abrogate, yet this hath still place with us, that we should meet at appointed daies to the hearing of the word, to the breaking of the mysticall bread, and to publike prayer: and then, that to servants and labourers be granted their rest from their labour. It is out of doubt, that in commanding the Sabbath, the Lord had care of both these things. The first of them hath sufficient testimonie by the onely use of the Jewes to prove it. The second *Moses* spake of in Deuteronomie in these words: that thy man servant and thy maide servant may rest as well as thou: remember that thou thy selfe didst serve in Egypt. Againe, in *Exodus*: that thy Ox and thy Ass may rest, and the sonne of thy bondwoman may take breath. Who can denie that both these things doe serve for us as well as for the Jewes? Meetings at the Church, are commanded us by the word of God, and the necessity of them is sufficiently knowne in the very experience of life. Unless they be certainly appointed and have their ordinary daies; how can they be kept? All things by the sentence of the Apostle, are to be done comely and in order among us. But so farre is it off, that comelynesse and order can be kept without this policie and moderation, that there is at hand present trouble and ruine of the Church, if it bee dissolved. Now if the same necessitie bee among us, for reliefe whereof the Lord appointed the Sabbath to the Jewes: let no man say that it belongeth nothing unto us. For our most provident and tender Father, willed no lesse to provide for our necessitie than for the Jewes. But thou wilt say, why doe we not rather daily meete together, that the difference of daies may be taken away? I would to God, that were granted, and truly spirituall wisdom was a thing worthy to have daily a peece of the time cut out for it. But if it cannot be obtained of the weakenesse of many, to have dayly meetings, and the rule of charitie doth not suffer us to exact more of them, why should we not obey the order which we see laid upon us by the will of God.

33. I am compelled here to be somewhat long, because at this day many unquiet spirits doe raise trouble concerning the Sunday. They crie out that the Christian people are nourished in Jewishnesse, because they keepe some observation of daies. But I answer, that wee keepe those daies without any Jewishnesse, because we doe in this behalfe farre differ from the Jewes. For we keepe it not with strait religion as a ceremonie, wherein we thinke a spirituall mysterie to be figured, but we retaine it as a

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necessary

*both is the myste-
ry of people will
rest: the cere-
moniall use thereof
abrogated, the
superstitious
observation to
be avoided.*

Esay 58.13.

Rom. 5.4.

Col. 2. 16. & 17.

*Although the
first use of the
Sabbath which
was to signifie
spirituall rest
being ceremoni-
all be done away,
yet the second
and third, wher-
by it was appoin-
ted for the people
of God to meete
and for labourers
to cease only,
doth still remaine.
Deut. 5. 14.
Exo. 23. 12.
1 Cor. 14. 40.*

*The differenc
betwene Jewes
and Christians
in observing
the Sabbath day
they keepe it as a*

a shadow of a thing spirituall, we only for politcally, and partly for Ecclesiastical orders sake. Col. 2. 16. Gal. 4. 10. Rom. 14. 5.

1. Cor. 16. 2.

The blamelesse intent of Christi- ans in holden- ing the Sab- beth, and of other mee- ing Christ- ians, to- uing other festi- ual daies appoin- ted for the same purpose: the princ- ipall exer- cises we eue by the Sabbath sanctified: their trifling va- nity which seeme dif- ference betw- een Iewes and Chri- stians but the change of the d- ay when in the use of the day: see principally in Iff. cap 38.

necessarie remedie to the keeping of order in the Church. But Paul teacheth that in keeping thereof they are not to be judged Christians, because it is a shadow of a thing to come. Therefore he feared that he had laboured in vaine among the *Galathians*, because they did still obserue daies. And to the *Romans*, he affirmeth that it is superstition if any man do make difference betweene day and day. But who, saving these madde men onely doth not see, of what obseruing the Apostle meane? For they had no regard to this politicall end and the order of the Church, but whereas they kept them still as shadows of spirituall things, they did even so much darken the glory of Christ and the light of the Gospell. They did not therefore cease from handie works, because they were things that did call them away from holy studies & meditations, but for a certaine religion, that in ceasing from worke they did dreame that they still kept their miteries of olde time delivered them. The Apostle, I say, enveigheth against this disordered difference of daies and not against the lawfull choise of daies that seruet for the quietnesse of Christian fellowship: for in the Churches that he himselfe did ordaine, the Sabbath was kept to this use. For he appointeth the *Corinthians* the same day, wherein they should gather the collection to relieve the brethren at *Ierusalem*. If they feare superstition, there was more danger thereof in the feast daies of the Jewes, than in the Sundaies that the Christians now have. For so as was expedient for the overthrowing of superstition, the day that the Jewes religiously obserued is taken away: and, so as was necessarie for keeping of comlineesse, order, and quiet in the Church, another day was appointed for the same use.

34. Albeit the old Father have not without reason of their choise, put in place of the Sabbath day, the day that we call Sunday. For whereas in the Resurrection of the Lord is the end and fulfilling of that rest, wherof the old Sabbath was a shadow: the Christians are by the very same day that made an end of shadows, put in minde that they should no longer stick unto the shadowish ceremonie. But yet I doe not so rest upon the number of seven, that I would binde the Church to the bondage thereof. Neither will I condemne those Churches, that have other solemne daies for their meetings, so that they be without superstition, which shall be, if they be onely applied to the obseruation of Discipline and well appointed order. Let the sum hereof be this: as the truth was given to the Jewes under a figure, so is it delivered us without any shadows at all. First, that in all our life long we should be in meditation of a continuall Sabbath or rest from our own works, that the Lord may worke in us by his Spirit: then that every man privately so oft as he hath leisure, should diligently exercise himselfe in godly calling to minde the works of God, and also, that wee all should keepe the lawfull order of the Church appointed, for the hearing of the word, for the ministation of the Sacraments and for publike prayer: thirdly, that we should not ungently oppresse them that bee under us. And so doe the triflings of the false Prophets vanish away that in the ages past have infected the people with a Jewish opinion, that so much as was ceremoniall in this commandement is taken away, which they in their tongue call the appointing of the sevenday, but that so much as is morall remaineth, which is the keeping of one day in the weeke. But that is nothing else in effect, than for reproch of the Jewes to change the day, and to keepe still the same holinesse in their minde. For there still remaineth with us the like signification of miterie in the daies as was among the Jewes. And truly wee see what good they have done by such doctrine. For they that cleave to their constitutions, doe by these as much exceede, as the Jewes in grosse and carnall superstition of the Sabbath: so that the rebukings that are read in *Esaie*, doe no lesse fitly serve for them at these daies, than for those that the Prophet reprooved in his time. But this generall doctrine is principally to be kept, that lest religion should fall away or waxe faint among us: holy meetings are to be diligently kept, and those outward helps are to be used that are profitable for to nourish the worshipping of God.

The fifth Commandement.

Honour thy Father and thy Mother, that thou maist live long upon the land which the Lord thy God shall give thee.

35. The end of this commandement is, that because the Lord delighteth in the preservation of his order, therefore he willet that those degrees of preeminence which he

The end of the fifth commandement

he hath ordained, be not broken, the summe therefore shall be, that we reverence those whom the Lord hath set over us, that we yeeld to them honour, obedience and thankfulness. Whereupon followeth that it is forbidde us, to withdraw any thing from their dignitie, either by contempt, or obstinacie, or unthankfulness. For so doth the word Honour, in the Scripture signifie very largely: as when the Apottle saith, that the elders which rule well are worthy of double honour, he meane th not onely that reverence is due unto them, but also such recompence as their ministerie deserueth. And because this commandement of subjection, doth most of all disagree with the perverseness of mans nature, which as it swelleth with greedinesse of climbing high, so it hardly abideth to be brought low: therefore he hath set that kinde of superiority for example, which by nature is most amiable and least enuious: because hee might the easilier meeke and reclaim our mindes to the use of submission. Therefore the Lord doth by little and little traine us to all lawfull subjection by that which is most easie to beare, forasmuch as the rule of all is alike. For to whom he giveth any preeminence, hee doth communicate his owne name with them, so farre as is necessarie to preserve the same preeminence: The name of Father, God, and Lord, doe so belong unto him alone, that so oft as wee heare one of them named, our mind must needs bee touched with a feeling of his majestic. Therefore whom he maketh partakers of these things, he maketh to glittier with a certaine sparke of his brightnesse, that they may bee honorable every one according to his degree. Therefore in him that is our father we have to consider somewhat of the nature of God, because he beareth not the name of God without cause. He that is our Prince or our Lord, hath some partaking of honour with God.

36. Wherefore it ought not to be doubted that God doth here set a generall rule, that as we know any man to be by his ordinance set over us, so we yeeld unto him reverence, obedience, thankfulness, and such other duties as it lieth in us to doe. And it maketh no difference, whether they be worthy or unworthy. For of what sort soever they be, they have not without the providence of God attained that place, by reason whereof, the law-maker would have them to be honoured. Yet namely, he hath given commandement of reverence to parents, that have brought us into this life, to which reverence very nature ought in a manner to instruct us. For they are monisters and normes, that breake the authoritie of parents with dishonour or stubbornnesse. Therefore the Lord commanded all the disobedient to their parents, to be slaine, as men unworthy to enjoy the benefit of light, that doe not reknowlege by whose means they came into it. And by many additions of the law it appeareth to be true that we have noted, that there are three parts of honour that he here speaketh of, Reverence, Obedience, and Thankfulness. The first of these the Lord establisheth when hee commandeth him to bee killed that curseth his Father or his Mother, for there he punisheth the contempt and dishonour of them. The second he confirmeth, when he appointeth the punishment of death for the disobedient and rebellious children. To the third belongeth that saying of Christ in the fiftieth of Matthew, that it is the commandement of God that we doe good to our parents. And so oft as Paul maketh mention of a commandement, he expoundeth that therein obedience is required.

37 There is annexed a promise for a commendation, which doth the rather put us in minde, how acceptable unto God is the submission that is here commanded. For Paul useth the same p'cke to stirre up our dulnesse, when he saith: that this is the first commandement with promise. For the promise that went before in the first table, was not speciall and properly belonging to one commandement, but extended to the whole law. Now this is thus to be taken: The Lord spake to the *Israelites* peculiarly of the land which he had promised them for their inheritance. If then the possession of the land was a pledge of Gods bountifullnesse: let us not marvel, if it pleased God to declare his favour by giving length of life, by which a man might long enjoy his benefit. The meaning therefore is thus: Honour thy Father and thy Mother, that by a long space of life thou mayest enjoy the possession of that land, that shall be unto thee for a testimonie of my favour. But such all the earth is blessed to the faithfull, we doe worthily reckon this present life among the blessings of God. Therefore this promise doth likewise belong unto us, forso much as the continuance of this life is a prooffe of Gods good will.

parents is preferred out of order, for which God commandeth all things belonging to the honour, and forbidde any thing tending to the dishonour of fathers whom he beauseth with him: be nam sio e eel: th stands from into obedience and subj on under them. 1 Tim. 1. 5.

Whoy parents so traine and instruct of his reverence be they good or as a foundation of naturalis grace be hon of one, be d ene, as a be- tumfies required of our hands. Lev. 20. 9. 10. 10. 10. Deut. 21 18. Mat. 5 4. Eph 5. 1. Col 3. 10.

What is meant by the promise annexed to the first commandment, and how it may stand with the shortnesse of their lives that are most obedient.

For it neither is promised to us, nor was promised to the Jewes, as though it contained blessednesse in it selfe, but because it is wont to be to the godly a token of Gods tender love. Therefore if it chance that an obedient childe to his parents be taken out of this life before his ripe age, which is oftentimes seene, yet doth God no lesse constantly continue in the performance of his promise, than if he should reward him with a hundred Acres of land, to whom he promised but one Acre. All consisteth in this, that wee should consider that long life is so farre promised us, as it is the blessing of God, and that it is his blessing so farre as it is a prooffe of his favour, which hee by death doth much more, plentifully and perfectly witnesseth and shew in effect to his servants.

38. Moreover, when the Lord promiseth the blessing of this present life to the children that honor their parents with such reverence as they ought, he doth withall secretly say, that most assured curse hangeth over the stubborn and disobedient children. And that the same should not want execution: he pronounceth them by his law subject to the judgement of death, and commandeth them to be put to execution: and if they escape that judgement, he himselfe taketh vengeance on them by one meane or other. For we see how great a number of that sort of men are slaine in bartels and in fraies and some ocher tormented in strange unaccustomed fashions; and they all in a manner are a prooffe that this threatening is not vaine. But if any escape to old age, sith in this life being deprived of the blessing of God, they doe nothing but miserably languish, and are reserved for greater paines hereafter, they are farre from being partakers of the blessing promised to the godly children. But this is also by the way to be noted, that wee are not commanded to obey them but in the Lord. And that is evident by the foundation before laied: for they sit on high in that place, wherunto the Lord hath advanced them, by communicating with them a portion of his honour. Therefore the submission that is used toward them, ought to be a step toward the honouring of that soveraigne Father. Wherefore if they move us to transgress the law, then are they worthily not to be accounted Parents, but strangers that labour to withdraw us from obedience to the true Father. And so is to be thought of Princes, Lords, and all sorts of Superiours. For it is shamefull and against convenience of reason, that their preeminence should prevaille to presse downe his highnesse, sith theirs as it hangeth wholly upon it, so ought onely to guide us unto it.

The sixth Commandement.

Thou shalt not kill.

39. The ende of this commandement is, that forasmuch as God hath bound together all mankinde with a certaine unite, that every man ought to regard the societie of all men, as a thing given him in charge, in some therefore, all violence and wrong, yea and all harme doing, whereby our neighbours body may be hurt, is forbidden us. And therefore we are commanded, if there be any power of succour in our travaile to defend the life of our neighbours, that we faithfully imploy the same, that we procure those things that may make for their quiet, that we watch to keepe them from hurt, and if they be in any danger, that we give them our helping hand. If thou consider that it is God the Law-maker that so saith, then thinke withall that his meaning is by this rule also to governe thy soule. For it were a fond thing to thinke, that he which espieth the thoughts of the heart, and principally resteth upon them, should instruct nothing but the body to true righteousness. Therefore the manslaughter of the heart is also forbidden in this law, and an inward affection to preserve our brothers life is here given in commandement. The hand indeede bringeth forth the manslaughter, but the minde conceiveth it, when it is infected with wrath and hatred. Looke whether thou canst be angry with thy brother, without burning in desire to do him hurt. If thou canst not bee angry with him, then canst thou not hate him, forasmuch as hatred is nothing but an old rooted anger. Although thou dissemble, and goe about to winde out thy selfe by vaine circumstances: yet where anger or hatred is, there is an affection to hurt. If thou wilt still dally out with shifts to defend it, it is already pronounced by

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The curses that fall upon the disobedient, in which number are all that withdraw their subjection from theirs to whom they owe all submission in the Lord, but no otherwise than in the Lord.

The sixth commandment extending to the soule, and thereby to the safety of all mankinde, both under the name of murder both forbid all hurt and envyse all just offence which may grow from man to man: which rule must be used and direct not onely outward deeds, but also inward thoughts.

the mouth of the holy Ghost, that he is a man slayer that hateth his brother in his heart. It is pronounced by the mouth of the Lord Christ, that he is guiltie of judgement that is angrie with his brother : that he is guiltie of the counsell that saith Rhachia : that he is guiltie of hell fire, that saith unto him Foole.

40. The Scripture noteth two points of equitie, upon which this commandment is grounded : because man is both the image of God & our own flesh, wherefore unless we will defile the image of God, we must have care to touch man no other wise, than as a fired thing : and unless we will put off all natural loesse of man, we must cherish him as our owne flesh. That manner of exhortation that is fetched from the redemption and grace of Christ, shall be increased in another place. God willed these two things naturally to be considered in man, that might perswadens to the preservation of him, that we should both reverence the image of God imprinted in him, and embrace our own flesh. He hath not therefore escaped the crime of manslaughter, that hath kept himselfe from shedding of blood. If thou commit any thing indeed, if thou goe about any thing with endeavour, if thou conceive any thing in desire and purpose that is against the safety of another, thou art holden guiltie of manslaughter. And againe : If thou do not travell to thy power and as occasion may serve to defend his life, thou doest with like hainousnesse offend the law. But if there be so much care taken for the safety of his body, let us hereby gather how much studie and travaile is due to the safety of his soule, which in the Lords light doth infinitely excell the body.

The seventh Commandment.

Thou shalt not commit adulterie.

41. The end of the commandment is, that because God loveth chastitie and cleanness, therefore all uncleannesse ought to depart farre away from us. The summe therefore shall be, that we be defiled with no uncleannesse or lustfull intemperance of the flesh. Whereunto answereth the affirmative commandment, that we chastly and continently order all the parts of our life. But fornication he forbiddeth by name, to which all unchaste lust tendeth : that by the filthinesse of that which is more grosse and sensible, for so much as it also defileth the body, he might bring us to abhorre all filthy lust. Such man was created in this estate, not to live a solitarie life, but to use a helper joynd unto him : and since that by the curse of sinne, he is driven the more to this necessitie; the Lord hath in this behalfe provided helpe for him, so much as was sufficient, when he ordained marriage, when he sanctified with his blessing the fellowship begonne by his authority. Whereby followeth, that all other fellowship of man and woman out of marriage, is accursed before him, and that the fellowship of marriage it selfe, was ordained for remedie of necessitie, that we should not run out into unbrided lust. Therefore let us not flatter our selves, such we heare that man cannot be coupled with woman out of marriage, without the curse of God.

42. Now forasmuch as by the condition of nature, and by lust more enkindled since the fall of man, we are become doubly subject to the desire of company of women, except it be those whom God of his singular grace hath exempted from it: let every man looke well what is given unto him. Virginitie, I grant, is a vertue not to be despised : but such it is to some denied, and to some granted but for a time, let them that are troubled with incontinencie, and striving with it cannot get the upper hand, resort to the helpe of marriage, that so they may keepe chastitie in the degree of their vocation. For they that cannot conceive this word, if they doe not succour their owne intemperance with the remedie that is offered and granted them, they strive against God and resist his ordinance. And let no man carpe against me (as many doe at this day) that being aided with the helpe of God, he can doe all things. For the helpe of God is present onely with those, that walke in his waies, that is in their vocation from which they do withdraw themselves, which forsaking the helps of God, doe travaile to overcome and master their necessitie with vaine rash boldnesse. The Lord affirmeth that continencie is a singular gift of God, and of that sort that are not given generally, nor universall

John 5.

Matth. 5. 22.

Two speciall grounds of this commandment, the excellencie of mans creation & the price of mans redemption, as regards of which two, if so much care be due to his bodie, to his soule how much more?

In this seventh commandment chastitie and cleanness being sought, God by the name of all interestance doth make bare full whatso ever tendeth thereto, and require a care of continuing our bodies and soules in purity for preservation thereof in a more established state.

To whom the gift of an inerie is not given, they must use the remedy which God hath ordained.

Psal. 19. 1 & 14.

Mat. 19. 12.

to the whole body of the Church, but to a few members thereof. For first he saith, that there is a certaine kinde of men, that have gelded themselves for the kingdome of heaven, that is, that they might the more loosely and freely apply themselves to the affaires of the heavenly kingdome. But, that no man should thinke that such gelding is in the power of man, he shewed a little before, that all men are not able to receive it, but they to whom it is peculiarly given from heaven, whereupon he concludeth: He that can take it, let him take it. But *Paul* yet affirmeth it more plainly, where he writeth, that every man hath his proper gift of God, one thus, another thus.

1 Cor. 7. 7.

They sinne grievously against God which use it not although they keep themselves unshined with any bodily uncleanesse.

43. Whereas we are by open declaration admonished, that it is not in every mans power to keepe chastitie in single life, although with studie and travell hee endeavour never so much unto it, and that it is a peculiar grace, which God giveth but to certaine men, that hee may have them the more readie to his worke; doe we not strive against God and nature which hee hath instituted, if we doe not apply the kinde of life to the proportion of our power? Here the Lord forbiddeth fornication, therefore hee requireth cleanness and chastity of us. To keepe the same there is but one way, that every man measure himselfe by his owne measure. Neither let a man despise marriage as a thing unprofitable or superfluous for him, nor other wise desire single life, unlesse he be able to live without a wife. And therein also let him not provide onely for the quiet and commoditie of the flesh, but onely that being loosed from this bond, hee may bee the more in readinesse and prepared to all duties of godlinesse. And forasmuch as this benefit is given to many but for a time, let every man so long abstaine from marriage as hee shall be meete to live to keepe single estate. If strength faile him to tame his lust, let him learne that the Lord hath now laid upon him a necessitie to marrie. This the Apostle sheweth when he commandeth that to avoid fornication every man may have his owne wife, and every woman have her owne husband, that hee that cannot live continently should marrie in the Lord. First hee declareth that the most part of men are subject to the vice of incontinence: and then of those that be subject unto it, hee excepteth none, but commandeth all to that onely remedie, wherewith unchastitie is refuted. Therefore if they that be incontinent doe neglect to helpe their infirmity by this meane, they sinne even in this, that they obey not the commandement of the Apostle. Neither let him flatter himselfe that toucheth not a woman as though he could not be rebuked of unchastitie, while in the meane season his minde burneth inwardly with lust. For *Paul* defineth chastitie to be a cleannesse of the minde, joyned with chastitie of the body. A woman unmarried (saith he) thinketh upon those things that are of the Lord, forasmuch as he is holic both in bodie and spirit. Therefore when he bringeth a reason to confirme that former commandement, he doth not only say, that it is better for a man to take a wife, than to defile himselfe with company of a harlot, but hee saith, that it is better to marrie than to burne.

1 Cor. 7. 1. & 9.

1 Cor. 6. 14.

Marriage to be used as an holy remedie against evill not as a covert of dissolute life, all acts, causes and signes whereof must be avoided in thought, looke, raviment, speech, diet.
mb. lib. de Phil.

44. Now if married folkes do confesse that their fellowship together is blessed of the Lord, they are thereby admonished not to defile it with intemperate and dissolute lust. For though the honestie of marriage do cover the filthines of incontinence, yet it ought not forthwith to be a provocation thereof. Wherefore let not married folks thinke that all things are lawfull unto them, but let every husband have his owne wife soberly, and likewise the wife her husband, and so doing, let them commit nothing unseeming the honestie and temperance of marriage. For so ought marriage made in the Lord to be restrained to measure and modestie, and not to overflow into every kinde of extreme lasciviousnesse. This wantonnesse *Ambrose* reprooved with a saying very fore indeed, but not unfit for it, when he calleth the husband the adulterer of his owne wife, which in use of *wedlocke* hath no care of shamefastnesse or honestie. Last of all, let us consider what law-maker doth here condemne fornication, even hee which giveth of his owne right he ought to possesse us wholly, requireth purenesse of the soule, spirit, and body. Therefore, when hee forbiddeth to commit fornication, he also forbiddeth with wanton attire of bodie, with uncleanly gestures, and with filthy talke to lay wait to trap others chastitie. For that saying is not without good reason, which *Archelus* spake to a yong man above measure wantonly and daintily clothed, that it made no matter in what part he were filthily unchast, if we have aregard unto God that abhorreth all filthinesse.

thinesse in whatsoever part either of our soule or body it appeareth. And to put thee out of doubt, remember that the Lord here commendeth chastitie. If the Lord require chastitie of us, then he condemneth all that ever is against it. Therefore if thou covest to shew obedience, neither let thy minde burne inwardly with evill lust, nor let thine eyes run wantonly into corrupt affections, nor let thy body be trimmed up for allurements, nor let thy tongue with filthy talke entice thy minde to like thoughts, nor let thy gluttonous belly enflame thee with intemperance. For all these vices are, as it were, certaine blots, where with the purenesse of chastitie is bespotted.

The eight Commandement.

Thou shalt not steale.

45. The end of this commandement is, because God abhorreth unrighteousnesse, that every man may have his owne rendred unto him. The summe therefore shall be, that we are forbidde to gape for other mens goods, and that therefore we are commanded every man to employ his faithfull travaile to preserve to each man his owne goods. For thus we ought to thinke, that what every man possesseth is not happened unto him by chance of fortune, but by distribution of the soveraigne Lord of all things: and therefore no mans goods can be gotten from him by evill meanes, but that wrong be done to the disposition of God. But of thefts there be many kinds: one standeth in Violence, when the goods of another are by any manner of force and robbing licentiousnesse bereaved. The other kinde consisteth in malicious deceit, where they are guilefully conveyed away. An other sort there is that standeth in a more hidden subtiltie, when they are wrung from the owner by colour of law. Au other sort in flatterie, where they are sucked away by pretence of gift. But least we should tary too long upon renting of all the severall kinds of thefts, let us know, that all craftie meanes wherewith the possessions and money of our neighbours are conveyed unto us, when they once goe by crooked waies from sincerenesse of heart, to a desire to beguile, or by any meane to doe hurt, are to be accounted for thefts. Although by pleading the law, they may prevayle, yet God doth not otherwise weigh them. For he seeth the long captious subtilties, wherewith the guilefull man beginneth to entangle the simpler minde, till at length he draw him into his nets. He seeth the hard and ungentle lawes, wherewith the mightier oppresseth and throweth downe the weaker. He seeth the allurements, wherewith as with baited hookes, the craftier taketh the unaware. All which things are hidden from the judgement of man, and come not in his knowledge. And this maner of wrong is not onely in money, in wares, or in lands, but in every mans right. For we defraud our neighbour of his goods, if we denie him those duties which we are bound to do for him. If any idle Factor or Baylife doe devour his masters substance, and is not heedfull to the care of his thrift, if he either doe wrongfully spoile, or doe riotously waste the substance committed unto him, if a servant doe mocke his master, if he disclose his secrets by any meanes, if he betray his life and his goods: againe, if the Lord doe cruelly oppresse his houshold, they are before God guiltie of theft. For he both withholdeth and conveyeth another mans goods, which performeth not that which by the office of his calling hee oweth to other.

46. We shall therefore rightly obey this commandement, if being contented with our owne estate, we seeke to get no gaine but honest and lawfull, if we covet not to waxe rich with wrong, nor goe about to spoyle our neighbour of his goods that our own substance may increase, if we labor not to heape up cruell riches and wrung out of other mens blood, if we do not immeasurably scrape together every way, by right and by wrong, that either our covetousnesse may be filled, or our prodigalitie satisfied. But on the other side, let this be our perpetuall marke, to aide all men faithfully by counsell and helpe to keep their owne so far as we may: but if we have to do with false and deceitfull men, let us rather be ready to yeeld up some of our owne, then to strive with them. And not that only, but let us communicate to their necessities, and with our store relieve their needs, whom we see to be oppressed with hard and poore estate. Finally, let

That every man may have his owne, we are in the eight commandement forbidden all practising whatsoever to the unwilllesse and danger of others, and all withholding of any duty where by we are bound to do them good for as much as either of these duties make us guilty of thefts.

The duties of all sorts of men for performance of the law.

let every man looke how much he is by dutie bound unto other, and let him faithfully pay it. For this reason let the people have in honour all those that are set over them, let them patiently beare their government, obey their lawes and commandements, refuse nothing that they may beare, still keeping God favourable unto them. Again, let them take care of their people, preserve common peace, defend the good, restraine the evil, and so order all things, as readie to give account of their office to the soveraigne Judge. Let the Ministers of Churches faithfully apply their ministerie, and not corrupt the doctrine of salivation, but deliver it pure and sincere to the people of God, and let them instruct them not onely with learning, but also with example of life: finally, let them be over them, as good shepherds be over the sheepe. Let the people likewise receive them for the messengers and Apostles of God, give them that honour whereof the highest master hath vouchsafed them, and minister unto them such things as are necessarie for their life. Let parents take on them to feede, rule, and teach their children, as committed to them of God, and grieve not, nor turne away their mindes from them with crueltie, but rather cherish and embrace them with such lenitie and tendernesse, as becometh their person. After which manner, we have already said, that children owe to their parents their obedience, Let young men reverence old age, even as the Lord willed that age to be honorable. Let old men also governe the weakenesse of youth with their wisdom and experience, wherein they excell young men, not rating with rough and loud brawling, but tempering severitie with mildnesse and gentlenesse. Let servants shew themselves diligent and serviceable to obey; and that not to the eye, but from the heart, as serving God himselfe. Also let Masters shew themselves not testie and hard to please, nor oppresse them with too much sharpnesse, nor reprochfully use them, but rather acknowledge that they are their brethren and their fellow servants under the heavenly Lord, whom they ought mutually to love and gently to intreate. After this manner, I say, let every man consider what in his degree and place hee oweth to his neighbours, and let him pay that he oweth. Moreover, our minde ought alwaies to have respect to the lawmaker, that we may know that this law is made as well for our minds, as for our hands, that men should studie to defend and further the commodities and profit of other.

The ninth Commandement.

Thou shalt not be a lying witness against thy neighbour,

47. The end of this Commandement is, that because God which is truth, abhorreth lying, we ought to observe truth without deceitfull colour. The summe therefore shall be, that wee neither hurt any mans name either with slanders or false reports, nor hinder him in his goods by lying: finally, that we offend no man, by lust to speake evil, or to be busy: with which prohibition is joyned a commandement, that so farre as we may, we employ our faithfull endeavour for every man in affirming the truth, to defend the safetie both of his name and goods. It seemeth that the Lord purposed to expound the meaning of his commandement in the three and twentie Chapter of Exodus in these words: Thou shalt not use the voice of lying, nor shalt joyn thy hand to speake false witness for the wicked. Again, Thou shalt see lying. Also in another place he doth not onely call us away from lying in this point, that we be no accusers, or whisperers in the people, but also that no man deceive his brother, for hee forbiddeth them both in severall commandements. Truly it is no doubt, but that as in the commandements before, he hath forbidden crueltie, unchastitie, and covetousnesse; so in this he restraineth falsehood. Whereof there are two parts as we have noted before. For either we offend the good name of our neighbours by maliciousnesse and froward minde to backbite, or in lying, and sometime in evil speaking we hinder their commodities. There is no difference whether in this place, be understood solemne and judiciall testimonie, or common testimonie that is used in private talks. For we must alwaies have recourse to this principle, that of all the generall kinds of vices, one speciall sort is set for an example, whereunto the rest may be referred, and that that is chiefly chosen, wherein the filthinesse of the fault is most apparant. Albeit, it were convenient to extend

To uphold truth we are in the ninth commandment forbidden the use of the tongue in binding our neighbour, and commanded to employ it for his benefit.
Exod. 23. 1.
Levit. 19. 15.

tend it more generally to slanders and sinister backbitings wherewith our neighbours are wrongfully grieved; for that fallhood of witness which is used in iudiciall courts, is never without perjurie. But perjuries in so much as they doe prophane and defile the name of God, are already sufficiently met withall in the third commandement. Wherefore the right use of this commandement is, that our tongue in affirming the truth, doe serve both the good name and profit of our neighbours. The equitie thereof is more than manifest. For if a good name bee more precious than any treasures, whatsoever they be: then is it no lesse hurt to a man to be spoiled of the goodnesse of his name than of his goods. And in bereaving his substance, sometime false witness doth as much as violence of hands.

48. And yet it is marvellous with how negligent carelesse men doe commonly offend in this point, so that there are found very few that are not notably sicke of this disease: wee are so much delighted with a certaine poisoned sweetnesse both in searching out and in disclosing the evils of other. And let us not thinke that it is a sufficient excuse, if oftentimes we lie not. For he that forbiddeth thy brothers name to be defiled with lying, willt also that it be preserved untouched, so farre as the truth will suffer. For howsoever he taketh heed to himselfe onely, so that he tell no lie, yet in the same he secretly confesseth that he hath some charge of him. But this ought to suffice us, to keepe safe our neighbours good name, that God hath a care of it. Wherefore without doubt all evill speaking is utterly condemned. But we meane not by evill speaking that rebuking which is used for chastisement: nor accusation, or iudiciall processe, whereby remedie is sought for an evill, nor publike reprehention, which tendeth to put other sinners in feare, nor bewraying of faults to them for whose safety it behooveth that they should be forewarned, lest they should be in danger by ignorance: but wee meane onely hatefull accusing, which ariseth of maliciousities, and of a wanton wil to backbite. Also this commandement is extended to this point, that we covet not to use a scotting kinde of pleasantnesse, but mingled with bitter raunts, thereby bitingly to touch other mens faults under pretence of pastime, as many doe that seeke praise of merrie conceits with other mens shame yea and griefe: also when by such wanton railing many times our neighbours are not a litle reproched. Now if we bend our eyes to the lawmaker, which must according to his rightfull authority, beare rule no lesse over the eares and minde than over the tongue: truly we shall finde that greedinesse to heare backbitings, and a hastie readinesse to evill judgements are no lesse forbidden. For it were very fond, if a man should thinke that God hateth the fault of evill speaking in the tongue, and doth not disallow the fault of evill maliciousnesse in the heart. Wherefore, if there be in us a true feare and love of God, let us endeavour so farre as wee may and as is expedient, and as charity beareth, that we give neither our tongue, nor our eares to evill speakings, and bitter jestings, lest we rashly without cause yeeld our minds to indirect suspicions. But being indifferent expositors of all mens sayings, and doings, let us both in judgment, eares, and tongue, gently preserve their honour safe.

The tenth Commandement.

Thou shalt not covet thy neighbours house, &c.

49. The end of this commandement is, that because the Lords will is that our soule be wholly possessed with the affection of love: all lust is to be shaken out of our minde that is contrarie to charitie. The summe therefore shall bee, that no thought creepe into us, which may move our mindes with a concupiscent hurtfull and turning toward anothers losse: wherewith on the other side agreeth the commandement, that whatsoever we conceive, purpose, will, or studie upon, bee joynd with the benefit and commoditie of our neighbours. But here as it seemeth, ariseth a hard and combersome difficultie. For if it be truly said of us before, that under the names of fornication and theft, are contained the lust of fornication, and the purpose to hurt and deceive, it may seeme superfluously spoken, that the covering of other mens goods should afterward be severally forbidden us. But the distinction betwene purpose and coveting; will easily loose us this knot. For purpose (as we have meant in speaking of it in the other

commande-

The great libertie which men give themselves in transgressing this law by their wanton delight in backbiting, is to seeke to judge, or to beare the same that useth.

As the former commandements have delivered a rule of charity to govern our evill studies and works: so the 10th commandement requireth the very first consideration of the inside so to be framed according to the generall.

commandments before) is deliberate consent of will, when lust hath subdued the minde: but covering may be without any such either aduilement or assent, when the minde is onely pricked and tickled with vaine and perverse objects. As therefore the Lord hath heretofore commanded, that the rule of charitie should governe our wills, studies, and works: so now he commandeth the conceptions of our minde to bee directed to the same rule, that there be none of them crooked and writthen, that may provoke our minde another way. As he hath forbidden our minde to bee bowed and led into wrath, hatred, fornication, robbrie, and lying: so he doth now forbid us to be mooved thereunto.

50. And not without cause doth he require so great uprightnesse. For who can denie that it is righteous, that all the powers of the soule be possessed with charitie? But if any of them doe swarve from the marke of charitie, who can denie that it is diseased? Now whence commeth it that so many desires hurtfull to thy neighbour, doe enter in thy heart, but of this, that neglecting him thou carest onely for thy selfe? For if thy minde were altogether thoroughly foked with charitie, no parcel thereof should be open to such imaginations. Therefore it must needs bee voide of charitie, so farre as it receiveth concupisence. But some man will object, that yet it is not meeete that fantasies that are without order tossed in mans wite, and at length doe vanish away, should bee condemned for concupisence, whose place is in the heart. I answer that here our question is of that kinde of fantasies, which while they are present before our mindes, doe together bite and strike our heart with desire, so farre as it never commeth in our minde, to wish for any thing, but that our heart is stirred up and leapeth wichall. Therefore God commandeth a marvellous ferventnesse of love, which he willeth not to be entangled with never so small snares of concupisence. He requireth a marvellously framed minde, which he suffreth not so much as with sleight provocacions to be any thing stirred against the law of love. To this exposition *Augustine* did first open mee the way: because thou shouldest not thinke that it is without consent of some grave authoritie. And though the Lords purpose was to forbid us all wrongfull covering: yet in rehearsing the same, hee hath brought forth for example those things that most commonly doe deceive us with a false image of delight: because he would leave nothing to concupisence when he draweth it from these things, upon the which most of all it rageth and triumpheth. Lo, here is the second Table of the law, wherein we are taught sufficiently what we owe to men for Gods sake, upon consideration whereof hangeth the rule of charitie. Wherefore you shall but vainely call upon those duties that are contained in this Table, unless your doctrine doe stay upon the feare and reverence of God, as upon her foundation. As for them which seeke for two commandments, in the prohibition of coveting, the wise reader, though I say nothing, will judge that by wrong deviation, they teare in sunder that which was but one. And it maketh nothing against us, that this word, Thou shalt not covet, is the second time repeated, for after that he had first set the house, then he reenteth the parts thereof, beginning at the wife: whereby it plainly appeareth, that (as the Hebrewes doe very well) it ought to bee read in one whole sentence, and that God in eff. & commandeth, that all that every man possesseth should remaine life and untouched, nor onely from wrong and lust to defraud them, but also from the very least desire that may move our mindes.

51. But now to what end the whole law tendeth, it shall not be hard to judge: that is, to the fulfilling of righteousnesse, that it might frame the life of man after the example of the purenesse of God. For God hath therein so painted out his owne nature, as if a man do performe in deeds, that which is there commanded, he shall in a manner expresse an image of God in his life. Therefore when *Moses* meant to bring the sum thereof into the mindes of the Israelites, he said: And now *Israel*, what doth the Lord thy God aske of thee, but that thou feare the Lord, and walke in his waies? love him and serve him in all thy heart, and in all thy soule, and keepe his commandments? And he ceased not still to sing the same song againe unto them, so oft as hee purposed to shew the end of the law. The doctrine of the law hath such respect hereunto, that it joyneth man, or as *Moses* in another place termeth it, maketh man to stick fast to his God in holinesse of life. Now the perfection of that holinesse consisteth in the

The last commandment by some is twofold, and is divided into two, which containeth not bare conceptions or fantasies, but such as doe bite and stirre the mind with desire repugnant to that which perfecteth charitie, requirereth of such kind of concupisence, those are rehearsed for examples, which are most usual in mens mindes.

The drift of the law is to teach perfect holinesse, which consisteth in pure love towards God and man, and not to set downe onely certain commandments that were afterwards to be further perfected.

Deu. 10. 12.
Deu. 6. 5. & 11.

two principall points already rehearsed: That wee love the Lord God with all our heart, all our soule, and all our strength, and our neighbours as our selves. And the first indeed is, that our soule be in all parts filled with the love of God. From that by and by of it selfe forth floweth the love of our neighbour. Which thing the Apostle sheweth when he writeth, that the end of the law is love out of a pure conscience, and a faith not fained. You see how, as it were in the head is set conscience and faith unfained, that is to say in one word true godlinesse, and that from thence is charity derived. Therefore he is deceived, whosoever thinketh that in the Law are taught only certaine rudiments and first introductions of righteousness, wherewith men became to be taught their first schooling, but not yet directed to the true marke of good workes: whereas beyond that sentence of *Moses*, and this of *Paul*, you can desire nothing as wanting of the highest perfection. For how farre I pray you, will he proceede that will not be contented with this institution, whereby man is instructed to the feare of God, to spirituall worshipping, to obeying of the Commandements, to follow the uprightnesse of the way of the Lord: finally to purenesse of conscience, sincere faith and love? Whereby is confirmed that exposition of the Law, which searcheth for and findeth out in the commandements thereof all the duties of godlinesse and love. For they that follow onely the drie and bare principles, as if it taught but the one halfe of Gods will, know not the end thereof, as the Apostle witnesseth.

52. But whereas in rehearsing the summe of the Law, Christ and the Apostle doe sometime leave out the first Table: many are deceived therein while they would fine draw their words to both the Tables. Christ in *Matthew* calleth the chiefe points of the Law, mercie, judgement, and faith: under the word Faith, it is no doubtfull to mee, but that he meaneth truth or faithfulness toward men. But some, that the sentence might be extended to the whole Law, take it for religionnesse toward God. But they labor in vaine. For Christ speaketh of those workes wherewith man ought to proove himselfe righteous. This reason if we note, we will also cease to marvell why, when a young man asked him what be the commandements by keeping whereof wee enter into life: he answered these things onely: Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steale. Thou shalt beare no false witnessse. Honor thy Father and thy Mother. Love thy neighbour as thy selfe. For the obeying of the first Table consisted in manner all either in the affection of the heart, or in ceremonies: the affection of the heart appeared not, and as for the ceremonies the hypocrites did continually use. But the workes of charity are such, as by them we may declare a perfect righteousnesse. But this commeth each where so oft in the Prophets, that it must needs be familiar to a reader but meanelly exercised in them. For in a manner alway, when they exhort to repentance, they leave out the first Table, and onely call upon Faith, Judgement, Mercie, and Equitie. And thus they doe not overskip the feare of God, but they enquire the earnest proofe thereof by the tokens of it. This is well knowne, that when they speake of the keeping of the Law, they doe for the most part rest upon the second Table, because therein the studie of righteousness and uprightnesse is most openly seene. It is needlesse to rehearse the places, because every man will of himselfe easily marke that which I say.

53. But thou wilt say, is it then more available to the perfection of righteousness, to live innocently among men, than with true godlinesse to honor God? No, but because a man doth not easily keepe charity in all points, unlesse hee earnestly feare God, therefore it is thereby proved, that he hath godlinesse also. Beside that, forasmuch as the Lord well knoweth, that no benefit can come from us unto him, which thing hee doth also testify by the Prophet: therefore he requirerth not our duties to himselfe, but doth exercise us in good workes toward our neighbour. Therefore not without cause the Apostle stretcheth the whole perfection of the holy ones in charity. And not inconveniently in another place he calleth the same the fulfilling of the law: adding that he hath performed the law that loveth his neighbour. Again, That all the law is comprehended in one word, Love thy neighbour as thy selfe. For he teacheth no other thing but the same which Christ doth when he saith: Whatsoever yee will that men doe to you, doe ye the same to them: For this is the law and the Prophets: It is certaine that in the law

Math. 23.

1 Tim. 1. 15.

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Mat. 5. 13.
Mat. 19. 13.*

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Ecl. 1. 6.*

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Col. 3. 14.
Rom. 13.
Mat. 7. 12.

law and the Prophets Faith and all that belongeth to the true worship of God, holdeth the principall place, and that Love is beneath it in the lower degree: But the Lords meaning is, that in the law is onely prescribed unto us an observation of right and equitie, wherein we be exercised to testifie our godly feare of him, if there be any in us.

54. Heere therefore let us sticke fast, that then our life shall be best framed to Gods will and the rule of his Law, when it shall be every way most profitable to our brethren. But in the whole Law there is not read one syllable, that appointeth to man any rule of such things, as he shall doe or leave undone to the commoditie of his owne flesh. And surely such men are so borne of such disposition naturally, that they be too much carried all headlong to the love of themselves, and how much soever they fall from the truth, yet still they keepe that selfelove: there needed no law any more to enflame that love, that was naturally of it selfe, too much beyond measure. Whereby it plainly appeareth, that not the love of our selves, but the love of God and of our neighbour is the keeping of the Commandements, and that he liveth best and most holily, that (so neere as may be) liveth and travelleth least for himselfe, and that no man liveth worse and more wickedly than he that liveth and travelleth for himselfe, and onely thinketh upon and seeketh for things of his owne. And the Lord, the more to expresse with how great earnestnesse we ought to be led to the love of our neighbours, appointed it to be measured by the love of our selves as by a rule; because he had no other vehementer or stronger affection to measure it by. And the force of the maner of speaking is diligently to be weighed. For he doth not, as certaine Sophisters have foolishly dreamed, give the first degree to the love of our selves, and the second to charitie, but rather that affection of love which we doe all naturally draw to our selves, hee giveth away unto other; wherenpon the Apostle saith, that Charitie seeketh not her owne. And their reason is not to be esteemed worth a haire, that the thing ruled is ever inferiour to his Rule. For God doth not make the love of our selves, a rule wherunto charity to ward other should be subject, but whereas by perversnesse of nature the affection of love was wont to rest in our selves, hee sheweth that now it ought to bee elsewhere spread abroad, that wee should with no lesse cheerefulness, ferventnesse, and carefulnesse be ready to doe good to our neighbour than to our selves.

55. Nowe such Christ hath shewed in the parable of the Samaritane that under the name of Neighbour every man is contained, be he never so strange unto us: there is no cause why we should restraîne the commandement of love within the bounds of our owne friendships and acquaintances. I deny not that the neerer that any man is unto us, the more familiarly he is to be holden with our endeavours to doe him good. For so the order of humanitie requireth, that so many moe duties of friendship, men should communicate together, as they are bound together with streighter bonds of kindred, familiaritie or neighborhood, and that without any offence of God, by whose providence we are in a manner driven thereunto. But I say that all mankind without exception is to be embraced with one affection of charitie: and that in this behalfe is no difference of Barbarion or Grecian, of worthy or unworthy, of friend or foe, because they are to be considered in God and not in themselves: from which consideration when we turne away, it is no marvell if we be entangled with many errors. Wherefore if we will keepe the true trade of loving, we must not turne our eyes unto man, the sight of whom would offer enforce us to hate than to love, but unto God which commandeth that the love which we offer him, be powred abroad among all men: that this bea perpetual foundation, that whatsoever the man be, yet he ought to be loved because God is loved.

56. Wherefore it was a most pestilent ignorance or malice, that the Schoolemen of these commandements, touching not desiring of revengement, and loving our enemies, which in the old time both were given to the Jewes and at the same time were commonly given to all Christians, have made Counsels which it is in our liberty to obey or not to obey. And the necessarie obeying of them, they have posted over to Monkes, which were thought but in this one point forsooth more righteous than simple Christians, that they willingly bound themselves to keepe the Counsels. And they render a reason why they receive them not for lawes, for that they seeme too burdenous and

heavie,

The law doth not teach us to love our selves, which we do: so vehemently without teaching that it setteth up our affection this way as a mark which we ought to reach in loving others. Vide Aug. li. i. de doct. Chri. cap. 23.

1 Cor. 13. 5.

Luc. 10 36. The commandements of the law in speaking of our neighbors, want not that we should restraine the duties of love and charitie to our speciall acquaintance.

The absurdity of Schoolemen in turning the commandements of the law into counsels whereunto all men are not bound.

heavie, specially for Christians that are under the law of grace. So dare they presume to repell the eternall law of God touching the loving of our neighbours. Is there any such difference in any lease of the law? and are not therein the rather each where found commandements, that doe most severly require of us to love our enemies? For what manner of saying is that, where we are commanded to feed our enemy when hee is hungrie: to let into the right way his Oxen or Asses straying out of the way, or to ease them when they faint under their burden? Shall wee doe good to his beasts for his sake, without any good will to himselfe? What, is not the word of the Lord everlasting? Leave vengeance to me, and I will requite it. Which also is spoken more plainly at large in another place: Seeke not vengeance, neither be mindefull of the injurie of thy citizens. Either let them blot these things out of the law, or let them acknowledge that the Lord was a lawmaker, and not lyingly faine that he was a counsell giver.

57 And what I pray you meane these things that they have presumed to mocke with all in their unfavourable glose? Love your enemies, doe good to them that hate you, pray for them that persecute you, blesse them that curse you, that ye may be the children of your father which is in heaven. Who cannot heare reason with *Chrysostome*, that by so necessary a cause it plainly appeareth that they are no exhortations but commandements? What remaineth more when we be blotted out of the number of the children of God? But by their opinion, only Monks shall be the children of the heavenly father, they only shall be bold to call upon God their Father: what shall the Church doe in the meane season? it shall by like right be sent away to the Gentiles and Publicans. For *Christ* saith: I fyve be friendly to your friends, what favour looke you for thereby? doe not the Gentiles and Publicans the same? But we shall be in good case forsooth, if the title of Christians be left unto us, and the inheritance of the kingdome of heaven taken away from us. And no lesse strong is *Augustines* argument. When (saith he) the Lord forbiddeth to commit fornication, he no lesse forbiddeth to touch the wife of thine enemy than of thy friend. When he forbiddeth theft, he giveth leave to steale nothing at all, either from thy friend or from thine enemy. But these two, not to steale, and not to commit fornication, *Paul* bringeth within the compass of the rule of love, yea and teacheth that they are contained under this commandement, Thou shalt love thy neighbour as thy selfe. Therefore either *Paul* must have bene a false expofitor of the law, or it necessarily followeth hereby, that our enemies ought also to be loved, even by commandement, like as our friends. Therefore they doe truly bewray themselves to be the children of Satan, that doe so licentiously shake of the common yoke of the children of God. It is to be doubted, whether they have published this doctrine with more grosse dulnes or shamelesse. For there are none of the old writers that doe not pronounce as of a thing certaine, that these are meere commandements. And that even in *Gregories* age it was not doubted of, appeareth by his owne affirmation, for he without controversie taketh them for commandements. And how foolish doe they reason? They say that they are too weighty a burden for Christians. As though there could bee devised any thing more weighty than to love God with all our heart, with all our soule, with all our strength. In comparison of this law any thing may be counted easie, whether it be to love our enemy, or to lay away all desire of revenge out of our minde. Indeed all things are high and hard for our weaknesse, even the least title of the law. It is the Lord in whom wee use strength. Let him give what he commandeth, and comma and what he will. Christian men to be under the law of grace, is not unbrideledly to wander without law, but to be graffed in *Christ*, by whose grace they are free from the curse of the Law, and by whose spirit they have a law written in their hearts. This grace *Paul* unproperly called a law, alluding to the law of God against which he did set it in comparison. But these men doe in the name of the law, dispute upon a matter of nothing.

58. Of like sort it is that they called Veniall sinne, both secret ungodlinesse that is against the first Table, and also the direct transgressing of the last Commandement. For they define it thus, that it is a desire without advised assent, which resteth not long in the heart. But I say, that it cannot come at all into the heart, but by want of those things that are required in the law. We are forbid to have strange gods. When the mind shaken with the engines of distrust, looketh about elsewhere, when it is touched with

Primum in
Exod. 23. 4.

Deut. 12. 29.
Levit. 19. 18.

Where I com-
pelled one in the
law, but comma-
nded to love, de
godis, pray for,
and blesse our en-
emies: as e
requisitum ad
justitiam. The
children of your
father doe showe
and so the fathers
but a mansions
in a mother is the
reason of any thing
against it: for
they bring con-
cerning the hard-
nesse of perform-
ing it.
Mat. 5. 44.
Tab. de em-
punctioe
c. 10. 15.
Mat. 5. 46.
Tab. de doct. i.
Christ. cap. 30.
Rom. 13. 9.

* They doe in
vaine diminish
the weight of
sinne, who make
a veniall sinne of
it. For it is not
void of desire
when in the
heart of man
dub not long
rest.

a sodaine desire to remove her blessednesse some other way: whence come these motions, although they quickly vanish away, but of this, that there is some thing in the soule empty, to receive such tentations? And to the end not to draw out this argument to greater length, there is a commandement given to love God with all our heart, with all our minde, with all our soule: if then all the powers of our soule be not bent to the love of God, we have already departed from the obedience of the law, because the enemies that doe therein, rise against his kingdome, and interrupt his decrees, doe prove that God hath not his throne well established in our conscience. As for the last commandement, we have already shewed that it properly belongeth thereunto. Hath any desire of minde pricked us? we are already guilty of coveting, and therewithall are made transgressors of the law, because the Lord doth forbid us, not onely to purpose and practise any thing that may be to anothers losse, but also to be pricked and wiled with coveting it. But the curse of God doth alway hang over the transgression of the law. Wee cannot therefore prove even the very least desires free from judgement of death. In weighing of finnes (saith *Augustine*) let us not bring false balances to weigh what we list, and how we list at our owne pleasure, saying: this is heavy and this is light: but let us bring Gods balance out of the holy Scriptures, as out of the Lords treasury, and let us therein weigh what is heavy: rather let us not weigh, but reknowledge things already weighed by the Lord. But what saith the Scripture? Truly when *Paul* saith that the reward of sinne is death, he sheweth that he knew not this sinking distinction. Sith wee are too much inclined to hypocrisie, this cherishment thereof ought not to have beene added to flatter our slothfull consciences.

59. I would to God they would consider what that saying of Christ meaneth: He that transgresseth one of the least of these commandements, and teacheth men so, shall be counted none in the kingdome of heaven. Are not they of that sort, when they dare so extenuate the transgression of the law, as if it were not worthy of death? but they ought to have considered, not onely what is commanded, but what he is that commandeth, because his authority is diminished in every transgression, how little soever it be, of the law that hee hath given in commandement. Is it a small matter with them, that Gods majesty be offended in any thing? Moreover, if God hath declared his will in the law, whatsoever is contrary to the law, displeaseth him. Will they imagine the wrath of God to bee so disarmed, that punishment of death shall not forthwith follow upon them? And he himselfe hath pronounced it plainly, if they would rather finde in their hearts to heare his voice, then to trouble cleare truth with their unfavourie subtleties of argument. The soule (saith he) that sinneth, the same shall die. Again, which I even now alleaged, the reward of sinne is death. But albeit they grant it to be a sin, because they cannot deny it: yet they stand stille in this, that it is no deadly sinne. But sith they have hitherto too much borne with their owne madnesse, let them yet at length learne to wax wiser. But if they continue in dotage, we will bid them farewell: and let the children of God learne this, that all sinne is deadly, because it is a rebellion against the will of God, which of necessity provoketh his wrath, because it is a breach of the law, upon which the judgement of God is pronounced without exception: and that the finnes of the holy ones are veniall or pardonable, not of their owne nature, but because they obtaine pardon by the mercy of God.

THE NINTH CHAPTER.

*That Christ although he was knowne to the Jewes under the law,
yet was delivered onely by the Gospell.*

BECAUSE it pleased God in the old time not vainely by expiations and sacrifices to declare himselfe a Father, and not in vaine he did consecrate a chosen people to himselfe: even then without doubt he was knowne in the same image, wherein he now appeareth to us with full brightnesse. Therefore *Malachi*, after that he had bidden the Jewes to take heed to the law of *Moses*, and to continue in studie thereof, (because after his death there should come a certaine interruption of the office of the Prophets) did forthwith declare, that there should arise a sonne of righteounesse.

Lib. 2. de bap.
contra Dona-
tist. cap. 6.

Rom 6. 23.

Mat. 5. 19.
Every trans-
gression even of
the least com-
mandement di-
minisheth his au-
thority that com-
mandeth, displea-
seth him, provok-
eth his wrath,
and is not other-
wise pardonable
then by mercy,
but deserteth
in it selfe to be
punished with
eternal death.
Ezec. 18. 20.
Rom 6. 23.

Christ was
knowne to the
fathers under the
law, but not so
clearly as to us
he is manifested
in the Gospell.
Mal. 4. 2.

In which words he teacheth, that the Law availeth to this purpose, to hold the godly in expectation of Christ to come : but yet that there was much more light to be hoped for, when he should become in deed. For this reason doth Peter say, that the Prophets did make search, and diligently enquire of the salvation that is now opened by the Gospell : and that it was revealed unto them, that they should minister, not to themselves, nor to their owne age, but unto us, those things that are declared by the Gospell. Not that their doctrine was unprofitable to the people in old time, or nothing availed them selves : but because they enjoyed not the treasure which God sent unto us by their hand. For at this day the grace whereof they testified, is familiarly set before our eyes. And whereas they did but a little sip of it, there is offered unto us a more plentifull enjoying thereof. Therefore Christ himselfe, which affirmeth that he had witness borne him by *Moses*, yet extolleth the measure of grace whereby we excell the Jewes. For speaking to the Disciples, he said; Blessed are the eyes that see that which yee see, and blessed are the eares that heare that which ye heare. For many Kings and Prophets have wished it, and have not obtained it. This is no small commendation of the revealing of the Gospell, that God preferred us before the holy Fathers that excelled in rare godlinesse. With which sentence that other place disagreeeth not, where it is said, that *Abraham* saw the day of Christ and joyced. For though the sight of a thing farre distant was somewhat darke, yet hee wanted nothing to the assurance of good hope. And thence came that joy which accompanied the holy Prophet, even to his death. And that saying of *John Baptist*; No man hath seene God at any time, the onely begotten that is in the boosome of the Father, hath declared him unto us, doth not exclude the godly which had bene dead before him, from the fellowship of the understanding and light that shineth in the person of Christ: But comparing their estate with ours, hee teacheth that those mysteries which they saw but darkly under shadows, are manifest to us : as the Authour of the Epistle to the Hebrewes doth well set out, saying, that God diversly and many wayes spake in old time by the Prophets, but now by his beloved Sonne. Although therefore that onely begotten one, which is at this day to us the brightnesse of the glory, and the print of the substance of God the Father, was in old time knowne to the Jewes, as we have in another place alleaged out of *Paul*, that he was the guide of the old deliverance : yet it is true, which the same *Paul* elsewhere teacheth, that God which commanded the light to shine out of darknesse, hath now shined upon our hearts to set forth the knowledge of the glory of God in the face of Jesus Christ : because when he appeared in this his Image, hee did in a manner make himselfe visible, in comparison of the darke and shadowy forme that had bene of him before. And so much the more foule and detestable is their unthankfulnesse and perversnesse, that are here so blinde at mid-day. And therefore *Paul* saith, that their minds are darkned by Satan, that they should not see the glory of Christ shining in the Gospell, though there be no veile set betweene them and it.

2. Now I take the Gospell for the cleare disclosing of the mystery of Christ. I grant truly, that in that respect that *Paul* calleth the Gospell the doctrine of faith, all the promises that we here and there finde in the Law, concerning the free forgiveness of sins, whereby God reconcileth men to himselfe, are accounted parts thereof. For he compareth such against these terrors, wherewith the conscience should be troubled and vexed, if salvation were to be sought by workes. Whereupon followeth, that in taking the name of the Gospell largely, there are contained under it all the testimonies that God in the old time gave to the Fathers, of his mercy and fatherly favour : But in the more excellent signification of it, I say it is applied to the publishing of the grace given in Christ. And that meaning is not onely received by common use, but also hangeth upon the authority of Christ and the Apostles. Whereupon this is properly ascribed unto him, that he preached the Gospell of the kingdom. And *Marke* maketh his preface in this manner, The beginning of the Gospell of Jesus Christ. And there is no need to gather places to prove a thing sufficiently knowne. Christ therefore by his coming hath made cleere the life and immortality by the Gospell. By which words *Paul* meaneth, not that the Fathers were drowned in darknesse of death, untill the Sonne of God did put on flesh : but claiming this prerogative of honour to the Gospell,

1 Pet. 1. 12.

J. h. s. 46.
Mat. 13. 16.
Luk. 10. 23.

Joh. 8. 56.

Joh. 1. 18.

H. b. 2. 1.

2 Cor. 4. 6.

Although in the Law and the Trophets there be many promises concerning the free forgiveness of sins, yet the name of the Gospell properly taken, is not applicable unto them, but onely to the publishing of grace now given in Jesus Christ.
1 Tim. 4. 6.
Mat. 4. 9.
Mat. 1.

he teacheth that it is a new and unwonted kind of message, whereby God performed those things that he had promised, that the truth of his promises should be fulfilled in the person of the Sonne. For although the faithfull have alway found by experience that same saying of *Paul* to be true, that in Christ are all the promises, yea and Amen, because they were sealed in their hearts: yet because he hath accomplished all parts of our salvation in his flesh, therefore that selfe lively delivering of the things rightfully obtained a new and singular title of praise. Whereupon commeth that saying of Christ, Hereafter ye shall see the heavens open, and the Angels of God ascending and descending upon the Sonne of man. For though he seeme to have relation unto the ladder shewed in a vision to the Patriarch *Jacob*: yet he setteth out the excellencie of his coming by this marke, that he opened the gate of heaven to all men, that the entry thereof may stand familiarly open to all men.

3. But yet we must take heed of the devillish imaginations of *Servetus*, which when he goeth about, or at least feigneth that he goeth about to extoll the greatnesse of the grace of Christ, utterly abolisheth the promises, as if they were ended together with the Law. He layeth for him, that by the faith of the Gospell there is brought unto us the accomplishment of all the promises: as though there were no difference betwene us and Christ. I did indeed even now declare, that Christ left nothing unperformed of the whole summe of our salvation: but it is wrongfully gathered thereupon, that we doe already enjoy the benefits purchased by him, as though that saying of *Paul* were false, that our salvation is hidden in hope. I grant indeed, that wee by beleeving in Christ, doe also passe from death to life: But in the meane season, we must hold this saying of *John*, that although we know we be the children of God, yet it hath not as yet appeared, till we shall be like unto him: that is, till we shall see him such as he is. Therefore although Christ offer unto us in his Gospell present fulnesse of spirituall good things, yet the enjoying thereof lieth still hid under the keeping of hope, till being unclothed of the corruptible flesh, we be transfused into the glory of him that goeth before us. In the meane time the Holy Ghost bidderh us to rest upon the promises, whose authority ought with us to put to silence all the barkings of that filthy dogge. For as *Paul* witnesseth, godlinesse hath a promise as well of the life to come, as of the life present. For which reason he boasteth that he is an Apostle of Christ, according to the promise of life that is in him. And in another place he putteth us in minde, that we have the same promises which in the old time were given to the holy men. Finally, he setteth this for the summe of felicity, that we are sealed up with the holy Spirit of promise, but yet we doe no otherwise enjoy Christ, but to farre as we embrace him clothed with his promises. Whereby it commeth to passe, that he indeed dwelleth in our hearts, and yet we wander in journey abroad from him, because wee walke by faith and not by sight. And these two things doe not ill agree together, that we possess in Christ all that pertaineth to the perfection of the heavenly life: and yet that faith is a beholding of good things that are not seene. Onely there is a difference to be noted in the nature or quality of the promises, because the Gospell sheweth with her finger that thing which the Law did shadow under figures.

4. And hereby also is their error convinced, which doe never otherwise compare the Law with the Gospell, but as they compare the inherits of works with the free imputation of righteousesse. Although indeed this comparison of contraries be not to be rejected: because *Paul* doth oftentimes understand by the name of the Law, a rule to live righteously, wherein God requireth of us that which is his, nor giving us any hope of life, unlesse we in all points obey it: and on the other side adding a curse if wee doe never so little swarve from it: that is in such places as he disputeth, that we doe freely please God, and are by pardon reckoned righteous, because the observation of the Law whereunto the reward is promised, is no where found. Therefore *Paul* doth fitly make the righteousnesse of the Law and of the Gospell, contrary the one to the other. But the Gospell did not so succeed in place of the whole law, that it should bring any diverse meane of salvation, but rather to confirme and prove to bee of force whatsoever the Law had promised, and to joyne the body to the shadows. For when Christ saith, that the Law & the Prophets were untill *John*: he maketh not the Fathers subject to the curse, which

2 Tim. 1. 10.

John 1. 52.

We may not with *Servetus* thinke that because the promises made before are accomplished in Christ, therefore they are abolished, so as Christians are not to look for any further enjoying of things promised than they have attained already

1 Tim. 4. 8.

2 Tim. 1.

2 Cor. 7.

The Gospell is not so opposite to the Law, as teaching another way of salvation, but the same more plainly.

which the bond-servant of the law cannot escape : but rather, onely that they were instructed with certaine rudiments, so that they stayed a great way beneath the height of the doctrine of the Gospell. Therefore *Paul* calling the Gospell the power of God to salvation to every beleever, by and by addeth, that it hath witness of the Law and the Prophets. But in the end of the same Epistle, although hee shew that the title of praise of *Jesus Christ* is the Revelation of the mystery kept secret in the everlasting times : yet he doth qualifie that saying, with adding an exposition, teaching that hee is openly shewed by the writings of the Prophets. Whereupon we gather, that when we are to intreat of the whole law, the Gospell differeth from the Law onely in respect of the plaine disclofing thereof. But yet for the inestimable flowing store of grace, which hath bene laid open for us in *Christ*, it is now not without cause said, that at his comming the heavenly kingdome of God was erected in earth.

4. Now betweene the Law and the Gospell came *John*, which had an office that was meane, and of affinity to them both. For though when he called *Christ* the Lambe of God, and the sacrifice for the cleansing of finnes, he shewed forth the summe of the Gospell, yet because he did not expresse that same incomparable strength and glory, which at length appeared in his resurrection, therefore *Christ* saith, that he was not equall to the Apostles. For so doe those words of his meane : that though *John* excell among the *Jonnes* of women, yet he that is least in the kingdome of heaven, is greater than he. Because he doth not there commend the persons of men, but after hee had preferred *John* before the Prophets, he advanceth the preaching of the Gospell to the highest degree : which preaching we see in another place signified by the Kingdome of heaven. But whereas *John* himselfe doth answer, that he is but a voice, as though hee were inferiour to the Prophets, he doth not that for feigned humilities sake, but meanneth to teach that the proper office of the Embassadour was not committed to him, but that he onely executeth the office of an apparitor : as it was fore-spoken by *Malachi* : Behold I send *Eliaz* the Prophet, before that the great and terrible day of the Lord doe come. And truly he did nothing else in the whole course of his ministry, but endeavour to get Disciples to *Christ* : as also *Ezay* proveth, that this was enjoyed him from God. And in this sense *Christ* is called a candle burning and shining, because the broad day had not yet appeared. And yet this is no let, but that he may be reckoned among the publishers of the Gospell, like as he used the same Baptisme, which was afterward delivered to the Apostles. But that which he beganne, was not fulfilled but by the Apostles, with free proceeding, after that *Christ* was taken up from them into the heavenly glory.

THE TENTH CHAPTER.

Of the likeness of the old and new Testament.

BY the things aforesaid it may now appeare evidently, that all the men whom from the beginning of the world God adopted in the state of his people, were with the same law, and with the bond of the same doctrine, which now remaineth in force among us, bound in covenant to him. But because it is of no small importance that this point be well established, I will adjoyne unto it for an addition, sith the fathers were partakers of all one inheritance with us, and hoped for all one salvation by the grace of all one Mediator, how far their estate differed from ours in this fellowship. But although the testimonies that we have gathered out of the Law and the Prophets for the prooffe thereof, doe make it plaine, that there was never any other rule of religion and godlinesse in the people of God : yet because in writers there are often times many things spoken of the difference of the old and new Testament, that may make the reader that is not of very sharpe judgement to bee in doubt : therefore we shall rightfully appoint one particular place for the better and more exact discussing of this matter : *Yea*, and that thing also, which other wise should have beene very profitable for us, is now made necessary by that monstrous losell *Servetus*, and by divers other mad men of the sect of Anabaptists, which have no other opinion of the people of *Israel*, than as of a herd of Swine : which they fondly feigne to have bene fatted up by the Lord here in this earth, without any hope of heavenly immortality. Therefore that wee

Rom. 1.16.

The preaching of *John* meane betweene the law and the Gospell. In which respect his office differing both from the Prophets and Apostles, he is termed greater than the one, and lesse than the other which is least of the other. Mat. 11.11. Joh. 1.13. Mal. 4.5.

Joh. 5.35.

A thing necessary to know the agreement and difference between our selves, and our fathers under the Law.

may keepe away this pestilent error from godly minds, and also to plucke out of them all doubts which are wont by and by to arise upon hearing mention of the diversity betwene the old and the new Testament: let us by the way looke, what they have in them like, and what unlike one to the other: what covenant the Lord made with the Israelites in the old time before the coming of Christ, and what covenant he hath now made with us since Christ hath beene openly shewed.

2. And both these points may be made plaine with one word. The covenant of all the Fathers so differeth nothing from ours in substance and in matter it selfe, that it is altogether one and the selfe same; but the ministracion is divers. But because of so great shortnesse no man were able to attaine a certaine understanding, we must needs proceed on with a longer declaration, if we meane to profit any thing at all. But in shewing how they are like, or rather all one, it shall be superfluous to discourse againe of new upon all the speciall particulars that have already beene declared: and it shall be out of season to mingle those things together that remaine yet to be spoken in other places. Here we must chiefly rest upon three principall points: First, that we hold, that carnall wealth and felicity was not the marke appointed to the Jewes to aspire unto, but that they were by adoption chosen unto the hope of immortality: and that the truth of this adoption was certainly assured unto them both by oracles, and by the law, and by the prophecies. Secondly, that the covenant whereby they were joyned to the Lord, was upholden not by any merits of theirs, but by the onely mercy of God that called them. Thirdly, that they both had and knew Christ the Mediator, by whom they should both be joyned to God, and enjoy his promises. Of which points, because the second peradventure is not yet sufficiently knowne, it shall in place appointed for it be declared at large. For we shall confirme by many and cleare testimonies of the Prophets, that it was of his owne meere goodnesse and tender favour, whatſoever good the Lord at any time did, and promised to the people of Israel. The third also hath already had here and there some plaine declaration of it, and we have not left the first altogether untouched.

3. Therefore in setting out of this point, because it most especially belongeth to this present matter, and for that they make us most controversie about it, we will employ the more earnest travell: but yet so, that if there want yet anything of the explication of the other, it may bee by the way supplied, or in convenient place added. Truly, the Apostle taketh away all doubt of them all, when he saith, that God the Father long before by the Prophets in the holy Scriptures promised the Gospell, which he afterward published according to the time appointed. Againe, that the righteousnesse of faith which is taught by the Gospell it selfe, hath witness of the Law and the Prophets. For the Gospell doth not hold the hearts of men in the joy of this present life, but lifteth them up to the hope of immortality: doth not fasten them to earthly delights, but preaching to them a hope laid up in heaven, doth in a manner transport them thither. For thus he describeth in another place. Since that ye beleevd the Gospell, ye are sealed up with the holy Spirit of promise, which is the earnest of our inheritance, for the redemption of the possession purchased. Againe, we have heard of your faith in Christ Jesus, and of your charity toward the holy ones, for the hopes sake that is laid up for you in heaven, whereof ye have heard by the true speech of the Gospell. Againe: He hath called us by the Gospell to the partaking of the glory of our Lord Jesus Christ. Wherefore it is called both the word of salvation, and the power of God to save the faithfull, and the kingdome of heaven. Now if the doctrine of the Gospell be spirituall, and openeth the entry to the possession of an incorruptible life: let us not thinke that they to whom it was promised and declared, did passe over and neglect the care of their soule, and lie dully like beasts in seeking pleasures of the body. Neither let any man here cavill, that the promises which are sealed in the Law and the Prophets, concerning the Gospell, were ordained for the new people. For within a little after, that which he spake of the Gospell promised in the Law, he addeth, that all the things that the law containeth are without doubt properly directed to them that are under the law. I grant indeed it is in another argument. But he was not so forgetfull, that when he had once said that all the things which the law containeth belong to the Jewes, he did not remember what in

The Fathers had the same covenant which we have: they looked for immortality and had it promised: they expected it by mercy and not by merit: they knew that Christ was their mediator to obtaine mercie, as well as we.

As well to the Fathers under the Law, as to we in the Gospell, promises were made of the life to come, and not of temporal happiness onely.
Rom. 1. 2.
Rom. 3. 21.

Eph. 1. 13.

Col. 1. 4.

1 Theſ. 2. 14.

Rom. 3. 19.

a few verses before he had affirmed of the Gospell promised in the law. Wherefore the Apostle sheweth most plainly, that the old Testament chiefly tended to the life to come, when he saith, that under it are contained the promises of the Gospell.

4. By the same reason followeth, both that it stood upon the free mercy of God, and also was confirmed by the meane of Christ. For the very preaching of the Gospell pronounceth no other thing, but that sinners are justified by the fatherly kindeesse of God, without their owne deerving, and the whole summe thereof is fulfilled in Christ. Who then dare make the Jewes without Christ, with whom we heare that the covenant of the Gospell was made, whereof Christ is the onely foundation? Who dare make them strangers from the benefit of free saluation, to whom we heare that the doctrine of the righteousnesse of faith was ministred? But that we dispute not long of an evident matter, we have a notable sentence of the Lord, *Abraham* joyced that he might see my day, he saw it and was glad. And the same thing which Christ there testified of *Abraham*, the Apostle sheweth that it was universall in the faithfull people, when he saith, that Christ abideth, yesterday, this day, and for ever. For he speaketh not there onely of the eternall God-head of Christ, but also of his power, which was continually opened to the faithfull. Wherefore both the blessed Virgin and *Zacharie* in their songs, doe say, that the saluation revealed in Christ, is the performance of the promises which God in old time had made to *Abraham* and the Patriarchs. If the Lord in giving his Christ, discharged his old oath, it cannot be said but that the end thereof was alway in Christ an everlasting life.

5. Yea, and the Apostle doth make the Israelites equal with us, not onely in the grace of the covenant, but also in signification of sacraments. For meane by examples of punishments, wherewith the Scripture reciteth, that they were corrected in the old time, to make the Corinthians afraid, that they should not runne into the like offences. He beginneth with this preface, that there is no cause why wee should challenge any prerogative unto our selves, to deliver us from the vengeance of God which they susteined, forasmuch as the Lord did not onely grant unto them the same benefits, but hee hath gloriously set forth his grace among them with the same tokens: As if hee should have said: If ye trust that ye be out of perill, because both Baptisme wherewith ye be marked, and the Supper which ye daily receive, have excellent promises, and in the meane time despising the goodnes of God, yee are licentious wanton: Know yee, that the Jewes also were not without such sacraments, against whom yet the Lord did most severely put his judgements in execution. They were baptised in passing over the sea, and in the clouds wherewith they were defended from the burning heate of the Sonne. They say, that that same passage was a carnall Baptisme, which after certaine proportion answereth to our spirituall Baptisme. But if that were allowed true, the Apostles argument could not proceede, which meaneth heere to have this taken away from the Christians, that they thinke that they excell the Jewes by the prerogative of Baptisme. Neither is that which by and by after followeth, subject to this cavillation: that they did eat the same spirituall meat that wee eat, and drunke the same spirituall drinke, which he expoundeth to be Christ.

6. To overthrow this sentence of *Paul*, they object that which Christ saith: Your fathers did eate *Manna* in the wilderness, and are dead: hee that eateth my flesh, shall not die for ever. Which two places are very easily made to agree together. The Lord, because he then talked to hearers that sought onely to be filled with foode of their bellies, but cared not for the meat of the soule, tempered his talke somewhat to their capacities: but especially he frameth the comparison of *Manna*, and of his body according to their sense. They required that he, to get himselfe some credit, would approve his power with doing some such miracle, as *Moses* did in the Wilderness, when hee obtained *Manna* from heaven. But in *Manna* they conceived nothing but the remedie of carnall hunger, wherewith the people was then vexed: but they peirced not to that higher misterie which *Paul* hath respect unto: Christ therefore to shew how much greater a benefit they ought to looke for at his hand, than that which they reported that *Moses* did bestow upon their fathers, frameth this comparison: If it were a great miracle in your opinion, and worthy to be remembered, that the Lord by *Moses* ministred food

The same mercy
by vertue of the
same Meats, or
sauid the Fa-
thers with bap-
tism.

Joh. 8. 56.

Heb. 13. 8.

Luk. 1. 54 & 72.

Equalitie be-
tweene the Fac-
tions and those in
the flesh being
fed with by their
and our Sacra-
ments.
1 Cor. 10. 1.
& 11.

* The words of
Christ saying:
Your Fathers
did eate *Manna*,
and are dead:
do you contra-
dictione the Apostle
wonderfull is:
They did eat the
same spirituall
meat that we
eat. For they were
not on Christ
speaking gave
them occasion not
to touch the my-
strie but onely
the carnall use of
their *Manna*.

food from heaven to his people, to sustaine them for a small time, that they should not perish for hunger in the wilderness: gather hereby, how much more excellent is the meat that giveth immortalitie. We see why the Lord passed over that thing which was principall in Manna, and spake onely of the basest profit of it: even because the Jewes as it were of purpose to reproch him, did cast *Moses* in his teeth, which succoured the necessitie of the people with remedie of Manna: he answered that he is the minister of a much higher grace, in comparison whereof, the carnall feeding of the people, which alone they so much esteemed, ought of right to bee nothing regarded. But *Paul* because he knew that the Lord when hee rayned Manna from heaven, did not onely powre it downe for the feeding of their belly, but also did distribute it for a spirituall mysterie, to be a figure of the spirituall quickening that is had in Christ, did not neglect that part that was most worthy of consideration. Wherefore it certainly and cleerely followeth that the same promises of eternall and heavenly life, which now the Lord vouchsafeth to grant unto us, were not onely communicated unto the Jewes, but also sealed with very spirituall Sacraments. Of which matter *Augustine* disputeth largely against *Faustus* the *Manichee*.

7. But if the readers had rather to have testimonies alleaged unto them out of the law and the Prophets, whereby they may perceive that the spirituall covenant was common also to the Fathers, as we heare be Christ and the Apostles: I will also follow that desire, and so much the more willingly, because by that meane the adversaries shall be more surely convinced, so that they shall have afterward no way to dally. And I will begin at that prooff, which although I know that the Anabaptists pride will thinke very fond and in a manner to be laughed at, yet shall much availe with such readers as are willing to learne and have their sound wit. And I take it as a principle confessed, that there is such effectuall force of life in the word of God, that whom so ever God vouchsafeth to be partakers thereof, it quickeneth their soules. For the saying of *Peter* hath alway bene of force, that it is the incorruptible seed which abideth for ever, as also he gathereth out of the words of *Esay*. Now sith God in the old time bound the Jewes unto him with this holy bond, it is no doubt that he did sever them into the hope of eternall life. For when I say they embraced the word, which should joyne them nigher to God, I take it for the maner of communicating it: not that generall manner, which is powred abroad throughout the heaven and earth and all the creatures of the world, which although it doe quicken all things, every one after the proportion of their nature, yet it doth not deliver them from necessitie of corruption: but I speake of this speciall maner, whereby the soules of the godly are both lightened unto the knowledge of God, and in a maner coupled to him. By this enlightening of the word, sith *Adam*, *Abel*, *Noe*, *Abraham*, and the other Fathers cleaved unto God, I say that it is no doubtfull that they had an entrie into the immortall kingdome of God. For it was a found partaking of God, which cannot be without the benefit of eternall life.

8. But if this seeme somewhat entangled: goe to, let us come to the very forme of the covenant, which shall not onely satisfie sober wits, but also shall sufficiently convince their ignorance that bend themselves to speake against it. For God did alwaies thus covenant with his servants: I will be to you a God, and ye shall be to me a people. In which words the Prophets themselves are wont to expound, that both life and salvation, and the whole summe of blessednesse is comprehended. For *David* doth not without cause often pronounce, that blessed is the people, whose God is the Lord: blessed is the nation, which he hath chosen to be his inheritance: and that not for earthly felicities sake, but because he delivereth them from death, he preserveth them for ever, and continually sheweth them eternall mercie, whom he hath taken to his people: as it is in the other Prophets, Thou art our God, we shall not die: The Lord is our King, our lawmaker, he shall save us. Blessed art thou, O *Israel*, because thou art saved in the Lord God. But, not to labour overmuch in a thing needlesse, this admonition is found each where in the Prophets, that wee shall want nothing toward all abundance of good things, and assurance of salvation, so that the Lord be our God. And rightfully: For if his face so soone as it beginneth to shine, is a most present pledge of salvation: to what man shall he openly shew himselfe for his God, but that hee will also open to him his

treasure

Sith the fathers were enlightned and coupled unto God by the seed of that word which is immortall, it sheweth that they had the benefit of immortality and eternall life.
1 Pet. 2. 13.
Esay 40. 6.

The forme of the covenant of God with the Fathers promising to be their God, provided them.
Levi. 26. 12.
Psal. 144. 15.
Psal. 33. 12.
Abac. 1. 12.
Esay 33. 21.
Deut. 33. 29.

treasure of salvation? For he is our God with this condition, to dwell in the midst of us: as he testified by *Moses*. But such presence cannot be obtained, but that life must be also together had in possession with it. And although there were no more expressed, yet had they a promise of spiritual life plaine enough in these words: I am your God. For he did not declare that he would be a God unto their bodies alone; but principally to their soules. But soules, unless they be joyued to God by righteousnesse, remaine estranged from him in death. But on the other side, let that joyning be present, it shall bring everlasting salvation with it.

2. Beside that, he did not onely testify that he was to them their God, but he also promised that he would be so alway: to the end, that their hope not contented with present benefits, should be extended to eternity. And many sayings doe shew, that the speaking in the future time meant so much, as where the faithfull not onely in present evils, but also for the time to come, doe comfort themselves with this, that God will never faile them. Now as concerning the second part of the promise, he yet more plainly assured them of the blessing of God to be prolonged unto them beyond the bounds of this life, saying; I will be the God of your seed after you. For if he minded to declare his good will toward them being dead, in doing good to their posteritie, much more would his favour not faile toward themselves. For God is not like unto men, which doe therefore carrie their love to their friends children, because their power is interrupted by death, so that they cannot imploy their friendly doings upon them to whom they did beare good will. But God, whose bountifullnesse is not hindered by death, taketh not away from the very dead the fruit of the mercy, which for their sakes he powreth out into a thousand generations. Therefore the Lords will was by a notable prooffe to set forth unto them the greatnesse and flowing plenty of his goodnesse, which they should see, le after death, when he described it to be such as should flow over into all their posterity. And the truth of this promise the Lord did then seale, and as it were brought forth the fulfilling of it, when hee named himselfe the God of *Abraham*, *Isaac*, and *Jacob*, long after their death. For what? had it not beene a fond naming if they had utterly perished? For then had it beene all one, as if he had said, I am the God of them that are not. Wherefore the Evangelists rehearse, that with this one argument the Sadduces were so driven to a frait, that they could not deny that *Moses* did testify the resurrection of the dead, for that they had learned by *Moses*, that all the Spirits were in his hand. Whereupon it was easie to gather, that they are not destroyed by death, whom he that is the Judge of life and death had received into his safeguare, custodie, and protection.

10. Now (which is the principall point whereupon this controversie hangeth) let us looke, whether the faithfull themselves have not beene so instructed of the Lord, that they perceived that they should have a better life elsewhere, and so neglecting this life, had an eye to the other. First, the state of life that was enjoyed them by God, was a continuall exercise, whereby they might be put in minde, that they were the most miserable of all men, if their happinesse were onely in this life. *Adam*, most unhappy, even with onely remembrance of the happinesse that he had lost, did with painfull labours hardly sustaine his needinesse, and that he should not be pressed with the curse of God in the onely labours of his hands, even there received hee extreme sorrow of that which remained for him to be his comfort: Of his two sonnes, the one was taken away by the wicked slaughter of his brother: the other he had left alive, whose sight he worthily detested and abhorred. *Abel* cruelly murdered in the very flower of his age, became an example of the wretchednesse of men. *Noe*, while the whole world carelessly lived in pleasure, spent a good part of his age with great wearinesse in building the Arke. This that he escaped death, came to passe by his greater troubles, than if he should have died an hundred deaths. For beside that the Arke was to him as a grave for ten months, there is nothing more unpleasant than to be holden so long in manner drowned in dung of beasts. When hee had passed over so great difficulties, he fell into new matter of grieffe, he saw himselfe scorned of his owne sonne, and was compelled with his owne mouth to curse him, whom by the great benefit of God he had received safe from the generall flood.

Levi. 26. 12.

Exod. 6. 7.

God in promising the fathers to be their God vs time to come and to continue his mercie to their child en, likewise in promising himselfe to be the God of the dead, gave the living certaine hope of everlasting life.

Gen. 17. 7.

Exod. 25. 8.

Exod. 3. 6.

Mat. 22. 31.

Luk. 20. 32.

Deut. 32. 3.

The estate of

Adm. Ab 1.

¶ 4 Nos. accl-

vsio t. a. they

had an eye to a

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present life.

Gen. 3. 17.

Gen. 4. 8.

Gen. 6. 22.

Gen. 9. 24.

Gen. 12. 4.
None more miserable than Abraham, if his condition in this life only be respected.

Gen. 12. 12.

11. *Abraham* indeed may be one alone to be compared with an hundred thousand, if wee consider his faith, which is set forth unto us for the best rule of beleeving, of whose kindred we must be accounted, that we may be the children of God. But what more absurdity is there, than *Abraham* to be the father of all the faithfull, and not to possesse so much as the smallest corner among them? but he cannot be throwne downe out of the number, no nor from the most honourable degree, but that the whole Church must be destroyed. Now as touching the experiences of his life: When he was first called by the commandment of God, he was plucked away from his Countrey, his parents and his friends, in whom men thinke to be the chiefe sweetnesse of life: even as if God of determinate purpose meant to spoile him of all the pleasures of life: so soone as he came into the land where he was commanded to dwell, he was driven out from thence with famine. Thither he fled for succour, where to save himselfe, he was compelled to deliver out his wife to be abused, which wee know not whether it were more bitter to him than many deaths. When he was returned into the land of his owne dwelling, he was driven out againe from thence with famine. What a felicity is this, to dwell in that land, wherein a man must so oft be hungry, yea, die for famine, if we run not away? And therewithall he was brought to that necessity with *Abimelech*, that he must needs re-teen his life with the losse of his wife, while many years long he wandred uncertainly hither and thither, he was compelled by the continuall brawlings of his servants to put away his Nephew whom he loved as his owne son. Which departing, without doubt he did not other wise take than if he had suffered the cutting off of one of his limbs. A little after, he heard that he was carried away captive by his enemies. Whether soever he went, he found neighbours outrageously barbarous, which would not suffer him so much as to drinke water out of the Wells that himselfe had digged with great labour. For he would not have redeemed the use of them at the hand of King *Gerar*, if hee had not first bene forbidden. Now when he came to old age, hee saw the thing which is the most unpleasant and bitter that that age hath, himselfe punished with having no children, till beside all hope he begat *Ismael*, whose birth he yet paid deare for, when he was wearied with the brawling of *Sara*, as if hee in maintaining the stubbornnesse of his bound-woman were himselfe the cause of the trouble of his household. At length *Isaac* was borne, but with this condition, that his first begotten *Ismael* must, as forsaken, be cruelly cast out of doores. When onely *Isaac* was left, in whom the wearied age of the silly good man might rest, within a little after he was commanded to kill him. What can mans wit devise more miserable, than the father to be made the butcher of his owne sonne? If *Isaac* had died of any sicknesse, who would not have thought the old man moit miserable, that had a sonne given him in mockage, for whom his griefe of want of children should be doubled? If he had bene slaine by some stranger, the unhappinesse of the thing would have much increased his miserie. But this passeth all examples of miserie, to have him slaine with his fathers owne hand. Finally, hee was in all the whole course of his life so tossed and vexed, as if a man would in a table paint out an example of a miserable life, he could finde none more fit than this of *Abraham*. And let no man object that hee was not altogether unhappy, for that hee at length prosperously escaped from so many and so great tempests. For wee cannot say that he liveth a blessed life, which for a long space together painfully weareth out of infinite troubles, but him that without feeling of evils, quietly enjoyeth present good things.

12. *Isaac* that was lesse troubled with evils, yet scarce ever tooke any taste of sweetnesse. He hath also felt the same vexations, that doe not suffer a man to be blessed in the earth. Famine chased him out of the land of *Canaan*: he had his wife violently plucked away from his bosome: his neighbours oft troubled him, and by all meanes oppressed him, so that he was faine to strive for his water: at home in his owne house he suffered much troublesomenesse by his childrens wives, he was grieved with disagreements of his sons, and could not remedy that so great a mischief, but by the banishment of him whom he had blessed. But as for *Jacob*, he is nothing else but a notable example of extreme infelicity. He passed his childhood moit quietly at home among the threatenings & terrors of his elder brother, to which at length he was compelled to give place.

When

The lives of Isaac and Jacob especially, were farre from outward happinesse
Gen. 26. 35.
Gen. 28. 1.
Gen. 28. 5.

When he was fled from his parents, and his native Countrey, beside that it was a grievous thing to live in banishment, he was nothing more kindly or gently received of his Uncle *Laban*. Then it sufficed not that he had served seven yeeres, a hard and cruell service, but that also must be by guile defrauded of his wife. For another wives sake hee was driven into new service, where hee was all the day fied with heat of the Sunne, and all the night lay waking and pained with frost and cold, as himselfe complained. While hee by the space of twenty yeares suffered so hard a life, hee was daily vexed with new injuries of his father in law. Neither was he quiet in his owne house, seeing it divided, and in a manner scattered abroad with the hatred, brawling, and envie of his wives. When hee was commanded to returne into his Countrey, he was compelled to warch an advantage to take his journey, much like a shamefull running away: and yet could he not so escape the unjust dealing of his father in law, but was faine to suffer his reproches and rebukes in the middes of his journey. Then fell hee into a much more cruell distresse. For when he came neere to his brother, hee had so many deaths before his eyes, as might be prepared by a cruell man, and a bent enemy. So was he above measure tormented, and as it were drawn in sunder with terrible feares, so long as he looked for his brothers coming: when he came once in his sight, he fell downe as halfe dead at his feet, untill he found him more favourable than he durst have hoped. Beside that, at his first entry into the land, he lost *Rachel* his dearly beloved wife. Afterward hee heard word that the sonne which he had by her, and whom therefore he loved above the rest, was torne with wilde beasts: by whose death, how great griefe he conceived, he himselfe declared in this, that after long weeping, he obitinately stopp'd up all waies whereby comfort might come to him, leaving himselfe nothing, but to goe downe to his sonne wailing into the grave. In the meane time how great causes of griefe, waiting and wearinesse were the ravishment and deslouring of his daughter, and the boldnesse of his sonnes in revenging it, which not onely made him to be abhorred in sight of all the inhabitants of that Countrey, but also procured him most present perill of utter destruction? Then followed that horrible outrageous offence of *Rubin* his first begotten sonne, which was such, as there could not chance a more grievous. For whereas the desiling of a mans wite is reckoned among the highest ill fortunes: what is to be said of it, when that wickednesse is committed by a mans owne sonne? Within a little while after, his house is spotted with another unnaturall adulterie: so that so many shames might well breake a heart, that otherwise were most constant, and unable to bee vanquished with calamities. Neere before the end of his life, while he sought to provide succour for the famine of himselfe and others, he was stricken with tidings of a new misfortune, understanding that another of his sonnes was kept in prison, for recovering of whom he was compelled to leave to the rest, *Benjamin* his only darling. Who can thinke that in such a heape of mischiefs hee had any one moment given him safely to take breath in? And therefore he himselfe, the best witness of himselfe, affirmed to *Pharao*, that his dayes were short and evill upon the earth. Now truly he that declareth that he hath passed his life by continuall miseries, denieth that hee felt the prosperity which the Lord had promised him. Therefore either *Jacob* did unkindly and unthankfully weigh the grace of God, or he truly professed that he had bene miserable upon the earth. If his affirmation were true, then it followeth, that he had not his hope fastened upon earthly things.

13. If these holy Fathers looked for (as undoubtedly they did) a blessed life at the hand of God, truly they both thought and saw it to be another manner of blessednesse, than the blessednesse of earthly life. Which thing the Apostle also doth shew excellently well: *Abraham* (saith he) direct by faith in the land of promise as in a strange land, dwelling in tents with *Isaac* and *Jacob*, partners with him of the same inheritance, for they looked for a City set upon a good foundation, the maker and builder whereof is God, all these are dead in faith, not receiving the things promised, but looking at them a farre off, and believing and confessing that they were guests and strangers upon the land. Whereby they declare that they sought for a Countrey, and if they had bene moved with desire of that land from whence they came, they had power to returne. But they sought for a better, that is the heavenly Countrey. Wherefore God is not asha-

Gen. 29. 20.

Gen. 31. 23.

Gen. 31. 11.

Gen. 35. 16.

Gen. 37. 32.

Gen. 34. 8.

Gen. 35. 22.

Gen. 38. 18.

Gen. 42. 32.

Gen. 47. 9.

As the life of the Fathers sh. weib, so the Apostle witnesseth that they looked for other blessednesse at the hands of God. Heb. 11. 9.

med to be called their God, forasmuch as he hath prepared them a Citie. For they had beene duller than blockes, to follow promises so earnestly, whereof there appeared no hope in earth, unlesse they had looked for the fulfilling of them elsewhere. But this he chiefly enforceth, and that not without good reason, that they called this life a journey from home, even as *Moses* reporteth. For if they were strangers and forrainers in the land of *Canaan*, where is the Lords promise, whereby they were made heires of it? He sheweth plainly therefore, that the Lords promise concerning the possession thereof, had a further respect. Wherefore they purchased not one foot in the land of *Canaan* but for buriall, whereby they testified, that they did not hope that they should receive the fruit of the promise till after death. And that is the cause why *Jacob* so much esteemed to be buried there, that hee compelled his sonne *Joseph* to promise it him, and to sweare to performe it: and why *Joseph* willed his bones, certaine ages after, when they were long before fallen to powder, to be removed thither.

14. Finally, it appeareth plainly, that in all the travels of this life, they had alway set before them the blessednesse of the life to come. For to what purpose should *Jacob* have so much desired, and with so great danger sought the preeminence of the first begotten, which should procure him nothing but banishment, and in a manner to be cast off from being his childe: but no good at all, unlesse he had respect to a higher blessing? And he declared that he had this meaning, by the words which he spake among his last breathings: Lord I will looke for thy salvation. What salvation could he have looked for, when he saw that he lay ready to give up the ghost, unlesse he had seene in death the beginning of a new life? But what dispute wee of the holy ones and children of God, when even hee was not without a taste of such understanding, which otherwise was enemie to the truth? For what meant *Balaam* when he said? Let my soule die the death of the righteous, and let my last times be like unto theirs: but that he meant the same thing that *David* afterward uttered, that the death of the Saints is precious in the sight of the Lord, but the death of the wicked is very evill. If the furthest bound and end were in death, there could in it be noted no difference betweene the righteous and unrighteous, they differ one from the other by the diversity of the estates that after death shall fall to them both.

15. Wee are not yet come beyond *Moses*, which (as these men say) had no other office, but to persuade the carnall people to worship God by the fruitfulness of the ground, and plenty of all things. And yet (unlesse a man will flee the light that willingly offereth it selfe) there is already a plaine declaration of the spirituall covenant. But if we come downe to the Prophets, there with most full brightnesse both the life everlasting, and the Kingdome of Christ doe utter themselves. And first of all *David*, which as he was before the other in time, so according to the order of Gods distribution, hee shewed the heavenly mysteries in shadowes more darkly than the rest, yet with what plainnesse and certainty directeth he all his sayings to that end: How he esteemed the earthly dwelling, this sentence testifieth: I am here a forrainer and stranger, as all my fathers were. Every living man is vanity, every one walketh about as a shadow. But now what is my expectation, Lord? even to thee is my hope. Truly, hee that confessing that in the earth there is nothing sound or stedfast, keepeth still a stedfastnesse of hope in God, considereth his felicity laid up in another place. To such consideration is he wont to call all the faithfull, so oft as he meaneth to comfort them truly. For in another place, after he had spoken of the shortnesse, and the transitory and vanishing image of mans life, he addeth: But the mercy of the Lord is for ever upon them that feare him. Like whereunto is that which is in the hundred and second Psalm. At the beginning Lord thou didst lay the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou abidest: they shall wax old like a garment, and thou shalt change them as apparell, but thou remainest the selfe same, and thy yeares shall not faile: the sonnes of thy servants shall dwell, and thy posterity shall be established before thee. If the godly cease not for the decay of heaven and earth to be established before the Lord, it followeth that their salvation is joyned with the eternity of God. But that hope cannot stand at all, unlesse it rest upon the promise that is set forth in *Ezay*: The heavens (saith the Lord) shall vanish away like smoke,

Gen 47. 9.

Gen. 47. 29.

230.

Gen. 50. 25.

The righteous of old did account the end of this life to be the beginning of a better.

Gen. 49. 18.

Numb. 23. 10.

Psal. 116. 15.

Psal. 34. 22.

The hope which David had of immortality.

Psal. 39. 13.

Psal. 102. 26.

Ezay 51. 6.

the earth shall be worne out like a garment, and the inhabitants of it shall perish like those things: But my salvation shall be for ever, and my righteousnesse shall not faile: where everlastingnesse is given to righteousnesse and salvation, not in respect that they remaine with God, but in respect that they are felt of men.

16. Neither may we otherwise take those things, that he commonly speaketh of the prosperous success of the faithfull, but to apply them to the open shewing of the heavenly glory. As these saynes: The Lord keepeth the soules of the righteous, hee shall deliver them from the hand of the sinner. Light is arisen to the righteous, and joy to the upright in heart. The righteousnesse of the godly man abideth for ever: his home shall be exalted in glory, the desire of the sinner shall perish. Againe: but the righteous shall confesse unto thy name, the upright shall dwell with thy countenance. Againe: the righteous shall be in eternall remembrance. Againe: the Lord shall redeeme the soules of his servants, For the Lord oftentimes leaveth his servants to the lust of the wicked, not onely to be vexed, but also to be torne in peeces and destroyed: he suffereth the good to lie languishing in darkenesse and filth, while the wicked doe in a manner shine among the starres. And he doth not so cheere them with the brightnesse of his countenance, that they enjoy long continuing gladnesse. Wherefore even hee also hideth not, that if the faithfull fasten their eyes upon the present state of things, they shall be stricken with a sore temptation, as though there were no favour or reward of innocencie with God. So much doth wickednesse for the most part prosper and flourish, while the company of the godly is oppressed with shame, povertie, contempt, and all kindes of crosses. It wanteth but little (saith he) that my foote slipped not, and my steps fell not abroad, while the fortune of fooles grieveth me, and while I see the prosperitie of the wicked. At length after rehearsal of it he concludeth: I beat my thought, if I could understand these things. But it is a torment to my spirit, till I enter into the sanctuarie of the Lord, and understand the last end of them.

17. Let us therefore learneye by this confession of *David*, that the holy Fathers under the old Testament were not ignorant, how seldome or never God doth in this world performe to his servants those things that he promiseth them, and that therefore they did lift up their minds to Gods sanctuarie, wherein they had that laid up in store, which appeareth not in the shadow of this present life. That was the last judgement of God, which when they could not see with eyes, they were content to understand by faith. Trusting upon which assistance, what soeuer happened in the world, yet they doubted not a time would once come, when the promises of God should be fulfilled. As these sayings doe witness, I will behold the face of God in righteousnesse: I will be satisfied with thy countenance. Againe, I as a greene Olive tree in the house of the Lord. Againe, The righteous shall flourish as a Date tree, and shall spread in branches like the Cedar of *Libanus*, being planted in the house of the Lord, they shall flourish in the Palaces of our God: They shall still beare fruit, they shall be fat and greene in their old age. When he had said a litle before: How deepe are thy thoughts O Lord? while the wicked doe flourish, they bud out like an herbe, that they may perish forever. Where is that faire shew and beautie of the faithfull, but when the face of this world shall be turned inward by disclosing of the kingdome of God? When they turned their eyes to that eternitie, they despised the hardnesse enduring but a moment of present mercies, and boldly burst forth into these words: Thou shalt not suffer for ever the righteous to die, but thou shalt throw downe the wicked headlong into the pit of destruction. Where is in this world the pit of eternall destruction that may swallow up the wicked? Among whose felicitie, this is also reckoned in another place, that they close up the end of their life in a moment without long languishing. Where is that so great stedfastnesse of the holy ones, whom *David* himselfe each where complaineth not onely to be shaken with trouble, but also to be oppressed, and utterly broken in peeces? Forsooth, hee did set before his eyes, not what the altering course of the world beareth, which is unstable and more unstedfast than the ebbing and flowing of tides, but what the Lord will doe, when he shall one day sit for the eternall setting of heaven and earth. As in another place he excellently well describerh it: The foolish do stay upon their wealthinesse, and are proud because of their great riches. And yet no man, though

What David
spe. keth of the
faubull was
prosperous suc-
cess i. bath rel-
ation to future
it steinss in the
to li. o come.
Psal. 127. 10.
Psal. 112. 7. 9.
Psal. 140. 12.
Psal. 112. 6.
Psal. 34. 23.

Psal 73. 17.

The exp. Assion
which David had
of a judgement to
come and filicity
to follow it.

Psal 17. 15.
Psal. 52. 10.
Psal. 92. 13.

Psal 55. 23.
Job. 21. 13.

he flourish in never so great dignitie, can redeeme his brother from death, no man can pay to God the price of his ransom, but whereas they see that both the wise doe die, and that the wicked also and foolles doe perish and leave their riches to strangers, yet they thinke that their houses shall abide for ever, and their dwellings to the end of ages, and they advance their names upon the earth, but man shall not continue in honour: he shall be like to the beasts that die. This imagination of theirs is extreamest folly, which yet their posterity doe greedily follow. They shall be placed like a stocke in Hell, and death shall have rule over them. When the light ariseth, the upright shall have dominion over them, the beautie of them shall perish, Hell is their dwelling house. First, this laughing to scorne of the foolish for that they rest on the slipperie and rolling good things of the world, doth shew that the wise must seeke a farre other felicitie. But there be more evidently discloseth the myserie of the resurrection, where after the destruction and extinguishment of them, he erecteth the kingdom of the godly. For what rising of light (I pray you) shall we call that, but the revealing of the new life which followeth the end of this present life.

18. From thence did spring up that consideration, which the faithfull oftentimes used for a comfort of their miseries and remedie of patience: It is but a moment in the Lords displeasure, and life in his mercy. How did they determine afflictions to end in a moment, that were in affliction in a manner all their life long? where did they espie so long an enduring of Gods kindnesse, whereof they scarcely felt any little taste? If they had ticked fast upon the earth, they could have found no such thing, but because they looked upon heaven, they acknowledged that it is but a moment of time, while the Lord exercise his holy ones by the crosse, but that his mercies, wherein they are gathered together, doe last the worlds age. Againe, they did foresee the eternall and never ending destruction of the ungodly, which were as in a dreame happy for one day. Whereupon came these sayings: The remembrance of the righteous shall be in blessing, but the name of the wicked shall rot. Precious is the death of the Saints in the fight of the Lord, but the death of the wicked most evill. Againe, in *Samuel*: The Lord shall keepe the feet of the holly, and the wicked shall be put to silence in darkenesse. Which doe declare that they well knew, that howsoever the holy were diversly carried about, yet their last end is life and salvation: and that the prosperitie of the wicked is a pleasant way, whereby they by little and little slide forward into the gulfe of death. Therefore they called the death of such, the destruction of the uncircumcised, as of them from whom the hope of the resurrection was cut away. Wherefore *David* could not devise a more grievous curse than this: Let them be blotted out of the booke of life, and not be written with the righteous.

19. But above all other, notable is that saying of *Job*: I know that my Redeemer liveth, and in the last day I shall rise againe out of the earth, and in my flesh I shall see God my Saviour: This hope is laid up in my bosome. Some that have a mind to make a shew of their sharpe wit, doe cavill that this is not to be understood of the last resurrection, but of the first day that *Job* looked to have God more gentle to him, which although we grant them in part, yet shall we enforce them to confesse whether they will or no, that *Job* could not have come to that largenesse of hope, if he had rested his thought upon the earth. Therefore we must needs confesse, that he lifted up his eyes to the immortality to come, which saw, that his Redeemer would be present with him, even lying in his grave. For to them that thinke onely of this present life, death is their uttermost desperation: which very death could not put off *Jobs* hope. Yea though he kill me (said he) neverthelesse I will still hope in him. And let no trifter here carpe against me and say, that these were the sayings but of a few, whereby is not proved that such doctrine was among the *Jewes*. For I will by and by answer him; that these few did not in these sayings utter any secret wisdom, whereunto onely certaine excellent wits, were severally and privately suffered to attaine, but that as they were by the holy Ghost appointed teachers of the people, so they openly published those mysteries of God, that were to be univerally learned, and ought to be the principles of the common religion among the people. Therefore when we heare the publike oracles of the holy Ghost, wherein he spake of the spiritall life so clearly and plainly in the Church of the *Jewes*, it were a

point

The faithfull could not have comforted themselves, as both *David* and *Samuel* did, with the momentanie shortnesse of their troubles in the world, except they had made a reckoning of endlesse rest afterwards.

Psal. 30. 6.

Prov. 10. 7.

Psal. 100. 16.

& 30. 22.

1 Sam. 2. 9.

Ezc. 18. 10. & 31. 18.

Psal 69.

Jobs hope of life in death, as hebrew was thus in him, or the like in others the speciall persuasion only of some, but the generall doctrine delivered all men to believe.

Job 19. 25.

Job 13. 15.

point of intollerable stubbornesse to send them away onely to the fleshy covenant, wherein is mention made of nothing but earth and earthly wealthinesse.

20. If I come downe to the latter Prophets, there we may freely walke as in our owne field. For it is not hard for us to get the upper hand in *Danid*, *Job*, and *Samuel*. Here it shall be much more eatie. For God kept this distribution and order in disposing the covenant of his mercie, that how much the nearer it drew on in proceesse of time to the full performance thereof, with so much greater increasments of revelation he did day by day more brightly shew it. Therefore at the beginning when the first promise of salvation was made unto *Adam*, there alitered out but as it were small sparkles of it. After, having more added unto it, a greater largenesse of light began to bee put forth: which from thence forth brake out more and more, and displayed her brightnesse farther abroad, till at length all the clouds were driven away, and Christ the Sonne of righteounesse fully lightened the whole world. We need not therefore to feare that we faile of testimonies of the Prophets, if we seeke them to prove our cause, but because I see that there will arise a huge deale of matter, whereupon I should be constrained of necessitie to tarrise longer than the proportion of my purpose may beare, for it would grow to a work of a great volume, and also because I have already, by those things that I have said before, made plaine the way, even for a Reader of meane capacity, so as hee may go forward without stumbling: therefore I will at this present abstaine from long tediousnesse: which to doe is no lesse necessarie: but giving the readers warning before hand, that they remember to open their owne way with that key that we have first given them in their hand. That is, that so oft as the Prophets speake of the blessednesse of the faithfull people, whereof scarcely the least steps are seene in this present life, they may resort to this distinction: that the Prophets the better to expresse the goodnesse of God, did as in a shadow expresse it to the people by temporall benefits, as by certaine rough drawing of the portraiture thereof: but that the perfect image, that they have painted thereof, was such as might ravish mens mindes out of the earth, and out of the elements of this world, and of the age that shall perith, and of necessitie raise it up to the considering of the felicity of the life that is to come and spirituall.

21. We will be content with one example. When the Israeletes being carried away to Babylon, saw their scattering abroad to be like unto death, they could hardly be removed from that opinion that they thought that all was but fables that *Ezechiell* prophced of their restitution: because they reckoned it even all one as if he had told them that rotten carcases should be restored againe to life. The Lord to shew, that, even the same difficultie could not stop him from bringing his benefit to effect, shewed to the Prophet in a vision a field full of drie bones, to the which in a moment with the onely power of his word he restored breath and livenesse. The vision indeed served to correct the incredulitie at that present time: but in the meane season he did put the Jewes in minde how far the power of the Lord extended beyond the account of the people, which so easily quickened with his only becke, bones already rotten and scattered abroad: wherefore you shall compare that with another saying of *Esay*, The dead shall rise, my carcase, they shall rise againe. Awake ye and rejoyce that dwell in the dust, because the dew of the greene field is thy dew, and thou shalt pluck downe the land of the Giants into ruine. Go my people, enter into thy tents: shut thy doores upon thee, hide thee a litle while, till my displeasure passe over. For behold, the Lord shall go out of his place, to visit the iniquity of the dweller upon the earth against him, and the earth shall shew forth her blood, and shall no longer hide her shame.

22. Albeit a man should doe fondly, that would go about to draw all to such a rule. For there be some places that without any covering do shew the immortalitie to come, that is prepared for the faithfull in the kingdome of God, of which sort we have recited some, and of like sort are the most part of the rest, specially these two, the one in *Esay*. As a new heaven, and a new earth which I make to stand before me, so shall your seed stand, and there shall be moneth of moneth, and Sabbath of Sabbath: all flesh shall come to worship before my face, saith the Lord. And they shall goe out and see the dead carcases of the men that have offended against me, that their worme shall not die, and their fire shall not be quenched. The other of *Danid*. In that time shall rise up

If with Prophets it is shewed that one should be able to come by temporall and earthly commodities presently seen and knowe.

The power which God hath to quicken the dead is shewed by a vision of breith and livenesse restored to a field full of dead bones. Eze. 37. 4.

Esa. 26. 19.

Immortalitie to come is professed by Esay and Danid. Eia. 66. 22.

Dan. 12. 1.

Michael the great Prince, that standeth for the sonnes of his people, and there shall come a time of distresse, such as was not since nations first began to bee, and then shall all thy people be saved that shall be found written in thy booke. And of those that sleepe in the dust of the earth, there shall awake some to eternall life, and some to everlasting shame.

23. Now, as for proving the other two points that the Fathers had Christ for pledge of their covenant, and that they reposed in him all their affiance of blessing, I will not travell therein at all, because they have both lesse controversie and more plainnesse. Let us therefore boldly determine this, which by no engines of the devill may be removed, that the old Testament, or covenant which the Lord made with his people Israel, was not limited within the compasse of earthly things, but also contained the promise of the spirituall and eternall life: the expectation whereof must needs have bene imprinted in all their mindes that truly consented to the covenant. But let us put farre away this mad and pernicious opinion, that either God did fer forth in his promise to the *Jewes* nothing else, or that the *Jewes* sought nothing else but filling of their belly, delights of the flesh, flourishing wealth, outward power, fruitfulness of children, & whatsoever a naturall man esteemeth. For at this day Christ promisseth no other kingdome of heaven to his, but where they shall rest with *Abraham, Isaac* and *Jacob*. And *Peter* affirmed, that the *Jewes* of his time were heires of the grace of the Gospell, for that they were the children of the Prophets, comprehended in the covenant, which the Lord had in the old time made with his people. And, that the same should not bee witnessed with words onely, the Lord also approved it by deed. For in the very moment that he rose againe, hee vouchsafed to have many of the holy men to rise againe in company with him, and made them to be seene in the Citie: so giving an assured token, that whatsoever he did and suffered for the purchasing of eternall salvation, pertaineth no lesse to the faithfull of the old Testament, than unto us. For as *Peter* testified, they were also endued with the same spirit of faith, whereby we are regenerate into life. Now when we heare that the same spirit which is in us, a certaine sparkle of immortality, whereupon it is also in another place called the earnest of our inheritance, did likewise dwell in them, how dare we take from them the inheritance of life? Whereby it is so much the more marvelled, that in the old time the *Sadduces* fell to such grosseness of error, that they denied both the resurrection and also the substance of soules, both which points they saw sealed with so cleare testimonies of Scripture. And no lesse to be marvelled at, even at this day, were the folly of all that nation in looking for the earthly kingdome of Christ, if the Scriptures had not long before declared, that they should have that punishment for refusing the Gospell. For so it behooved, by the just judgement of God, to strike those mindes with blindness, which in refusing the light of heaven being offered them, did willfully bring themselves into darkness. Therefore they read and continually turne over *Moses*, but they are stopped with a veile set betweene them and him; that they cannot see the light that shineth in his countenance. And so shall it remaine covered and hidden from them, till he be turned to Christ, from whom now they travell to lead and draw him away so much as in them lieth.

THE ELEVENTH CHAPTER.

Of the difference of the one Testament from the other.

WHat then? wilt thou say: shall there bee no difference left betweene the old Testament and the New? and to what purpose serve all those places of Scripture, where they are compared one against the other, as things most contrarie? I doe willingly allow those differences that are rehearsed in the Scripture: but so that they nothing hinder the unitie already established, as it shall bee plaine to see when we shall have intreated of them in order. Those differences are (as farre as ever I could marke or can remember) chiefly foure in number, to the which if you list to adjoyne the fifth, I am not against it. I say and trust to prove that they are all such as rather belong to the manner of ministracion, than to the substance of them. And by this meane they shall nothing hinder, but that the promises of both the old and new Testament may

remaine

Seeing that Christ
promisseth us no
rest but with
them, and Peter
comprehendeth
us in the same co-
venant which
God made with
them: seeing
Christ hath risen
unto life accom-
panied with ma-
ny of them, and
hath witness'd
by Peter, that the
spirit of faith
which is in us,
was also in them:
howe ever the
Sadduces have
denied the bea-
venity, and the
Jewes at this day
doe expect an
earthly kingdome,
we may not take
from the fathers
the inheritance of
eternall life.

Mat. 8. 11.

Ac. 3. 25.

Mat. 27. 52.

Ac. 1. 5.

2 Cor. 3. 14.

The first diffe-
rence of the old
and new Testa-
ment. God did
in that by the
shadow of earth-
ly things, and in
this doth plain-
ly direct unto
heaven.

remain all one, and all one foundation of the same promises, Christ. Now the first difference is, that although, even in the old time also, the Lords will was to direct the mindes of his people, and to have them raised up to the heavenly inheritance, yet, that they might be the better nourished in hope thereof, he gave it to be seene or rather to be tasted of, under earthly benefits: but now having revealed the grace of the life to come, by the Gospell, hee more cleerely and plainly directeth our mindes the straight way to the meditation thereof, leaving the inferior manner of exercising which he used with the Israelites. They that marke not this purpose of God, doe not thinke that the old people climbed any higher than to the good things promised to the body. They forgotten heare the land of Canaan named, as the excellent, or rather onely reward for the keepers of Gods law. They heare that God threatneth nothing more severely to the transgressours of the same law, than that they shall be driven out of the possession of the same land, and scattered abroad into strange regions. They see that in a manner to this effect come all the blessings and curses that are pronounced by *Moses*. Hereby they doe undoubtedly determine, that the Jewes not for their owne sakes, but for others, were severed from other nations, that is, that the Church of Christ might have an image, in whose outward forme she might see examples of spirituall things. But such the Scripture doth sometimes shew, that God himselfe directed all the earthly benefits that hee did for them to this end, that so hee might lead them by the hand to the hope of heavenly benefits: it was too much unskilfulnesse, I will not say blockishnesse, not to consider this order of disposition. The issue or point of our controvercie with this sort of men is this, that they teach that the possession of the land of Canaan was to the Israelites their chiefe and last blessednesse, and that to us after the revealing of Christ, it doth but figuratively signifie the heavenly inheritance. On the other side wee affirme, that they did in the earthly possession which they enjoyed, as in a looking glasse beheld the inheritance to come, which they beleaved to be prepared for them in heaven.

2. That shall better appeare by the similitude that *Paul* used to the Galathians. Hee compareth the nation of the Jewes to an heire, within age, which being not yet able to governe himselfe, followeth the guiding of the Tutor or scholemaster, to whose custodie he is committed. And whereas he applieth that similitude to the ceremonies, that, nothing hindreth but that it may also very fitly serve to this purpose. The same inheritance was appointed for them, that was appointed for us: but such as yet for want of age, they were not of capacity to enter upon and use. The same Church was among them, but whereof the age was yet but childlike. Therefore the Lord kept them under this schooling, that he gave them not the spirituall promises so naked and openly, but as it were shadowed with earthly promises. Therefore, where he called *Abraham*, *Isaac* and *Jacob*, and their posteritie unto hope of immortalitie, he promised them the land of Canaan to be their inheritance: not to determine their hopes upon it, but that in beholding of it, they should exercise and confirme themselves in the hope of that true inheritance that did not yet appeare. And that they might not be deceived, there was given them a higher promise to testifie that that land was not the highest benefit of God. So *Abraham* was not sufficed to lie slothfull in the promise received of the land, but his minde was with a greater promise raised up unto the Lord. For *Abraham* heard this said unto him; I am thy protector, and thy reward exceeding great. Here we see, that *Abraham* hath the end of his reward set forth in the Lord, that hee should not account upon a transitorie and slipperie reward in the elements of this world, but rather thinke it to be such as cannot wither away. Afterward he adjoyneth the promise of the land, to no other intent, but that it should be a token of the good will of God, and a figure of the heavenly inheritance. And that the holy men had this meaning, their owne sayings doe declare. So *David* riseth upward from temporall blessings, to that same highest and last blessing, My heart (saith he) and my flesh faint for desire of thee. Gods my portion for ever. Againe, the Lord is the part of my inheritance, and of my cup: thou art hee that sweet mine heritage for me. Again, I have cryed unto thee, O Lord, I have said, Thou art my hope, my portion in the land of the living. Truly, they that dare so speake, doe without doubt profess that with their hope they climb above the world, and all the good things here present. But the Prophets doe oft describe this blessednesse

Gal. 4. 1.
The fathers and
we are our hire
unto whom one
and the same in-
heritance doth
belong. But they
being that were
in a younger
which we are in
an elder age,
had a training up
though not to
another thing,
yet after another
sort than we.

Gen. 15. 1.

Psal. 73. 26. &
84. 4.
Psal. 16. 5.
Psal. 14. 26.

Iob. 18. 17.
Psal. 133. 3.

God figuring of
heavenly by
earthly blessed-
nesse in the old
law is the cause,
why then is
comproll bene-
fitis due saeme to
have been more
sweet to the
righteous and his
punishments
more grievous
than now.

The second differ-
ence betwixt
the two testa-
ments is, that the
new doth exhib-
ite that forma-
tion of the co-
venant which
the old did teach
them to expect.
Psal. 104. 4.
Heb. 7. 11. & 19.
& 9. 9. & 10. 1.

of the world to come, under the figure that they had received of the Lord. And so are these sayings to be understood. That the godly shall possess the land by inheritance, and the wicked shall be destroyed out of it. That *Hierusalem* shall abound with all kinde of riches, and *Sion* overflow with plentie of all things. All which we see, cannot properly be spoken of the land of our wayfaring, or the earthly *Hierusalem*, but of the true cuntry of the faithfull, and that heavenly Citie wherein the Lord hath commanded blessing and life for ever.

3. This is the reason why it is read that the holy men in time of the old Testament, did esteeme the mortall life and the blessings thereof more than is now meet to doe. For although they knew well that they should not rest in it, as in the end of their race; yet when they called to minde, what markes of his grace the Lord had pointed therein, to exercise them according to the final rate of their tendernes, they felt a greater sweetness of it, than if they had considered it by it selfe. But as the Lord in testifying his goodwill toward the faithfull, by present good things, did as in a shadow expresse the spirituall felicitie, by such figures and signes: so on the other side he did in corporall paines shew examples of his judgement against the reprobate. Therefore as the benefits of God were to be seene in earthly things, so were also his punishments. While the unskillfull do not weigh this comparison or agreement, as I may call it betweene the punishments and the rewards, they marvell at so much alteration in God, that in old time was so suddenly ready to take vengeance on every offence of man with sterne and horrible punishments, and now as if he had laid away the affection of his old angrienesse, he punisheth both much more gently and seldomer, yea, and for the same cause they do almost imagine severall gods of the old and new Testament: which the Manichees did indeed. But wee shall easily be delivered from such doubts, if we lay our mindes to consider this orderly disposition of God that I have spoken of, whose will was for the time to signifie and set forth in figure both the grace of the eternall felicitie to come, by temporall benefits, and the grievousnesse of the spirituall death, by corporall paines. Whereby he delivered his Testament to the Israelites, as yet after a certaine manner folded up.

4. Another difference of the old and new Testament is said to be in the figures: for that the old Testament did shew onely an image in absence of the truth, and a shadow in stead of the bodie. But the new Testament giveth the truth present, and the sound bodie it selfe. And this difference is mentioned commonly wheresoever the new Testament is in comparison set against the old: but it is more largely intreated of in the Epistle to the Hebrewes than any where else. There the Apostle disputech against them which thought that the observation of *Moses* law might not bee taken away, but that they should also draw with them the ruine of religion. To confute this error, he useth that which had bene forespoken by the Prophet concerning the priesthood of Christ. For whereas there is given him an eternall priesthood, it is certaine, that that priesthood is taken away, wherein new successors were daily put in, one after another. But hee proveth that the institution of this new priesthood is to be preferred, because it is stablished with an oath. He after addeth further, that in the same change of the priesthood, is also contained the change of the testament. And that it was necessarie so to be, hee proveth by this reason: for that the weaknesse of the law was such, that it could helpe no thing to perfection. Then he proceedeth in declaring what was that weaknesse, even this, that it had a certaine outward righteousness of the flesh, which could not make the observers of them perfect, according to conscience: that by sacrifices of beasts it could neither wipe away finnes, nor purchase true holinesse. He concludeth therefore, that there was in it a shadow of good things to come, but not the lively image of the things themselves: and that therefore it had no other office, but to be as an introduction into a better hope, which is delivered in the Gospell. Here is to be seene, in what point the covenant of the law is compared with the covenant of the Gospell, and the ministerie of Christ, with the ministerie of *Moses*. For if the comparison concerned the substance of the promises, then were there great difference betweene the two Testaments: but sith the point of our case leadeth us another way, we must tend to this end, to finde out the truth. Let us then set forth here the covenant which he hath stablished to be eternall, and never to perish. The accomplishment thereof, whereby it attaineth to be stablished

and

and continuing in force, is Christ. While such establishment was in expectation, the Lord did by *Moses* appoint ceremonies, to be as it were solemne signes of the confirmation. Now this came there in question, whether the ceremonies that were ordained in the law ought to give place to Christ or no. Although these ceremonies were indeed onely accidents, or verily additions and things adjoynd, or (as the people call them) accessarie things to the covenant, yet because they were instruments or meanes of the administration thereof, they beare the name of the covenant it selfe, as the like is wont to be attributed to other Sacraments. Therefore in summe: the old Testament is in this place called the solemne forme of confirming the covenant, contained in ceremonies and sacrifices. The Apostle saith, that because in it is nothing perfect, unlesse we passe further, therefore it behooved that they should be discontinued and abrogate; that place might be given to Christ the assurer and Mediatour of a better testament, by whom eternall sanctification is once purchased to the elect, and the transgressions blotted out that remained under the Law. Or if you like it better thus: That the old Testament of the Lord was that which was delivered, wrapped up in the shadowish and effectuell observations of ceremonies: and that therefore it was but for a time, because it did but (as it were) hang in suspence untill it might stay upon a more steadfast and substantiall confirmation: and that then onely it was made new and eternall, after that it was consecrate and established by the blood of Christ. Whereupon Christ calleth the cup that he gave at his Supper to his Disciples, the Cup of the new Testameⁿt in his blood: to signifie that then the Testament of God attaineth his truth: by which it becommeth new and eternall, when it is sealed with his blood.

5. Hereby it appeareth in what sence the Apostle said: that in the schooling of the law, the Jewes were brought unto Christ, before that he was shewed in the flesh. And he confesseth, that they were the children and heires of God, but yet such, as for their young age were to be kept under the custodie of a schoolmaster. For it behooved that ere the forme of righteousness was yet risen, there should neither be so great brightnesse of revelation, nor so great deepe sight of understanding. Therefore, God so gave them in measure the light of his Word, that they saw it as yet farre off and darkly. Therefore *Paul* expresseth this slenderesse of understanding by the tearme of young age, which the Lords will was to have bene exercised with the elements of this world, and with outward observations, as rules of instruction for children, untill Christ should shine abroad, by whom it behooved that the knowledge of the faithfull people should grow to full age. This distinction Christ himselfe meant of, when he said, that the Law and the Prophets were untill *John*, and that from thence forth the Kingdome of God is preached. What did the Law and the Prophets open to men of their time? even this, they gave a taste of that wisdom which in time to come should bee plainly disclosed: and they shewed it before, as it were twinklingly shining a far off. But when it came to passe that Christ might bee pointed to with the finger, then was the kingdome of God set open. For in him are laid abroad the treasures of all wisdom and understanding, whereby we attaine, even in a manner, into the secret closet of heaven.

6. And it maketh not against us, that there can scarcely any one be found in the Christian Church, that in excellencie of faith may be compared with *Abraham*, or that the Prophets excelled in such force of spirit, that even at this day they lighten the whole world withall. For our question is not here, what grace the Lord hath bestowed upon a few, but what ordinary disposition he used in teaching his people: such as is declared in the Prophets themselves, which were endued with peculiar knowledge above the rest. For even their preaching is darke, and enclosed in figures, as of things a farre off. Moreover how marvellous knowledge soever appeared in them above other, yet for as much as they were driven of necessity to submit them to the common childish instruction of the people, they themselves also were reckoned in number of children. Finally, there never chanced any such cleere sight to any at that time, but that it did in some part favour of the darknesse of the time. Whereupon Christ said, Many Kings and Prophets have desired to see the things that yee see, and have not seene them: and to heare the things that yee heare, and have not heard them. Therefore blessed are your eyes, because they see, and your eares because they heare. And truly it is meet that the presence

Mat. 26. 28.

The Kingdome is now manifested which in former times was darkly beheld.
Gal. 3. 24 & 2.

Mat. 11. 13.

Col. 2. 9.

The Prophets themselves did not so cleerly know Christ, but that even in them there appeareth a difference betweene these times and those.

Mat. 13. 17.
Luk. 10. 24.

1 Pet. 1. 12.

Jer. 31. 31.
The third difference
betweene the old covenant
and the new
mentioned by
the Apostle out
of Ierem 3.

1 Cor. 2. 6.

The severall
branches of the
third difference
betweene the two
Testaments.

of Christ should have this excellency of prerogative, that from it should arise the cleere revealing of the heavenly mysteries. And for this purpose also maketh that, which even we now alleaged out of the first Epistle of *Peter*, that it was opened to them, that their travell was profitable, principally for our age.

7. Now I come to the third difference, which is taken out of *Ieremie*, whose words are these: Behold the day shall come, saith the Lord, and I will make a new covenant with the house of Israel, and the house of Juda, not according to the covenant that I made with your Fathers, in the day when I tooke them by the hand, to leade them out of the land of *Egypt*, the covenant that they made void, although I ruled over them: But this shall be the covenant that I will make with the house of Israel: I will put my law in their bowels, and I will write it in their hearts, and I will be mercifull to their iniquitie. And no man shall teach his neighbour, and no man his brother. For they shall all know me from the least unto the most. Of which words the Apostle tooke occasion to make this comparison betweene the law and the Gospell, that hee called the law a literall, and the Gospell a spirituall doctrine: the law, hee said was fashioned out in Tables of stone, the Gospell written in hearts: that the law was the preaching of death, the Gospell the preaching of life: the law the preaching of damnation, the Gospell the preaching of righteousnesse: that the law is made void, that the Gospell abideth. Such the Apostles purpose was but to declare the meaning of the Prophet, it shall be sufficient that we weigh the words of one of them, to attaine the meaning of them both. Albeit, there is some unlikenesse betweene them. For the Apostle speaketh more odiously of the law than the Prophet doth: and that not in simple respect of the law, but because there were certaine naughty men, having a wrong zeale to the law, which did with perverse love of the ceremonies, obscure the brightnesse of the Gospell. He disputeth of the nature of the law, according to their error and foolish affection. Therefore it shall be good to note that peculiarly in *Paul*. But both of them, because they doe by comparison set the old and the new Testament, the one against the other: doe consider nothing in the law, but that which properly belongeth unto it. As for example: The law doth commonly in every place containe promises of mercie, but because they are borrowed from elswhere, therefore they are not reckoned as part of the law, when the meere nature of the law is spoken of. The onely thing they ascribe unto it, to command things that are right, and to forbid wicked doings: to promise reward to the followers of righteousnesse, and to threaten punishment to the transgressors: but in the meane time neither to change, nor amend the perversnesse of heart, that is naturally in all men.

8. Now let us expound the Apostles comparison, one piece after another. The old Testament is literall, because it was published without the effectuall working of the spirit: The new is spirituall which the Lord hath spirituallly graven in the hearts of men: Therefore the second diversitie is as it were a declaration of the first. The old is deadly, because it can doe nothing but wrap all mankind within the curse: The new is the instrument of life, because it delivereth from curse, and restoreth into favour with God. The old is the ministry of damnation, because it condemneth all *Adams* children of unrighteousnesse: The new is the ministerie of righteousnesse, because it revealeth the mercie of God, by which we are made righteous. The last diversitie is to be referred to the ceremonies. Because the old testament had an image of things absent, it behoved that it should in time decay and vanish away: but the Gospell, because it giveth the true body in deed, keepeth still a firme and perpetual stedfastnesse. *Jeremy* indeed calleth even the morall law a weak and fraile covenant: but that is for another reason, because by the sudden falling away of the unthankfull people, it was by and by broken: but forasmuch as such breaking of it was the fault of the people, it cannot properly be laid upon the testament. But the ceremonies, forasmuch as by their owne weakenesse were dissolved by the coming of Christ, had the cause of their weakenesse within themselves. Now, that difference of the letter and spirit is not so to be taken, as though the Lord had given his lawes to the *Jewes* without any fruit at all, having none of them converted unto him. But it is spoken by way of comparison, to advance the abundance of grace, where with the same lawmaker as it were putting on a new personage, did honorably

norably set forth the preaching of the Gospell. For if wee reckon up the multitude of these whom the Lord out of all peoples hath by the preaching of the Gospell regenerate with his spirit, and gathered into the communion of his Church, wee shall say, that there were very few, or in a manner none in the old time in Israel, that with affection of minde, and entirely from their heart embraced the covenant of the Lord: who yet were very many, if they be reckoned in their owne number without comparison.

9. Out of the third difference riseth the fourth. For the Scripture calleth the old Testament, the testament of bondage, for that it engendreth feare in mens mindes: but the new Testament, the testament of libertie, because it raiseth them up to confidence and assurednesse. So saith *Paul* in the eight to the Romanes: Yee have not received the spirit of bondage againe to feare, but the spirit of adoption, by which we cry *Abba* father. Hereunto serveth that in the epistle to the Hebrewes, that the faithfull are not now come to the bodily mount, and to the kindled fire, and whirlewind, darkenesse, and tempest, where nothing can be heard or seene but that striketh mens minds with terrour, in so much as *Moses* himselfe quaked for feare, when the terrible voice sounded, which they all besought, that they might not heare: But that we are come to the Mount Sion, and the Citie of the living God, the heavenly Hierusalem. But that which *Paul* shortly toucheth in the sentence that we have alleaged out of the Epistle to the Romanes, he setteth out more largely in the Epistle to the Galathians, when he maketh an allegorie of the two sonnes of *Abraham*, after this manner, that *Agar* the bondwoman is a figure of the Mount Sinai, where the people of Israel received the law: *Sara* the free woman is a figure of the heavenly Hierusalem, from whence proceedeth the Gospell. That, as the seed of *Agar* is borne bond, which may never come to the inheritance, and the seed of *Sara* is borne free, to whom the inheritance is due: so by the law wee are made subject to bondage, by the Gospell onely we are regenerate into freedome. But the summe cometh to this effect that the old Testament did strike into consciences feare and trembling: but by the benefit of the new Testament it cometh to passe, that they are made joyfull. The old did hold consciences bound unto the yoke of bondage, by the libertie of the new they are discharged of bondage, and brought into freedome. But if out of the people of Israel they object against us the holy Fathers, who sith it is evident that they were endued with the same spirit that we are, it followeth that they were also partakers both of the selfsame freedome and joy. We answer, that neither of both came of the law. But that when they felt themselves by the law to be both oppressed with the estate of bondage, and wearied with unquietnesse of conscience, they fled to the succour of the Gospell, and that therefore it was a peculiar fruit of the new Testament, that beside the common law of the old testament they were exempted from these evils. Moreover, we will deny that they were so endued with the spirit of freedome and assurednesse, that they did not in some part feele both feare and bondage by the law. For howsoever they enjoyed that prerogative which they had obtained by grace of the Gospell, yet were they subject to the same bonds and burdens of observation that the common people were. Sith therefore they were compelled to the carefull keeping of those ceremonies, which were the signes of a schooling much like unto bondage, and the hand writings whereby they confessed themselves guilty of sinne, did not discharge them from being bond: it may rightfully be said, that in comparison of us they were under the testament of bondage and feare, while we have respect to that common order of distribution that the Lord then used with the people of *Israel*.

10. The three last comparisons that we have recited, are of the law and the Gospell. Wherefore in them by the name of the Old Testament is meant the Law, and by the name of the New Testament is meant the Gospell. The first stretched further, for it comprehendeth under it the promises also that were published before the law, but whereas *Augustine* denieth that they ought to be reckoned under the name of the old Testament, therein hee thought very well, and meant even the same thing that we doe now teach, for he had regard to those sayings of *Hieremie* and *Paul*, where the old Testament is severed from the word of mercie and grace. And this also he very aptly adjoyneth in the same place, that the children of promise regenerate of God, which by faith working through love have obeyed the commandements, doe from the begin-

The fourth difference, the one held the conscience in bondage and feare, the other in liberty and joy. 1. Cor. 13. 15. Heb. 12. 18.

Gal. 4. 22.

* The last three differences are means of the law severed, from those intermingled promises of grace and mercie, the first including them: where as 1. Cor. 13. 15. Augustine though he seene not with standing is not repugnant. Lib. 3. ad Bonif. cap. 4.

ning of the world belong to the New Testament, and that in hope not of fleshly, earthly, and temporall, but spirituall, heavenly, and eternall good things, principally beleeving in the Mediator, by whom they doubted not that the spirit was not ministred unto them, both to doe good, and to have pardon so oft as they sinned. For the same thing it is that I minded to affirme, that all the Saints whom the Scripture rehearseth to have bene from the beginning of the world chosen by God, were partakers of the selte same blessing with us unto eternaall salvation. This difference therefore is betweene our division and *Augustines*: that ours (according to that saying of Christ: The Law and the Prophet were unto *John*: from the ce forth the kingdome of God is preached) doth make distinction betweene the cleare esse of the Gospell, and the darker distribution of the word that went before: and *Augustine* doth onely sever the weaknesse of the Law from the strength of the Gospell. And here also is to bee noted concerning the holy Fathers, that they so lived under the Old Testament, that they stayed nor there, but always aspired to the new, yea and embraced the assured partaking thereof. For the Apoitle condemneth them of blindnesse and accurfednesse: which being contented with present shadowes, did not stretch up their minde unto Christ. For (to speake nothing of the rest) what greater blindnesse can bee imagined, than to hope for the purging of sinne by the killing of a beast? than to seeke for the cleansing of the soule in outward sprinkling of water? than to seeke to appease God with cold ceremonies, as though he were much delighted therewith? For to all these absurdities doe they fall, that sticke fast in the observations of the law without respect of Christ.

Math. 11. 13.

The fifth and last difference betweene the two testaments: the old was given onely to the Jew, the new to all nations.
Deut. 3. 28.
Deut. 10. 14.

Act. 14. 16.

Gal. 4. 4.
Ephc. 2. 14.

Gal. 6. 15.
Pls. 2. 9.

The calling of the Gentiles under the new Testament, spoken of by the Prophets, not

11. The fifth difference that we may adde, lieth in this: that untill the coming of Christ the Lord had chosen out one nation, within which he would keepe severall the covenant of his grace. When the highest did distribute the nations; when he divided the sonnes of *Adam* (saith *Moses*) his people fell to his possession: *Jacob* the cord of his inheritance. In another place he thus speaketh to the people: Behold the heaven and earth and all that is in it, are the Lord thy Gods. He cleaved onely to thy Fathers, he loved them to choose their seed after them, even your selves out of all nations. Therefore he vouchsafed to grant the knowledge of his name to that people onely, as if they onely of all men belonged unto him: he laid his covenant as it were in their bosome: to them he openly shewed the presence of his Godhead: them he honoured with all prerogatives. But (to omit the rest of his benefits, and speake that which onely here is to our purpose) he bound them to him by the communicating of his word, that hee might be called and counted their God. In the meane season he suffered other nations to walk in vanitie, as though they had not any entercourse or any thing to doe with him: neither did he to helpe their destruction, give them that which was onely the remedie, namely the preaching of his Word. Therefore *Israel* was then the Lords sonne that was his darling, other were strangers: *Israel* was knowne to him and received into his charge and protection, other were left to their owne darknesse: *Israel* was sanctified, by God, other were prophane: *Israel* was honored with the presence of God, other were excluded from comming nigh unto him. But when the fulnesse of time was come, appointed for the restoring of all men, and that same reconciler of God and men was delivered indeed, the partition was plucked downe, which had so long holden the mercie of God enclosed within the bounds of *Israel*, and peace was preached to them that were far off, even as to them that were neere adjoynd, that being together reconciled to God, they might grow into one people. Wherefore, now there is no respect of Greeke or Jew, circumcision or uncircumcision, but Christ is all in all, to whom the nations are given for his inheritance, and the ends of the earth for his peculiar possession, that universally without difference he might have dominion from sea to sea, and from the rivers to the uttermost ends of the world.

12. Therefore the calling of the Gentiles is a notable token, whereby is cleerely shewed the excellencie of the new Testament above the old. It had indeed bene before testified by many, and most plaine oracles of the Prophets, but so as the performance thereof was still deferred unto the kingdome of *Messias*. And Christ himselfe did not proceed unto it at the first beginning of his preaching, but deferred it so long, until

untill that all the parts of our redemption being performed, and the time of his abasement ended, he received of his father a name that is above all names: before whom all knees should bow. For which cause when this convenience of time was not yet fulfilled, he said to the woman of Canaan, that hee was not sent but to the lost sheep of the house of Israel. And hee suffered not his Apostles at the first sending to passe these bounds. Go not ye (saith he) into the way of the Gentiles, nor enter into the Cities of the Samaritans, but rather goe ye to the lost sheep of the house of Israel. But howsoever it was before uttered by so many testimonies, yet when the Apostles were first to begin it, it seemed so new and strange a thing unto them, that they were afraid of it, as of some monster. Truly very fearefully and not without sticking at it they first did set upon it. And no marvell, for it seemed against reason, that the Lord which by so many ages had chosen out Israel from all other nations, should now undoe that choise, as it were suddenly changing his purpose. It was indeed spoken off afore by prophecies: but they could not give so great heed to the prophecies, as to be nothing moved with the newnesse of the thing that they saw. And these examples which the Lord had shewed of the calling of the Gentiles, that should one day come to passe, were not sufficient to move them. For besides this that he had called very few, he did after a certaine manner ingraffe them into the household of *Abraham*, to adde them unto his people as parcel of the men: but by this generall calling, the Gentiles were not only made equall with the Jewes, but also it appeared that they came into the place of the Jewes, that were become dead. And yet all those strangers whom God hath before that time brought into the bodie of the Church, were never made equall with the Jewes. And therefore not without a cause doth *Paul* so extoll this myserie hidden from ages and generations, and which he also saith to be marvellous to the very Angels.

13. In these four or five points, I thinke I have well and faithfully set forth the whole difference of the old and new Testament, so much as sufficeth to the simple order of teaching. But because many report this varietie in governing the Church, this divers maner in teaching, so great alteration of usages and ceremonies, to be a great absurditie: they are also to be answered before that we passe forth to other things. And that may be done shortly, because the objections are not so strong that they need a curious confutation. It changeth not together (say they) that God which doth alway stedfastly agree with himselfe, should suffer so great an alteration, as afterward to disallow the same thing, which he had before both commanded and commended. I answer that God ought not therefore to be counted mutable, for that he applied divers formes to divers ages, as he knew to be expedient for every one. If the husbandman appoint to his household one sort of businesse in Winter, and another in Sommer, shall we therefore accuse him of inconstancie, or thinke that he swarveth from the right rule of husbandrie, which agreeth with the continuall order of nature? Likewise if a father of a household doe instruct, rule and order his children of one sort in childhood, of another in youth, and of another in mans state, we cannot therefore say that he is fickle, and forsaketh his owne purpose. Why therefore doe wee charge God with reproch of inconstancie, for that he hath severed the diversitie of times with fit and agreeable marks? The last similitude ought fully to satisfie us. *Paul* maketh the Jewes like unto children, and Christians to young men. What disorder is there in this government of God, that he held them in their childish lessons, which according to the capacity of their age were fit for them, and instructed us with stronger, and as it were more manly discipline. Therefore herein appeareth the constancie of God, that hee taught one selfsame doctrine in all ages, and continueth in requiring the same worship of his Name, which he commanded from the beginning. But whereas he changed the outward forme and manner thereof, in that he shewed not himselfe subject to change: but so farre he tempered himselfe to the capacitie of man, which is divers and changeable.

14. But whence (say they) commeth this diversity, but because God willed it to be such? Could he not as well from the beginning, as since the comming of Christ, reveale the eternall life in plaine words without any figures, instruct those that are his with a few Sacraments and easie to perceive, give his holy spirit, and powre abroad his grace throughout the whole world? This is even like as if they should quarrell with God for that

suddenly proceeded unto by Christ, by the Apostles (saec ad vnted, vnted) at by the very Angels themselves. Phil. 2. 9. Mat 15. 24.

Col. 1. 26.

These alterations not unmet but expedient for the Church.

God may diversly deal with his Church and people upon causes kept secret unto him-

that

1e/fe, neither m j
we will bo. it intol-
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vell at his manne:
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that he hath created the world so late, sith hee might have created it from the beginning: or for that his will was to have enterchanged courses betwene winter and sommer, betwene day and night. But as for us, even as all godly men ought to thinke, let us not doubt that whatsoever God hath done, is wisely and righteously done, although ofentime, we know not the cause why it ought so to have beene done. For that were to take presumptuously too much upon us, not to give God leave to have the causes of his owne purpose secret to himselfe from us. But it is marvellous (say they) that hee now refuseh and abhorreth the sacrificing of beasts, and all that furniture of the Leviticall priesthood, wherewith in the old time he was delighted: As though these outward and transitorie things did delight God, or any way move affection in him. We have already said that he did none of these for his owne cause, but disposed them all for the salvation of man. If a Physitian doe heale a yong man after one very good meane from his disease, and after ward doe use another manner of healing with the same man being old: shall we therefore say, that he hath refused the manner of healing which before pleased him, but rather continuing still in the same, he hath consideration of ages? So behoved it, that Christ being absent, should be expressed in figure by one sort of signes, and by another sort bee before shewed that hee was to come: and it is meet that now being already delivered, he be represented by other signes. But concerning Gods calling, now at the coming of Christ more largely spread abroad among all people than it was before, and the graces of the holy Ghost more plenteously powred out: who, I pray you can denie it to be right, that God have in his owne hand and will the disposing of his owne graces, to give light to what nations it pleaseth him? to raise up the preaching of his word in what places it pleaseth him? to give what doctrine and how great profiting and successe of doctrine it pleaseth him? and in what ages he will, to take away the knowledge of his name out of the world for their unthankfulnesse? and againe when he will, to restore it for his own mercy? We see therefore, that the cavillitions are too much unmeet, wherewith wicked men doe in this point disquiet the mindes of the simple, to make them call either the righteoussesse of God, or the faith of the scripture into doubt.

THE TWELFTH CHAPTER.

*That it behoved, that Christ to performe the office of the Mediator,
should be made man.*

It was necessary
that hee woul. b
should use evera-
bly j yne man to
God should him-
self, e be to b.

NOW it much behoved us that he should be both God and Man, which should be our Mediator. If a man aske of the necessitie, it was not indeed a simple or absolute necessitie, as they commonly call it, but it procedeth from the heavenly decree, wherupon hanged all the salvation of men. But the most mercifull father appointed that which should be best for us: For whereas our owne iniquities had, as it were cast a cloud betwene him and us, and utterly excluded us from the kingdome of heaven, no man could be the interpreter for restoring of our peace, but hee that could attaine unto God. But who could have attained unto him? could any of the sonnes of *Adam*? But all they did with their fathers shun the sight of God for feare. Could any of the Angels? but they also had need of a head, by whose knitting together they might perfectly and unseverably cleave unto God. What then? It was past all hope, unlesse the very Majesty of God would descend unto us, for we could not ascend unto it. So it behoved that the Sonne of God should become for us *Immanuel*, that is, God with us: and that in this sort, that by mutuall joyning, his Godhead and the nature of man might grow into one together. Otherwise neither could the neereness be neere enough, nor the alliance strong enough for us to hope by, that God dwelleth with us. So great was the disagreement betwene our filthinesse, and the most pure cleanness of God. Although man had stood undefiled without any spot, yet was his estate too base to attaine to God without a Mediator. What could he then doe being plunged downe into death and hell, with deadly fall, defiled with so many spots, sinking with his owne corruption, and overwhelmed with all accursednesse? Therefore not without cause, *Paul* meaning to set forth Christ for the Mediator, doth expressly recite that he is Man. Our Mediator (saith he) of God and Man, the Man *Jesus Christ*. He might have said,

God:

God : or at the least he might have left the name of Man, as well as of God. But because the holy Ghost speaking by his mouth, knew our weaknesse : therefore to provide for it in time, he used a most fit remedy, setting among us the Sonne of God familiarly as one of us. Therefore leat any man should trouble himselfe to know where the Mediator is to be sought, or which way to come unto him, in naming Man, he putteth us in minde that he is neere unto us, yea so neere that he toucheth us, for as much as he is our owne flesh. Truly he meaneth there even the same thing that in another place is set out with more words : that we have not a bishop that cannot have compassion of our infirmities, for as much as he was in all things tempted as we are, onely sinne excepted.

2 That shall also appeare more plainly, if we consider how it was no meane thing that the Mediator had to doe : that is, to restore us into the favour of God, as to make us the children of men, the children of God : of the heires of hell, the heires of the kingdome of heaven. Who could doe that, unlesse the sonne of God were made also the sonne of man, and so take ours upon him to convey his unto us, and make that ours by grace, which was his by nature ? Therefore by this earnest we trust, that we are the children of God, because the naturall Sonne of God hath shapen for himselfe a body of our body, flesh of our flesh, bones of our bones, that he might be all one with us. He disdained not to take that upon him which was proper unto us, to make againe that to belong to us which hee had proper to himselfe, and that so in common together with us, he might be both the sonne of God and the sonne of man. Hereupon commeth that holy brotherhood which hee commendeth with his owne mouth, when he saith : I go up to my Father and your Father, my God and your God. By this meane is the inheritance of the kingdome of heaven assured unto us : for that the onely sonne of God, to whom it wholly did properly belong, hath adopted us into his brethren : because if we be brethren, then are we partakers of the inheritance. Moreover it was for the same cause very profitable, that he which should bee our Redeemer, should be both very God and very man. It was his office to swallow up death : who could doe that but life it selfe ? It was his office to overcome sinne : who could doe that but righteousness it selfe ? It was his office to vanquish the powers of the world and of the aire : who could doe that but a power above both world and aire ? Now in whose possession is life, or righteousness, or the empire and powre of heaven, but in Gods alone ? Therefore the most mercifull God, in the person of his onely begotten Son, made himselfe our Redeemer, when his will was to have us redeemed.

3 Another principall point of our reconciliation with God was this, that man which had lost himselfe by his disobedience, should for remedy see obedience against it, should satisfie the judgement of God, and pay the penaltie of sinne. Therefore there came forth the true man, our Lord, he put on the person of *Adam*, and tooke upon him his name to enter into his steed in obeying his Father, to yeeld our flesh the price of the satisfaction to the just judgement of God, and in the same flesh suffer the paine that we had deserved. For as much as therefore neither being onely God, he could seele death, nor being onely man he could overcome death, he coupled the nature of man with the nature of God, that he might yeeld the one subject to death to satisfie for sinnes, and by the power of the other he might wraistle with death, and get victory for us. They therefore that spoile Christ either for his Godhead or for his manhood, doe indeed either diminish his majesty and glory, or obscure his goodnesse : but on the other side they doe no lesse wrong unto men whose faith they do thereby weaken and overthrow, which cannot stand, but resting upon this foundation. Beside that, it was to be hoped, that the Redeemer should be the sonne of *Abraham* and *David*, which God had promised in the law and the Prophets. Whereby the godly minds doe gather this other fruit, that being by the very course of his pedigree brought to *David* and *Abraham*, they doe the more certainly know that this is the same Christ that was spoken of by so many oracles. But this which I even now declared, is principally to bee holden in mind, that the common nature betweene him and us is a pledge of our fellowship with the sonne of God : that he clothed with our flesh vanquished death and sinne together, that the victory so might be ours and the triumph ours : that he offered up for sacrifice the flesh that he received of us, that having made satisfaction, he might wipe away our guiltinesse, and appeare the just

Heb. 4. 15.

The Sonne of God becoming man, hath confirmed us in the state of being sonnes to the same father, and having right to the same inheritance with him, and being God, both swallowed death, conquered sinne, subdued powers, and bestowed life, which else we could not have done.
Iohn. 20. 17.
Rom. 8. 17.

The manhood of Christ is a warrant unto us that man hath satisfi-ed God, that he is the promised seed, and that we have fellowship with him, and interest in the fruit of all his actions.

Sub Christ from the beginning was promised to no other end, but the restoration of the world, no other wife set for their sacrifices, taught by Prophets, spoken of by Apostles and by himselfe: sith no other end can stand with his profession, his title, that which the scriptures speak e-verywhere of him, it were too much rashnesse to affirme that the same of God had taken flesh although this cause had never bene.

Col. 1. 15.

Esay. 53. 45.

John 1. 9.

John 1. 4.

John 3. 16.

John 5. 25.

John 8. 25.

Mat. 18. 11.

Mat 9. 12.

Heb. 5. 1.

2 Cor. 5. 19.

Rom. 8. 3.

Tit. 2. 11.

Luke 24. 26.

John 10. 17.

John 3. 14.

John 12. 27.

& 18.

Luke. 1. 79.

4 Hee that shall be diligently heedfull in considering these things as he ought, will easily neglect these wandring speculations that ravish unto them light spirits and desirous of novelties: of which sort is, that Christ should have benee man, although there had benee no need of remedie to redeeme mankinde. I grant that in the first degree of creation, and in the state of nature uncorrupted, he was set as head over Angels and men. For which cause *Paul* calleth him the first begotten of all creatures. But sith all the Scripture crieth out that he was clothed with flesh, that he might be the Redeemer; it is too much rash presumption to imagine any other cause or end. To what end Christ was promised from the beginning, it is well enough knowne: even to restore the world fallen into ruine, and to succour men being lost. Therefore under the law, the image of him was set forth in sacrifices, to make the faithfull to hope that God would bee mercifull to them, when after satisfaction made for sinne, hee should bee reconciled. But whereas in all ages, even when the law was not yet published, the Mediator was never promised without blood: we gather that hee was appointed by the eternal counsell of God to purge the filthinesse of men, for that the shedding of blood is a token of expiation. The prophets so preached of him, that they promised that hee should bee the reconciler of God and men. That one specially notable testimonie of *Ezra* shall suffice us for all, where he foretelleth, that he shall bee stricken with the hand of God for the finnes of the people, that the chastisement of peace should bee upon him: and that hee should be a Priest that should offer up himselfe for sacrifice: that of his wounds should come health to other: and that, because all have strayed and benee scattered abroad like sheepe, therefore it pleased God to punish him, that he might beare the iniquities of all. Sith we heare that Christ is properly appointed by God to helpe wretched sinners, whosoever passeth beyond these bounds, hee doth too much follow foolish curiosity. Now when himselfe was once come, hee affirmeth this to be the cause of his coming, to appease God, and gather us up from death into life. The same thing did the Apostles testify of him. So *Iohn* before that he teacheth that the Word was made flesh, declareth of the falling away of man. But he himselfe is to be heard before all, when he speaketh thus of his owne office: So God loued the world, that he gave his onely begotten Sonne, that whosoever beleeveth in him should not perish, but have everlasting life. Againe: The hour is come that the dead shall heare the voice of the sonne of God and they that heare it shall live. I am the resurrection and life: he that beleeveth in me, although he bee dead, shall live. Againe, the sonne of man commeth to save that which was lost. Againe: The whole need not a Physician. I should never make an end, if I should rehearse all. The Apostles doe with one consent call us to this fountaine. And truly if hee had not come to reconcile God, the honour of Priesthood should have come to nought. For as much as the priest appointed meane betweene God and man to make intercession: and he should not be our righteousnesse, because he was made a sacrifice for us, that God should not impute finnes unto us. Finally, he should be spoiled of all the honourable titles, wherewith the Scripture doth set him out. And also that saying of *Paul* should prove vaine, that, that which was impossible to the law, God hath sent his owne sonne, that in likeness of the flesh of sinne he should satisfie for us. Neither will this stand that hee teacheth in another place, that in this glasse appeared the goodnesse of God and his infinite goodnesse toward men, when Christ was given to bee the Redeemer. Finally, the Scripture every where assigneth no more end why the sonne of God would take upon him our flesh, and also received this commandment of his father, but to be made a sacrifice to appease his Father towards us. So it is written, and so it behooved that Christ should suffer, and repentance be preached in his name. Therefore my Father loveth me, because I give my life for the sheepe, this commandment he gave me. As *Moses* lifted up the Serpent in the desert, so must the sonne of man be lifted up. In another place, Father, save me from this hour. But I am therefore come even to this hour. Father, glorifie thy Sonne. Where he plainly speaketh of the end why he tooke flesh, that he might be a sacrifice and satisfaction to doe away sinne. After the same sort doth *Zachary* pronounce, that hee came according to the promise given to the fathers, to give light to them that sat in the shadow of death. Let us remember that all these things are spoken of the sonne of God: in whom *Paul* in another place testifieth that

that all the treasures of knowledge and wisdom are hidden, and beside whom he glorieth that he knoweth nothing.

5 If any man take exception and say, that none of all these things prove the contrary, but that the same Christ that redeemed men being damned, might also in putting on their flesh testified his love toward them, being preserved and safe. The answer is short, that forasmuch as the holy Ghost pronounceth, that by the eternall decree of God these two things were joyned together, that Christ should be our Redeemer, and also partaker of all one nature with us, therefore it is not lawfull for us to search any further. For whosoever is tickled with desire to know any more, he being not contented with the unchangeable ordinance of God, doth shew also that he is not contented with the same Christ that was given us to be the price of our redemption. But *Paul* not only rehearseth to what end he was sent, but also climbing to the high myserie of predestination, he very fitly represseth all wantonnesse, and itching desire of mans wit. The father chose us in Christ before the creation of the world, to make us his sonnes by adoption, according to the purpose of his will: and he accepted us in his beloved Sonne, in whom we have redemption by his blood. Truly here is not the fall of *Adam* set before as though it were foremost in time, but is shewed what God determined before all ages, when his will was to help the misery of mankind. If the adversary object againe, that this purpose of God did hang upon the fall of man which he did foresee: it is enough and more for me, to say that they with wicked boldnesse breake forth to feigne them a new Christ, whosoever suffer themselves to search for more, or hope to know more of Christ then God hath fore appointed them by his secret decree. And for good cause did *Paul*, after he had so discoursed of the proper office of Christ, with to the Ephesians the spirit of understanding, to comprehend what is the length, height, breadth, and depth, even the love of Christ, that surmounteth all knowledge: even as if of purpose he would set barres about our mindes, that when mention is made of Christ, they should not, be it never so little, swarve from the grace of reconciliation. Wherefore, sith this is a faithfull saying (as *Paul* testifieth) that Christ is come to save sinners, I doe gladly rest in the same. And whereas in another place the same Apostle teacheth, that the grace which is now disclosed by the Gospell, was given us in Christ before the times of the world: I determine that I ought constantly to abide therein to the end. Against this modesty *Osiander* carpeth unjustly, which hath againe in this time unhappily stirred this question before lightly moved by a few. He accuseth them of presumption that say, that the Sonne of God should not have appeared in the flesh, if *Adam* had not fallen, because this invention is confuted by no testimony of Scripture. As though *Paul* did not bridle froward curiosity, when after he had spoken of redemption purchased by Christ, hee by and by comanndeth to avoid foolish questions. The madnesse of some did burst out so farre, that while they disorderly covered to seeme witty, they moved this question, whether the sonne of God might have taken upon him the nature of an Ass. This monstrousnesse which all the godly doe worthily abhorre as detestable, let *Osiander* confute with this presence, that it is never expressly confuted in the Scripture. As though when *Paul* accounteth nothing precious or worthy to bee knowne, but Christ crucified, he doth therefore admit an Ass to be the author of salvation. Therefore he that in another place reporteth that Christ by the eternall counsell of his father, was ordained to be a head to gather all things together, will never the more acknowledge another that hath no office of redeeming appointed him.

6 But as for the principle that he braggeth of, it is very trifling. He would have it that man was created after the image of God, because hee was fashioned after the pattern of Christ to come, that hee might resemble him, whom the father had already decreed to cloth with our flesh. Whereupon he gathereth, that if *Adam* had never fallen from his first and uncorrupted original state, yet Christ should have beene man. How trifling this is & wrested, all men that have sound judgement do easily perceive of themselves. In the meane time first hee thinketh that hee hath seene what was the image of God, that forsooth the glory of God did not only shine in those excellent gifts where-with he was garnished, but also that God himselfe essentially dwelt in him. But as for me although I grant that *Adam* did beare the image of God, inso much as hee was joyned

Col. 2.3.

1 Cor. 2.

It is not for us to examine curiously whether Christ might have bene with out this cause, when God hath set downe, that for this cause he purposed before all worlds Christ should be, and comen did so as a foolish question.

Eph. 4.5.

Eph. 3.16.

1 Tim. 1.15.

1 Tim. 3.9.

Eph. 4.21.

As aaine principle whereupon Osiander gathereth, that although Adam had never sinned Christ never the less had bene made man.

to God, (which is the true and highest perfection of dignity) yet I say, that the likeness of God is no where else to be sought, but in those markes of excellency wherewith hee had garnished *Adam* above other living creatures. And that Christ was then the image of God, all men doe grant with one consent, and therefore that whatsoever excellency was graven in *Adam*, it proceedeth from this, that by the onely begotten sonne he approached to the glory of his creator. Therefore man was created after the Image of God, in whom the creators will was to have his glory seene as in a looking glasse. To this degree of honor was he advanced by the benefit of the onely begotten sonne: But I say further, that the same sonne was a common head as well to Angels as to men; so that the same dignity that was bestowed upon man, did also belong unto Angels. For when we heare them called the children of God, it were inconvenient to deny, that there is something in them wherein they resemble their father. Now if his will was to have his glory to be represented as well in Angels as in men, and to be seene in both natures, *Osiander* doth fondly trifle in saying, that the Angels were then set behind men, because they did not beare the image of Christ. For they could not continually enjoy the present beholding of God, unlesse they were like him. And *Paul* teacheth, that men are no otherwise renewed after the image of God, but if they bee coupled with Angels, that they may cleave together under one head. Finally, if we believe Christ, this shall be our last felicity, to be made of like forme to the Angels, when we shall be received up into heaven. But if *Osiander* will conclude, that the originall paterne of the image of God was in Christ as hee is man, by the same reason a man may say, that Christ must needs have bene partaker of the nature of Angels, because the image of God pertaineth also to them.

7 Therefore *Osiander* hath no cause to feare, that God should be found a liar, unlesse it had bene first stedfastly and unchangeably decreed in his minde, to have his sonne incarnate: because if the integrity of *Adam* had not fallen, hee should with the Angels have bene like unto God, and yet it should not therefore have bene necessary, that the sonne of God should bee made either man or Angell. And in vaine hee feareth that absurdity, least unlesse the unchangeable counsell of God had bene before the creation of man that Christ should be borne, not as the redeemer, but as the first man, he should have lost his prerogative: for as much as now he should be borne man onely by an accident cause, that is, to restore mankinde being lost, and so it might be gathered thereupon, that Christ was created after the image of *Adam*. For why should hee so much abhor that which the Scripture so openly reacheth, that hee was made like unto us in all things except sinne? Whereupon *Luke* doubteth not to reckon him the sonne of *Adam* in his Genealogie. And I would faine know why *Paul* calleth Christ the second *Adam*, but because the estate of man was appointed for him, that hee might raise up the posterity of *Adam* out of their ruine. For if he were in order before that creation, he should have bene called the first *Adam*. *Osiander* boldly affirmeth, that because Christ was already before knowne man in the mind of God, men were formed after the same patterne. But *Paul* in naming him the second *Adam*, setteth a meane betweene the first beginning of man, and the restitution which we obtaine by Christ, the fall of man whereby grew the necessity to have nature restored to her first degree. Whereupon it followeth, that this same was the cause why the Sonne of God was borne to become man. In the meane time, *Osiander* reasoneth ill and unfavorably, that *Adam*, so long as he had stood without falling, should have bene the image of himselfe and not of Christ. I answer by the contrary, because though the Sonne of God had never put on flesh, nevertheless both in the body and in the soule of man should have shined the image of God, in the bright beames whereof it alway appeared, that Christ is verily the head, and hath the soveraigne supremacy in all. And so is that foolish subtletie asboiled, which *Osiander* bloweth abroad, that the Angels should have lacked this head, unlesse it had bene purposed by God to cloath his Sonne with flesh, yea, though there had bene no fault of *Adam*. For he doth too rashly snatch hold of that which no man in his right wit will grant, that Christ hath no supremacie over Angels, that they should have him for their Prince, but in so much as he is man. But it is easily gathered by the words of *Paul*, that in as much as he is the eternall word of God, he is the first begotten of all creatures,

Gen. 1. 27.

Gal. 3. 10.

The rest of *Osiander's* reasons answered.

Heb. 4. 14.

Luke 3. 38.

1 Cor. 15. 47.

Col. 1. 15.

not that he is create, or ought to be reckoned among creatures: but because the state of the world in integrity, such as it was at the beginning garnished with excellent beauty, had no other originall: and then, that in as much as he was made man, he was the first begotten of the deid. For the Apostle in one short clause setteth forth in both these points to be considered, that all things were create by the Sonne, that hee might beare rule over Angels: and that he was made man, that he might begin to be the Redeemer. Of like ignorance is it that he saith, that men should not have had Christ to their King, if hee had not beene man. As though the king, some of God could not stand, if the eternall Sonne of God, although not clothed with the flesh of man, gathering together both Angels and men into the fellowship of his heavenly glory and life, should himselfe beare the sovereignty. But in this false principle he is alway deceived, or rather deceiveth himselfe, that the Church should have beene without a head, unlesse Christ had appeared in the flesh. As though, even as the Angels enjoyed him their head he could not likewise by his divine power rule over men, and by the secret force of his spirit quicken and nourish them like his owne body, till being gathered up into heaven they might enjoy all one life with the Angels. These trifles that I have hitherto confuted, *Osander* accounteth for most strong oracles: even so as being drunke with the sweetness of his owne speculations, he useth to blow out fond *Bacchus* cries of matters of nothing: But this one that he bringeth after, hee saith is much more strong; that is the prophecie of *Adam*, which seeing his wife said, this now is a bone of my bones and flesh of my flesh: But how proveth hee that to be a prophecie? Because in *Marcion* Christ giveth the same saying to God. As though whatsoever God hath spoken by men, containeth some prophecie. Let *Osander* seeke prophecies in every Commandement of the Law, which, it is certaine to have come from GOD the Author of them. Beside that, Christ should have beene grosse and earthly, if he had rested upon the literall sense. Because he speaketh not of the mysticall union whereunto he hath vouchsafed to receive his Church, but onely of faithfulness betweene man and wife: for this cause he reacheth, that God pronounced that man and wife shall be one flesh, that no man should attempt to breake that insoluble knot by divorce. If *Osander* loath this simplicity, let him blame Christ, for that he led not his Disciples further to a mysterie, in more subtilie expounding the saying of his Father. Neither yet doth *Paul* maintaine his error, which after he had said that we are flesh of the flesh of Christ, by and by addeth, that this is a great mystery, for his purpose was not to tell in what meaning *Adam* spake it, but under the figure and similitude of marriage to set forth the holy coupling together, that maketh us one with Christ. And so doe the words sound. Because when he giveth warning that he speaketh this of Christ and of his Church, hee doth as it were by way of correction, sever the spirituall joyning of Christ and his Church from the law of marriage. Wherefore this fickle reason easily vanislieth away. And I thinke I need no more to shake up any more of that sort of chaffe, because the vanitie of them all is soone found out by this short confutation. But this sobriety shall abundantly suffice to feed soundly the children of God: that when the fulnesse of times was come, the sonne of God was sent, made of woman, made under the law, to redeeme them that were under the law.

Col. 1. 18.
Col. 1. 19.

Gen. 1. 8.

THE THIRTEENTH CHAPTER.

*That Christ took upon him the true substance of
the flesh of man.*

Now, unlesse I be deceived, it were superfluous to intreat againe of the Godhead of Christ, which hath already in another place beene proved with plaine and strong testimonies. It remaineth therefore to be seene, how he being clothed with our flesh, hath fulfilled the office of Mediator. The truth of his humane nature hath in the old time beene impugned both by the *Manichees* and the *Marcionites*: of whom, the *Marcionites* tained a Ghost instead of the body of Christ, and the *Manichees* dreamed that he had a heavenly flesh. But both many and strong testimonies of the Scripture doe stand against them both. For the blessing is promised neither in a heavenly seed,

*The truth of
Christ's humane
nature proved
against the Ma-
nichees and Mar-
cionites.*

Gen. 17. 2 & 18.
18. & 26. 4.
Pfal. 45. 7.
Mat. 1. 1.
Rom. 1. 3.
10. 9. 5.

Gal. 4. 4.

Heb. 2. 16.
Heb. 2. 10 & 17
Heb. 4. 15.

Rom. 8. 3.

John 1. 16.

The grounds
whereupon the
Manichees
and Mani bees
found: & their
error.
Phil. 3. 7.

1 Pet. 3. 18.

2 Cor. 13. 4.
1 Cor. 15. 47.

nor in counterfeit shape of man, but in the seed of *Abraham* and *Jacob*. Neither is the eternall throne promised to a man made of aire, but to the sonne of *David*, and to the fruit of his wombe. Therefore being delivered in the flesh, he is called the sonne of *David* and *Abraham*: not because he is onely borne of the wombe of the Virgin, and create in the aire, but because (as *Paul* expoundeth it) he is according to the flesh made of the seed of *David*, as in another place the Apostle teacheth, that hee descended of the *Jewes*. For which cause the Lord himselfe not contented with the bare name of man doth oftentimes call himselfe the sonne of man, meaning to expresse more plainly that he was man truly issued of the seed of mankind. Sith the holy Ghost hath so oft, by so many meanes, with so great diligence and simplicity declared a thing not obscure of it selfe, who would have thought any men to bee so shamelesse as to presume yet to spread mists to darken it? And yet we have other testimonies at hand, if wee list to heape up more of them. As is that saying of *Paul*: that God sent his sonne made of woman. And innumerable other places, whereby appeareth that hee was subject to hunger, thirst, cold, and other infirmities of our nature. But out of many these are chiefly to be chosen, that may most availe to edifie our minds in true confidence. As, where it is said, that he gave not so great honour to the Angels, as to take their nature upon him, but tooke our nature, that in flesh and blond he might by death destroy him that had the power of death. Again, that by benefit of that communicating we are reckoned his brethren. Again, that he ought to have bene made like unto his brethren, that he might be made a mercifull and faithfull intercessor: that wee have not a bishop cannot bee compatient of our infirmities, and such like. And for the same purpose serveth that which we touched a little before, that it behooved that the finnes of the world should bee cleansed in our flesh, which *Paul* plainly affirmeth. And truly, whatsoever the Father hath given to Christ, it doth therefore belong to us, because he is the head, from which the whole body being knit together, growth into one. Yea, and otherwise that will not agree together, which is said: that the Spirit was given him without measure, that all we should draw of the fulnesse thereof. Forasmuch as there is no greater absurdity than to say, that God is enriched in his essence by any accidental gift. And for this cause Christ saith in another place: I doe sanctifie my selfe for them.

2 As for the places that they bring forth to confirme their error, they doe too unaptly wrest them, and they nothing prevaile by their trifling subtilties, when they goe about to wipe away those things that I have alleaged for our part. *Marcion* imagineth that Christ did put on a fantasticall body instead of a true body: because in some places it is said, that he was made after the likenesse of a man, and that he was found in shape as a man. But so hee nothing weigheth, what is *Pauls* purpose in that place. For his meaning is not to teach what manner of body Christ tooke upon him, but that whereas he might have shewed forth his Godhead, he made no other shew of himselfe but as of an abject and unregarded man. For, to exhort us by his example to submission, hee sheweth, that forasmuch as he was God, he might have by and by set forth his glory to be seene to the world: but yet that he gave over some of his owne right and of his owne accord abased himselfe, because hee did put on the image of a servant and contented with that humility, suffered his Godhead to bee hidden with the veile of the flesh. He doth not here teach what Christ was, but how he behaved himselfe. And also by the whole processe of the text it is easily gathered, that Christ was abased in the true nature of man. For what meaneth this, that in shape he was found as man, but that for a time the glory of his Godhead did not shine forth, but onely the shape of man appeared in base and abject estate? For otherwise that place of *Peter* could not stand together, that he was dead in the flesh, but quickned in the spirit; if the Sonne of God had not bene weak in the nature of man: which *Paul* expresth more plainly in saying, that he suffered by reason of the weaknesse of the flesh. And herennto serveth the exaltation: because it is expressly said, that Christ attained a new glory after that he abased himselfe, which could not well agree to bee spoken of any, but of a man having flesh and Soule. *Manicheus* framed Christ to a body of aire, because Christ is called the second *Adam*, heavenly of heaven. But neither in that place doth the

Apostle

Apostle bring in a heavenly essence of the body, but a spirituall force which being powered abroad by Christ, doth quicken us. Now, as we have already seene, *Peter* and *Paul* doe sever the same from the flesh. But rather that doctrine which is received among the true teachers, concerning the flesh of Christ, is very well proved by that place. For if Christ had not all one nature of body with us, it were a very vaine argument, that *Paul* with such vehemency followeth: that if Christ be risen againe, we shall also rise againe: and if wee doe not rise, then that Christ also is not risen. By what cavillations so ever either the old *Manichees* or their new Disciples goe about to escape, they shall not winde themselves away. It is a soule haite, that they fondly say, that Christ is called the sonne of man, inasmuch as he is promised of men. For it is plaine, that after the Hebrew phrase, very man indeed is called the sonne of man. And Christ without doubt kept the phrase of his owne tongue. Also it ought to make no question, what ought to be understood by the children of *Adam*. And (not to goe farre off) the place of the eight Psalm, which the Apostles apply to Christ, shall bee sufficient enough: What is man that thou art, mindfull of him, or the sonne of man that thou wisest him? In this figure is expressed the true manhood of Christ. For though he were not immediately begotten of a mortall father, yet his race came from *Adam*. For else that place could not stand which we have already alleaged that Christ is made partaker of flesh and blood, that he might gather to him young children to the service of God. In which words it is plainly determined, that Christ is made fellow and partaker of all one nature with us. In which meaning also hee saith, that both the Author of holinesse and they that are made holy, are all of one. For it is proved by the proesse of the text, that the same is referred to the fellowship of nature: because he by and by addeth. Therefore he is not ashamed to call them brethren. For if he had said before, that the faithfull are of God, in so great dignity, what cause should there be to be ashamed? But because Christ of his infinite grace doth joyne himselfe to the base and unnoble, therefore it is said, that he is not ashamed. But in vaine they object, that by this meane the wicked shall become the brethren of Christ: because wee know that the children of God are not borne of flesh and blood, but of the holy Ghost by faith. Therefore onely flesh maketh not a brotherly joyning. But although the Apostle give this honour to the faithfull onely, to be of one with Christ, yet it followeth not, but that the wicked may be borne of the same originall. As when wee say that Christ was made man, to make us the sonnes of God: this saying extendeth not to all men, because Faith is the meane which spirituallly gratifieth us into the body of Christ. Also they foolishly move a brawle about the name of First begotten. They say that Christ should have beene borne of *Adam* straight at the beginning, that hee might bee the first begotten among brethren. For the title of First begotten. is not referred to age, but to the degree of honour, and excellency of power. And more colour hath that which they babble, that Christ tooke to him man and not Angels, because he received mankind into favour. For to set out more largely the honour which God vouchsafed to give us, he compared the Angels with us, which were in this behalfe set behind us. And if the testimony of *Moses* be well weighed, where he saith, the seed of the woman shall breake the serpens head, it shall utterly end the controversie. For onely Christ is not there spoken of, but all mankind. Because the victory was to be gotten by Christ for us, he generally pronounceth that the posterity of the woman should get the upper hand of the devill. Whereunto followeth, that Christ issued of mankind, because it was Gods purpose there to raise up *Eve*, whom he spake unto with good hope, that she should not faint with sorrow.

3 They doe no lesse wickedly than foolishly entangle with allegories these testimonies where Christ is called the seed of *Abraham*, and the fruit of the wombe of *David*. For if the name of Seed had beene spoken in an allegory, truly *Paul* would not have left it untold, where hee plainly and without figure affirmeth, that there are not many sonnes of *Abraham* redeemers, but one Christ. Of like sort is it that they alleadge, that he is no otherwife called the sonne of *David*, but because hee was promised, and at length in his due time delivered. For after that *Paul* had once named him the sonne of God: in that hee by and by addeth, According to the flesh, hee truly meaneth of nature. And so in the ninth Chapter calling him the blessed God, he hath severally beside,

1 Cor. 15. 16.

Heb. 2. 14.

Rom. 8. 29.

Heb. 2. 16.

Gen. 3. 15.

The *Hebr.* which
new *Interpreters*
have to avoid the
revelation of
Scripture which
maketh a
men.
Gal. 3. 18.

that

Rom. 1. 3.

Phil. 1. 32. 11.

that according to the flesh hee descended of the Jewes. Now if hee were not truly begotten of the seed of *David*, to what purpose shall be this saying, that he is the fruit of his wombe? What meaneth this promise? Out of thy loynes shall he descend, that shall abide in thy seate. Now in the Genealogie of Christ, as it is rehearsed of *Mathew*, they doe Sophistically mocke. For though he doe not rehearse the parents of *Mary*, but of *Ioseph*, yet because he speaketh of a thing sufficiently knowne abroad among the people, hee reckoneth it enough to shew that *Ioseph* came of the seed of *David*, when it was well knowne that *Mary* was of the same stocke. But *Luke* more expresth them in teaching that salvation brought by Christ, is common to all mankind: because Christ the author of salvation proceeded from *Adam* the common parent of all. I grant indeed, that by the Genealogie it can none otherwise be gathered that Christ was the sonne of *David*, but in so much as he was begotten of the Virgin. But the new Marcionites to colour their error do too proudly in this, that to prove Christ tooke his body of nothing, they affirme that women are seedlesse, and so they overthrow the principles of nature. But because that is no question of divinity, and the reasons that they bring are so fickle that they may very easily be confuted, therefore I will not touch those things that belong to Philosophy and Physicke, and will hold me contented to wipe away those things they alleadge out of Scripture: that is, that *Aron* and *Loiudab* tooke wives of the tribe of *Iebudab*, and so the difference of Tribes, had then beene confounded, if woman had engendring seed in her. But it is well enough knowne that as touching civill order, the kindreds are reckoned by the seed of the man, and yet the excellencie of the kinde of man above woman proveth not the contrary, but that in generation the seed of woman must meet. And this solution extendeth to all the Genealogies. Oftentimes when the Scripture reckoneth up a Genealogie, it nameth the men onely: shall we therefore say, that the women are nothing? But very children doe know, that women are comprehended under the name of men. And after this sort is said, that women bring forth to their husbands, because the name of the household alway remaineth with the males. Now as this is granted to the excellency of the male kinde, that the children are counted noble or un noble, according to the estate of their fathers: so also in the state of bondage, the issue followeth the wombe, according to the judgement of the Civill Lawyers. Whereby we may gather, that the issue is engendered of the seed of the woman. And it hath of long time beene received in common use of all nations, that the mothers are called Genetrices, that is engenderers. Wherewith Gods law also agreeth, which else should wrongfully forbid the marriage of the uncle with his sisters daughter, because there were no consanguinitie betweene them: and also it were lawfull for a man to marrie his siter by the mothers side, so that she were begotten of another father. But as I grant that there is a passive power ascribed to women, so doe I answer that the same thing is indifferently spoken of them that is of men. And Christ himselfe is not said to be made by the woman, but of the woman. But some of their company shaking off all shame doe too lewdly aske, whether wee will say that Christ was engendered of the menstruall seed of the Virgin, for I will likewise aske of them, whether he did not congeale in the bloud of his mother, which they shall be constrained to confesse. Therefore it is sely gathered of *Mathewes* words, that because Christ was begotten of *Mary*, he was engendered of her seed: as a like ingendring is meant when it is said, that *Booz* was begotten of *Rahab*. Neither doth *Mathew* here describe the Virgin as a conduit pipe through which Christ passed: but he severeth this marvellous manner of generation from the common manner, for that by her was Christ begotten of the seed of *David*. For even in the same sort, that *Isaac* was begotten of *Abraham*, *Salomon* of *David*, and *Ioseph* of *Iacob*, likewise it is said that Christ was begotten of his mother. For the Evangelist so frameth the order of his speech, and willing to prove that Christ came of *David*, is contented with this one reason, that he was begotten of *Mary*, Whereby it followeth, that he tooke it for a matter confessed, that *Mary* was of kinne to *Ioseph*.

Gal. 4. 4.

Math. 1. 5.

It is no dishonour
unto Christ to
have taken his
originall of man.

4 The absurdities wherewith they would charge us, are stuffed full of childish cavillations. They thinke it a shame and dishonour to Christ, if hee should have taken his originall of men: because hee so could not be exempt from the univerrall law that enclafeth all the offspring of *Adam* without exception under sinne. But the comparifon that

that we reade in *Paul* doth easily assoile this doubt? that as by one man came sinne, and by sinne death, so by the righteousnesse of one man grace hath abounded. Where with also agreeth another comparion of his: the first *Adam* of earth earthly, and naturall, the second of heaven heavenly. Therefore in another place, the same Apostle, where hee teacheth that Christ was sent in the likenesse of sinfull flesh to satisfie the law, doth so expressly sever him from the common estate of men, that hee bee very man without fault and corruption. But very childishly they trifle in reasoning thus: If Christ be free from all spot, and was by the secret working of the holy Ghost begotten of the seed of *Mari*, then is not the womans seed, but only the mans seed uncleane. For we doe not make Christ free from all spot, for this cause that he is onely engendred of his mother without copulation of man, but because hee is sanctified by the holy Ghost, that the generation might be pure and uncorrupted, such as should have beene before the fall of *Adam*. And this alway remained stedfastly determined with us, that so oft as the Scripture putteth us in mind of the cleanness of Christ, it is meant of his true nature of manhood: because it were superfluous to say that God is cleane: Also the sanctification that he speaketh of in the seventeenth of *Iohn*, could have no place in the nature of God. Neither are there fained two seeds of *Adam*, although there came no infection to Christ: because the generation of man is not uncleane or vicious of it selfe, but accidental by his falling. Therefore it is no marvell, if Christ, by whom the estate of innocency was to be restored, were exempted from common corruption. And whereas also they thrust this upon us for an absurdity, that if the word of God did put on flesh, then was it inclosed in a narrow prison of an earthly body: this is but meere waywardnesse: because although the infinite essence of the Word did grow together into one person with the nature of man: yet doe we feigne no inclosing of it. For the Sonne of God descended marvellously from heaven, so as yet he left not heaven; it was his will to be marvellously borne in the Virgins wombe, to be conversant on earth, and hang upon the crosse, yet that he alway filled the world even as at the beginning.

Rom. 5. 12.

1 Cor. 15. 47.

Rom. 8. 3.

THE FOURTEENTH CHAPTER.

How the two natures of the Mediator doe make one person.

NOW where it is said that the Word was made flesh: that is not so to be understood, as though it were either turned into flesh, or confusedly mingled with flesh, but because he chose him a temple of the Virgins wombe to dwell in, he that was the sonne of God, became also the sonne of man, not by confusion of substance, but by unity of person. For wee so affirme the Godhead joyned and united to the manhood, that either of them have their whole property remaining, and yet of them both is made one Christ. If any thing in all worldly things may be found like to so great a mystery, the similitude of man is most fit, whom we see to consist of two substances, whereof yet neither is mingled with other, but that either keepeth the property of his owne nature. For neither is the soule the body, nor the body the soule. Wherefore both that thing may be severally spoken of the soule, which can no way agree with the body: and likewise of the body that thing may be said, which can by no meane agree with the soule: and that may be said of the whole man, which can be but unfitly taken neither of the soule nor of the body severally. Finally, the properties of the soule are sometime attributed to the body, and the properties of the body sometime to the soule: and and yet hee that consisteth of them is but one man and not many. But such formes of speech doe signifie both that there is one person in man compounded of two natures knit together, and that there are two divers natures which doe make the same person. And so doe the Scriptures speake of Christ: sometime they give unto him those things that ought singularly to be referred to his manhood, and sometime those things that doe peculiarly belong to his God-head, and sometime those things that doe comprehend both natures, and doe agree with neither of them severally. And this conjoyning of the two natures that are in Christ, they doe with such religiousnesse expresse, that sometime they doe put them in common together: which figure is among the old Authors called Communicating of properties.

The divine and humane natures of Christ united in his person, yet in their properties distinguished, as the body and the soule in one and the same man.

Things in scripture sometimes spoken of the person of Christ and agreeing in respect of the one nature onely, sometimes of one nature and agreeing in respect of the other.

Ioh. 8. 58.
Col. 1. 15.

Iohn 17. 5.
Iohn 5. 17.

Esa. 47. 1.
Luke 1. 52.
Iohn 8. 50.
Mat. 13.
Iohn 14. 10.
& 6. 36.
Luke 24. 39.

Act. 20. 28.
1 Cor. 2. 6.
1 Ioh. 1. 1.
1 Ioh. 3. 16.

Ioh. 3. 13.
Things spoken of the person of Christ and agreeing no more to one nature than another, but intended chiefly to shew, and truly to him that is essentiall of both in which kinde his office of mediation is.

Iohn 1. 29. & 5. 21.
Iohn 9. 5.
Ioh. 21. 1.
1 Cor. 24.
Phil. 3. 8.

2 These things were weake, unless many phrases of Scripture, and such as bee each where ready to finde, did prove that nothing hereof hath bene devised by man. That same thing which Christ spake of himselfe, saying: Before that *Abraham* was, I am, was farre disagreeing from his manhood. Neither am I ignorant with what cavillation the erroneous spirits doe deprave this place: For they say that he was before all ages, because he was already foreknowne the Redeemer, as well in the councill of the Father, as in the mindes of the godly. But whereas he openly distinguisheth the day of his manifestation from his eternall essence, and of purpose pronounceth unto himselfe an authority by antiquity wherein he excelleth above *Abraham*, he doth undoubtedly challenge to himselfe that which is proper to the Godhead. Whereas *Paul* affirmeth that he is the first begotten of all creatures, which was before all things, and by whom all things keepe their being: and whereas hee himselfe reporteth that he was in glory with the Father before the creation of the world, and that he worketh together with the Father, these things doe nothing more agree with the nature of men. It is therefore certaine, that these and such like are peculiarly ascribed to the Godhead. But whereas he is called the servant of the Father: and whereas it is said, that he grew in age, wisdom and favour with God and men: that hee seeketh not his owne glory: that he knoweth not the last day: that hee speaketh not of himselfe: that hee doth not his owne will: where it is said, that he was teene and felt: this wholly belongeth to his owne manhood. For in respect that he is God, neither can hee encrease in any thing, and he worketh all things for his owne sake, neither is any thing hidden from him, he doth all things according to the free choice of his owne will, and can neither be seene nor felt. And yet he doth not severally ascribe these things to his nature of man onely, but taketh them upon himselfe, as if they did agree with the person of the Mediator. But the communicating of properties is in this, that *Paul* saith, that God did by his owne blood did purchaſe unto him a Church: and the Lord of glory crucified. Againe, where *John* saith, that the Word of life was felt. Truly God neither hath blood, nor suffereth, nor can be touched with hands. But because hee which was both very God and man, Christ being crucified, did shed his blood for us: those things that were done is his nature of man, are unproperly, and yet not without reason given to his Godhead. A like example is, where *John* teacheth that God gave his soule for us: therefore there also the property of the manhood is communicate with the other nature. Againe, when Christ said being yet conversant in earth, that no man hath ascended into heaven, but the sonne of man that was in heaven: truly according to his manhood, and in the flesh that hee had put on, he was not then in heaven: but because himselfe was both God and man, by the reason of the unitie of both natures, he gave to the one that which belongeth to the other.

3 But most plainly of all doe these places set forth the true substance of Christ, which doe comprehend both natures together: of which sort there are very many in the Gospell of him. For that which is there read is singularly belonging neither to his Godhead, nor to his manhood, but to both together, hat he hath received of his Father power to forgive sinnes, to raise up whom he will, to give righteousness, holinesse, and salvation, to be made judge over the quicke and the dead, to be honoured even as the Father is: Finally, that he is called the light of the world, the good shepherd, the only dore, the true Vine. For such prerogatives had the sonne of God, when he was shewed in the flesh, which although he enjoyed with his Father before the world was made, yet he had them not in the same manner or the same respect, and which could not be given to such a man as was nothing but man. In the same meaning ought we to take that which is in *Paul*: that Christ after the judgement ended, shall yeeld up the kingdome to God and the Father, Even the kingdome of the sonne of God, which had no beginning, nor shall have any ending: but even as he lay hid under the baseness of the flesh and abased himselfe, taking upon him the forme of a servant, and laying aside the port of Majesty, he shewed himselfe obedient to his Father: and having performed all such subjection, at length is crowned with honour and glory, and advanced to the highest dominion, that all knees shall bow before him: so shall hee then yeeld up to his Father both that name and crowne of Glory, and whatsoever he hath received of his father

father, that God may bee all in all. For to what purpose is power and dominion given him but that the father should govern us by his hand? In which sense it is also said, that he sitteth at the right hand of the father. But this is but for a time, till we may enjoy the present beholding of the godhead. And here the error of the old fathers cannot be excused, which while they tooke no heed to the person of the Mediator, have observed the naturall meaning of almost all the doctines that is read in the Gospell of *John*, and have entangled themselves in many snares. Let this therefore be unto us the key of right understanding, that such things as belong to the office of the Mediator, are not spoken simply of the nature of God, nor of the nature of man. Therefore Christ shall reigne till he come forth to Judge the world, in so much as he joyneth us to his father, according to the small measure of our weakness. But when we being made partakers of the heavenly glory, shall see God such as he is, then he having performed the office of Mediator, shall cease to be the Embassadour of his father, and shall be contented with that glory which he enjoyed before the making of the world: and the name of Lord doth in no other respect peculiarly agree with the person of Christ, but in this, that it signifieth the meane degree betweene God and us. For which purpose maketh that saying of *Paul*: One God, of whom are all things, and one Lord, by whom are all things, even he to whom the dominion for a time is committed by the father, untill his divine majesty be to be seene face to face. From whom so farre is it off that any thing shall decay, by yeelding up the dominion to his father, that hee shall become so much the more glorious. For then shall God also cease to be the head of Christ because Christs godhead shall then shine of it selfe, whereas yet it is covered with a certaine veile.

4 And this observation shall doe no small service to asswage many doubts if the readers doe fitly apply it. For it is marvellous how much the unskillfull, yea some not utterly unlearned, are cumbered with such formes of speech, which they see spoken by Christ, which doe well agree neither with his godhead nor with his manhood, because they consider not that they doe agree with his person wherein he is shewed both God and man, and with the office of a Mediator. And it is alway easie to see, how well all things hang together, if they have a sober expositor, to examine so great mysteries with such devout reverence as they ought to be. But there is nothing like these furious and franticke spirits trouble not. They catch hold of those things that are spoken of his manhood, to take away the godhead: and likewise of those things that are spoken of his godhead to take away his manhood: and of those things that are so joyntly spoken of both natures, that they severally agree with neither, to take away both. But what is that else but to say, that Christ is not man, because he is God: and that hee is not God, because he is man: and that he is neither man nor God, because he is both man & God? We therefore doe determine that Christ, as hee is both God and man, consisting of both natures, united, though not confounded, is our Lord and the true sonne of God, even according to his manhood, though not by reason of his manhood. For the error of *Nestorius* is to be driven farre away from us, which when he went about rather to draw in sunder, then to distinguish the nature, did by the meane imagine a double Christ. Whereas we see that the Scripture cryeth out with loud voice against it, where both the name of the sonne of God is given to him that was borne of the Virgin, and the Virgin herselfe is called the mother of our Lord: We must also beware of the madnesse of *Eutiches*, least while we goe about to shew the unity of person, we destroy elther nature. For we have already alleadged so many testimonies, and there are every where so many other to be alleadged: where his godhead is distinguished from his manhood: as may itop the mouthes even of the most contentious. And a little hereafter I will adjoyne some testimonies to confute better that fained devile, but at this present one place shall content us. Christ would not have called his body a Temple, unless the godhead did distinctly dwell therein. Wherefore as *Nestorius* was worthily condemned in the Synod at *Ephesus*, so also was *Eutiches* afterward condemned in the Synode of *Constantinople* and *Chalcedon*: forasmuch as it is no more lawfull to confound the two natures in Christ, than it is to draw them in sunder.

5 But in ourage also there hath risen up no lesse pestilent a monster, *Michael Servetus*, which did thrust in place of the sonne of God, a fained thing made of the essence

Heb. 6.
Phil. 2.10.
1 Cor. 15.28.

1 Cor. 8.

Things spoken
of Christ doe
necessitate and
sober expositors,
for the avoiding
of such errors,
as of *heresies*,
heresies, of *heresies*,
heresies and *heresies*,
and *heresies* con-
demned.
Aug. in En. hir.
ad Laurent. c. 36.

Lu. 1. 35. & 44.

John 1. 10.

The monstrous
impiey of Ser-

*Servetus denying
Christ to have
bene actually
the Sonne of God,
before he was
borne of the
Virgin Marie.*

of God, of spirit, flesh and three elements vncreate. And first hee denied that Christ is by any other way the sonne of God, but in this that he was begotten of the holy Ghost in the wombe of the Virgin. But to this end tendeth his subtiltie, that the distinction of the two natures being once overthrowne, Christ might bee thought to be a certaine thing mingled of God and man, and yet neither God nor man. For in this whole proceffe he travaileth toward this point, that before Christ was openly shewed in the flesh, there were onely certaine shadow with figures in God, whereof the truth or effect then at length was in being, when that word which was ordained to that honor, began truly to be the sonne of God. And we indeed doe confesse that the Mediator which is borne of the Virgin, is properly the sonne of God. For Christ in that he is man, could not be the mirror of the ineffimable favour of God, unlesse this dignitie were given him to be, and be called the onely begotten sonne of God. But in the meane season the definition of the Church standeth stedfastly grounded, that hee is counted the sonne of God, because he being the Word begotten of the Father before all worlds, did by hypostaticall union take upon him the nature of man. Now the hypostaticall union is called with the old Fathers, that which maketh one person of two natures. which phrase of speech was devised to overthrow the dotting error of *Nestorius*, because hee faigned that the sonne of God did so dwell in flesh, that yet he the same was not man. *Servettus* slandereth us, that we make two sonnes of God, when we say that the eternall Word was already the sonne of God before that it was clothed with flesh, as if we did say any thing else, but that he was manifested in the flesh. Neither doth it follow, that if he were God before that he was man, he began to be a new God. And no more absurdity it is to say, that the sonne of God appeared in the flesh, which yet had this alway from eternall begetting to be the sonne, which the Angels words to *Marie* doe secretly shew, That holy thing that shall be borne of thee, shall be called the sonne of God: as if he should have said, that the name of the Sonne which was obscure in the time of the law, should now become famous and every where knowne abroad. Wherewith agreeth that saying of *Paul*, that now by Christ we are the children of God, freely and with boldnesse to cry *Abba, Father*. But were not the holy fathers in old time also accounted among the children of God? *Yea*, and bearing them bold upon that interest, they called upon God by name of their father. But because since the onely begotten Sonne of God was brought forth into the world, the heavenly fatherhood is become more plainly known: therefore *Paul* assigneth this, as it were a priviledge to the kingdome of Christ. But yet this is stedfastly to be holden, that God never was Father either to Angels or men, but in respect of the onely begotten sonne: and that men specially, whom their owne wickednesse maketh hatefull to God, are his children by free adoption because hee is the sonne of God by nature. And there is no cause why *Servettus* should cavill that this hangeth upon filiation or becoming a sonne, which God had determined with himselfe, because our purpose is not here to speake of the figures, how the expiation was shewed in the blood of beasts: but because they could not indeed be the children of God, unlesse their adoption were grounded vpon the head, it is without reason to take that from the head which is common to all the members. I goe yet further: Whereas the Scripture calleth the Angels the sonnes of God, whose so great dignity did not hang upon the redemption to come: yet must it needs be, that the sonne is in order before them, which maketh the Father to be their Father. I will repeat it againe shortly, and adde the same of mankind. Sith from at their first beginning both Angels and men were created with this condition, that God should be common Father to them both, if that saying of *Paul* be true, that Christ was alway the head and the first begotten of all creatures, to have the first degree in all: I thinke I doe rightly gather that he was also the Sonne of God before the creation of the world.

Rom. 8. 15.

Psal. 86.

Col. 1. 15.

*Christ truly and
properly the
Sonne of God in
the flesh, but
not in respect
of
the flesh which
before he took*

6. But if his Filiation (if I may so terme it) began since hee was manifested in the flesh, it shall follow, that he was also sonne in respect of his nature of man. *Servettus* and other such franticke men would have it, that Christ which appeared in the flesh, is the Sonne of God, because out of the flesh he could not bee called by that name. Now let them answer me whether he be the Sonne according to both natures, and in respect of both. So indeed they prate, but *Paul* teacheth farre otherwise. Wee grant indeed,

that

that Christ is in the flesh of man called the Sonne, but not as the faithfull are, that is by adoption onely and grace, but the true and naturall, and therefore onely Sonne, that by this marke he may be discerned from all other. For God vouchsafeth to give the name of his sonnes to us, that are regenerate into a new life: but the name of the true and onely begotten Sonne, he giveth to Christ onely. How can he be the onely sonne in so great a number of brethren, but because he possesseth that by nature, which wee have received by gift? And the honor we extend to the whole person of the Mediator, that hee bee truly and properly the Sonne of God, which was also borne of the Virgin, and offered himselfe for sacrifice to his Father upon the crosse: but yet in respect of his Godhead, as *Paul* teacheth, when he saith, he was severed out to preach the Gospell of God, which he had before promised of his Sonne, which was begotten of the seed of *David* according to his flesh, and declared the Sonne of God in power. But why, when he nameth him distinctly the Sonne of *David* according to the flesh should hee severally say, that he was declared the Sonne of God, unlesse hee meant to shew that this did hang upon some other thing than upon the very flesh? For in the same sense in another place he saith, that he suffered by the weaknesse of the flesh, and rose againe, by the power of the spirit, even so in this place he maketh a difference of both natures. Truly they must needs grant, that as he hath that of his Mother for which he is called the Sonne of *David*, so he hath that of his Father for which he is called the Sonne of God: and the same is another thing and severall from the nature of man. The Scripture giveth him two names, calling him here and there sometimes the Sonne of God, and sometimes the sonne of Man. Of the second there can be no contention moved: but according to the common use of the Hebrew tongue he is called the Son of Man, because he is of the offspring of *Adam*. By the contrarye I affirme, that he is called the Sonne of God in respect of the Godhead and eternall essence: because it is no lesse meet that it bee referred to the nature of God, that he is called the Sonne of God, than to the nature of man, that hee is called the sonne of man. Againe, in the same place that I alleaged, *Paul* doth meane that he which was according to the flesh begotten of the seed of *David*, was no otherwise declared the Sonne of God in power, than he teacheth in another place, that Christ which according to the flesh descended of the Jewes, is God blessed for ever. Now if in both places the distinction of the double nature be touched, by what right will they say, that he which according to the flesh is the Sonne of man, is not also the Sonne of God, in respect of the nature of God.

7. They doe indeed disorderly enforce for the maintenance of their error, the place where it is said, that God spared not his owne Sonne, and where the Angel commanded, that the very same he that should be borne of the Virgin, should be called the Sonne of the Highest. But least they should glorie in so sickle an objection, let them weigh with us a litle, how strongly they reason. For if it be rightly concluded, that from his conception he began to be the Sonne of God, because he that is conceived is called the Sonne of God, then shall it follow that he began to be the Word at his manifesting in the flesh, because *John* saith, that hee bringeth them tidings of the Word of life, which his hands have handled. Likewise that, which is read in the Prophet: Thou Bethlehem in the land of Juda, art a litle one in the thousands of Juda: Out of thee shall be borne to me a guide to rule my people Israel, and his coming forth from the beginning, from the daies of eternitie. How will they be compelled to expound this, if they will be content to follow such manner of reasoning? For I have protested, that wee doe not agree with *Nestorius*, which imagined a double Christ: whereas by our doctrine, Christ hath made us the sonnes of God with him, by right of brotherly conjoyning, because he is the onely begotten sonne of God in the flesh which he tooke of us. And *Augustine* doth wisely admonish us, that this is a bright glasse, wherein to behold the marvellous and singular favour of God, that hee attained honour in respect that hee is man which hee could not deserve. Therefore Christ was adorned with this excellencie, even according to the flesh from the wombe of his Mother, to bee the Sonne of God. Yet is there not in the unitie of person to be faigned such a mixture, as may take away that which is proper to the Godhead. For it is no more absurditie, that the eternall Word of God and Christ, by reason of the two natures united into one person,

upon him, he was the Sonne.

Rom. 1. 3.

2 Cor. 13. 4.

Rom. 9. 5.

*P*laces of Scripture are wrested by *Serapion* from their true meaning to prove that Christ began to be the Sonne of God when hee became the sonne of man.

Rom. 8. 12.

Luk. 1. 32.

1 John 1. 16.

Mic. 5. 2.

Eph. 3. 15.

Præc. 30. 4.

The summe
grosse absurdities
whereinto Ser-
vettus fell, by de-
nying Christ to
have beene really
and actually the
Sonne of God be-
fore he was uni-
fested in the flesh.
Eccle. 24. 14.

be divers wayes called the Sonne of God, then that hee be according to divers respects, called sometime the Sonne of God, and sometime the Sonne of Man. And no more doeth that other cavillation of *Servettus* accomber us: that before that Christ appeared in the flesh, he is no where called the Sonne of God, but under a figure, because although the describing of him then was somewhat darke: yet where as it is already cleerely proved that he was no otherwife eternal God, but because he was the word begotten of the eternall father, and that this name doth no otherwife belong to the person of the Mediator which he hath taken upon him, but because hee is God openly shewed in the flesh: and that God the Father had not bene called Father from the beginning, if there had not bene a mutuall relation to the Sonne, by whom all kindred or fatherhood is reckoned in heaven and in earth: hereby it is easie to gather, that even in the time of the Law and the Prophets, he was the Sonne of God, before that this name was commonly knowne in the Church. But if they strive onely about the onely word, *Salomon* discoursing of the infinite highnesse of God, affirmeth as well his Sonne as himselfe to be incomprehensible. Tell his name if thou canst (saith hee) or the name of his sonne. Yet I am not ignorant, that with the contentious this testimonie will not be of sufficient force: neither doe I much ground upon it, saying that it sheweth that they doe maliciously cavill, that deny Christ to be the Sonne of God, but in this respect that hee was made man. Beside that, all the oldest writers with one mouth and consent have openly testified the same: so that their shamelesnesse is no lesse worthie to be scorned than to be abhorred which dare object *Jrensus* and *Tertullian* against us, both which doe confesse that the Sonne of God was invisible, which afterward appeared visible.

8. But although *Servettus* hath heaped up horrible monstrous devises, which peradventure the other would not allow: yet if ye presse them hard, ye shall perceive that all they that doe not acknowledge Christ to be the Sonne of God, but in the flesh, doe grant it onely in this respect, that he was conceived in the wombe of the Virgin by the holy Ghost, like as the *Manichees* in old time did foolishly affirme, that man hath his soule (as it were) by derivation from God, because they read that God breathed into *Adam* the breath of life. For they take so fast hold of the name of Sonne, that they leave no difference betweene the natures, but babble disorderly that Christ being man, is the Sonne of God, because according to his nature of man, he is begotten of God. So the eternall begetting of Wisdome that *Salomon* speaketh of, is destroyed, and there is no account made of the godhead in the Mediator, or a fantasied Ghost is thrust in place of the Manhood. It were indeed profitable to confute the grosser deceits of *Servettus*, wherewith he hath bewitched himselfe and some other, to the end that the godly readers admonished by this example, may hold themselves within the compassse of sobernesse and modestie: saying that I thinke it should be superfluous, because I have already done it in a booke by it selfe. The summe of them cometh to this effect, that the Sonne of God was a forme in minde from the beginning, and even then hee was before appointed to be man that should bee the essentiall image of God. And hee doth acknowledge no other word of God but in outward shew. This he expoundeth to be the begetting of him, that there was begotten in God from the beginning a will to beget a Sonne, which also in act extended to the nature it selfe. In the meane time he confoundeth the Spirit with the Word, for that God distributed the invisible Word and the Spirit into flesh and soule. Finally the figuration of Christ, hath with them the place of begetting, but he saith, that he which then was but a shadowish sonne in forme, was at length begotten by the Word, to which he assigneth the office of seed: Whereby it shall follow that hogs and dogs are as well the children of God, because they were create of the originall seed of the Word of God. For although he compound Christ of three uncreate elements to make him begotten of the essence of God, yet hee saigneth that he is so the first begotten among creatures, that the same essentiall Godhead is in stones, according to their degree. And lest hee should seeme to strip Christ out of his godhead, he affirmeth that his flesh is consubstantiall with God, and that the Word was made man by turning the flesh into God. So while he cannot conceive Christ to be the Sonne of God, unlesse his flesh came from the essence of God, and were turned into godhead, he bringeth the eternall person of the Word to nothing, and taketh

from

from us the sonne of *David*, that was promised to bee the Redeemer. He oft repeateth this that the Sonne was begotten of God by knowledge and predestination, and that at length he was made man of that matter which at the beginning shined with God in the three elements, which afterward appeared in the first light of the world, in the cloud and in the pillar of fire. Now how shamefully he sometime disagreeeth with himselfe, it were too tedious to rehearse. By this short recitall the readers that have their found wit may gather, that with the circumstances of this unclean dog the hope of salvation is utterly extinguished. For if the flesh were the godhead it felicitie, it should cease to be the temple thereof. And none can be our Redeemer, but hee that bogotten of the seed of *Abraham* and *David*, is according to the flesh truly made man. And hee wrongfully standeth upon the words of *John*, that the Word was made flesh. For as they resist the error of *Nestorius*, so they nothing further this wicked invention, whereof *Eutichius* was author, for as much as the onely purpose of the Evangelist was to defend the unitie of persons in the two Natures.

THE FIFTEENTH CHAPTER.

That we may know, to what end Christ was sent of his Father, and what he brought us, three things are principally to be considered in him, his Prophetical office, his Kingdome, and his Priesthood.

A *V Augustine* saith rightly, that although the Heretikes doe bragge of the name of Christ, yet they have not all one foundation with the godly, but that it remaineth onely proper to the Church. For if these things be diligently considered, that belong to Christ, Christ shall be found among them onely in name, and not in very deed. So at this day the Papiists, although the name of the Sonne of God redeemer of the world, found in their mouth, yet because being contented with vaine pretence of the name, they spoile him of his power and dignitie: this saying of *Paul* may bee well spoken of them, that they have not the head. Therefore, that faith may finde sound matter of salvation in Christ, and to rest in him, this principle is to bee established, that the office which is committed to him by his Father, consisteth of three parts. For hee is given both a Prophet, a King, and a Priest. Albeit, it were but small profit to know those names, without knowledge of the end and use of them. For they are also named among the Papiists but coldly and to no great profit, where it is not knowne what each of these titles containeth in it. Wee have said before, how though God sending Prophets by continuall course one after another, did never leave his people destitute of profitable doctrine, and such as was sufficient to salvation: that yet the mindes of the godly had alway this persuasion, that full light of understanding was to bee hoped for onely at the coming of *Messias*: yea and the opinion thereof was come, even to the Samaritans, who yet never knew the true religion, as appeareth by the saying of the woman: When *Messias* commeth, he shall teach vs all things. And the Jewes had not rashly gathered this upon presumptions in their mindes: But as they were taught by assured oracles, so they believed. Notable among the other is that saying of *Esaie*: Behold, I have made him a witness to peoples. I have given him to be a guide and Schoolemaster to peoples: even as in another place he had called him the Angell or interpreter of the great counsell. After this manner the Apostle commending the perfection of the doctrine of the Gospell, after that he had said, that God in the old time spake to the Fathers by the Prophets diversly, and under manifold figures, addeth that last of all he spake unto us by his beloved Sonne. But because it was the common office of the Prophets to keepe the Church in suspense, and to uphold it untill the coming of the Mediator, therefore we read that in their scattering abroad, the faithfull complained that they were deprived of that ordinarie benefit, saying: Wee see not our tokens: there is not a Prophet among us: there is no more any that hath knowledge. But when Christ was now not farre off, there was a time appointed to *Daniel* to scale up the vision and the Prophet, not onely that the Prophecie which is there spoken of, should bee established in assured credit, but also that the faithfull should learne with contented mind to want the Prophets for a time, because the fulnesse and closing up of all revelations was at hand.

Christ a Prophet, a King, & Priest so to be acknowledged, not with a cold mentioning of those titles, but with a right understanding of the end and use of them. The people of God before his coming looked for more light of knowledge at his hands when he should come, then they received by their other Prophets. Enchirid. Laur. cap. 9. Col. 2. 19. John 4. 25. E' ai. 53. 4.

Heb. 1. 1.

Phil. 74. 9.

Dan. 9. 24.

Christ more than
a common in-
structor, as the
blessing joyed
with his doctrine
and the excellen-
ce of that hee
taught do plainly
shew.
Esaï. 61. 1.

Mat. 3. 17.

Joel. 2. 28.

1 Cor. 1. 30.
Col. 2. 3.

1 Cor. 2. 2.

The evermall con-
tinuance of
Christ's kingdome
proceeds by the per-
formance of his
Church.
Dan. 2. 44.

Psal 89. 36.

Esaï. 53. 8.

Psal. 2. 3. 4.

2. Now it is to be noted, that the title of commendation of Christ belongeth to these three offices. For we know that in the time of the Law, as well the Prophets as Priests and Kings were annointed with holy oyle. For which cause the renowned Name of *Messias* was given to the promised Mediator. But though indeed I confesse (as I have also declared in another place,) that he was called *Messias*, by peculiar consideration and respect of his kingdome: yet the annointings in respect of the office of Prophet and of Priest, have their place, and are not to be neglected of us. Of the first of these two is expresse mention made in *Esaï*, in these words: The spirit of the Lord *Jehovah* upon me. Therefore the Lord hath annointed me, that I should preach to the meeke, should bring health to the contrite in heart, should declare deliverance to captives, should publish the yeere of good will, &c. We see that he was annointed with the Spirit, to be the publisher and witnesse of the grace of the Father. And that notafter the common manner: for he is severed from other teachers that had the like office. And here againe is to be noted, that he tooke not the annointing for himselfe alone, that hee might execute the office of teaching, but for his whole body, that in his continuall preaching of the Gospell, the vertue of the Spirit should joyne withall. But in the meane time this remaineth certaine, that by this perfection of doctrine which hee hath brought; an end is made of all prophecies, so that they doe diminish his authority, that being not content with the Gospell, doe patch any forraigne thing unto it. For that voice which thundred from heaven, saying: This is my beloved Sonne, heare him, hath advanced him by singular priviledge above the degrees of all other. Then this ointment is powred abroad from the head unto all the members, as it was forepoken by *Joel*: Your children shall prophesie, and your daughters shall see visions, &c. But where *Paul* saith, that hee was given us unto wisdom: and in another place, that in him are hidden all the treasures of knowledge and understanding: this hath somewhat another meaning: that is, that out of him there is nothing profitable to know, and that they which by faith perceive what he is, have comprehended the whole infiniteness of heavenly good things. For which cause he writeth in another place, I have counted it precious to know nothing, but *Jesus Christ*, and him crucified: which is most true, because it is not lawfull to passe beyond the simplicitie of the Gospell. And hereunto tendeth the dignitie of a Prophets office in *Christ*, that we might know that in the summe of the doctrine which hee hath taught, are contained all points of perfect wisdom.

3. Now come I to his kingdome, of which were vaine to speake, if the readers were not first warned, that the nature thereof is spiritual. For thereby is gathered, both to what purpose it serveth, and what it availeth us, and the whole force and eternitie thereof, and also the eternitie which in *Daniel* the Angell doth attribute to the person of *Christ*: and againe the Angell in *Luke* doth worthily apply to the salvation of the people. But that is also double or oftwo sorts, for the one belongeth to the whole bodie of the Church, the other is proper to every member. To the first is to be referred that which is said in the Psalme: I have once sworne by my holinesse to *David*, I will nor lie, his seed shall abide for ever, his seate shall be as the Sunne in my sight, it shall be stablished as the Moone for ever, and a faithfull witnesse in heaven. Neither is it doubtful, but that God doth these promise, that he will be by the hand of his Sonne an eternall governer and defender of his Church. For the true performance of this prophesie can be found no where else but in *Christ*: forasmuch as immediately after the death of *Salomon*, the greater part of the dignitie of the kingdome fell away, and was to the dishonour of the house of *David* conveyed over to a private man, and afterward by little and little was diminished, till at length it came to utter decay, with heavie and shamefull destruction. And the same meaning hath that exclamation of *Esaï*: Who shall shew forth his generation? For he so pronounceth that *Christ* shall remaine alive after death, that hee joyneeth him with his members. Therefore so oft as we heare that *Christ* is armed with eternall power, let us remember that the everlasting continuance of the Church is upholden by this support, to remaine stil safe among the troublefome tossings wherewith it is continually vexed, and among the grievous and terrible motions that threaten innumerable destructions. So when *David* scorneth the boldnes of his enemies, that goe about to breake the yoke of God and of *Christ*, and sayeth, that the kings

and peoples raged in vaine, because hee that dwelleth in heaven is strong enough to breake their violent assaults: he assureth the godly of the continuall preservation of the Church, and encourageth them to hope well so oft as it happeneth to be oppressed. So in another place, when he saith, in the person of God: sit at my right hand, till I make thine enemies thy foote stolle: he warneth us, that how many and strong enemies soever doe conspire to besiege the Church, yet they have not strength enough to prevaile against that unchangeable decree of God, whereby hee hath appointed his sonne an eternall King: whereupon it followeth, that it is impossible that the Devill with all the preparation of the world, may bee able at any time to destroy the Church, which is grounded upon the eternall seate of Christ. Now for so much as concerneth the speciall use of every one, the very same eternall continuance ought to raise us up to hope of immortallitie. For we see, that whatsoever is earthly and of the world, endureth but for a time, yea and is very fraile. Therefore Christ, to lift up our hope unto heaven pronounceth, that his kingdome is not of this world. Finally, when any of us heareth, that the kingdome of Christ is spirituall, let him be raised up with this saying, and let him pearce to the hope of a better life: and whereas hee is now defended by the hand of Christ, let him looke for the full fruit of this grace in the world to come.

4. That, as we have said, the force and profit of the kingdome of Christ cannot otherwise be perceived by us, but when we know it to be spirituall, appeareth sufficiently though it were but by this, that while we must live in warfare under the crosse, during the whole course of our life, our estate is hard and miserable: what then should it profit us to be gathered together under the dominion of a heavenly King, unless we were certaine to enjoy the fruit thereof out of the state of this earthly life? And therefore it is to be knowne, that whatsoever felicitie is promised as in Christ, it consisteth not in outward commodities, that we should lead a merry and quiet life, flourish in wealth, bee assured from all harines, and flow full of those delightfull things that the flesh is wont to desire: but that it wholly belongeth to the heavenly life. But as in the world the prosperous and desired state of the people is partly maintained by plenty of good things and peace at home, and partly by strong forceable defences, whereby it may bee safe against outward violence: so Christ also doth enrich his with all things necessarie to eternall salvation of soules, and fortieth them with strength, by which they may stand invincible against all assaults of principall enemies. Whereby we gather, that he reigneth more for us than for himselfe, and that both within and without: that being furnished so far as God knoweth to be expedient for us, with the gifts of the spirit, whereof wee are naturally emptie, we may by these first fruits perceive that we are truly joyned to God unto perfect blessednesse. And then, that bearing us bold upon the power of the same spirit, we may not doubt that we shall alway have the victorie against the Devill, the world, and every kind of hurtfull thing. To this purpose tendeth the answer of Christ to the Pharisees, that because the kingdome of God is within us, it shall not come with observation. For it is likely that because he professed that he was the same King, under whom the soveraigne blessing of God was to be hoped for, they in scorne required him to shew forth his signes. But he, because they (who otherwise are too much bent to the earth) should not foolishly rest upon worldly pompes, biddeth them to enter into their owne consciences, because the kingdome of God is righteousnesse, peace, and joy in the holy Ghost. Hereby wee are briefly taught, what the kingdome of Christ availeth us. For, because it is not earthly or fleshly, subject to corruption, but spirituall: he lifeth us up even to eternal life, that we may patiently passe over this life in miseries, hunger, cold, contempt, reproches, and other griefes, contented with this one thing, that our king will never leave us destitute, but succour us in our necessities, till having ended our war, wee be called to triumph. For such is his manner of reigning, to communicate with us all that he hath received of his Father. Now whereas he armeth and furnisheth us with power and garnisheth us with beautie and magnificence, enricheth us with wealth? hereby is ministred unto us most pleasinfull matter to glory upon, and also bold courage to fight without feare against the Devill, sinne, and death. Finally, that clothed with his righteousnesse, we may valiantly overcome all the reproches of the world, and as he liberally giveth us with his gifts, so wee againe for our part, may bring forth fruit to his glory.

Psal. 110. 1.

Joha 18. 36.

To know thee
to null vengeance
of Christ can-
not profit us at
all except we
know it to be
spirituall, and to
consist of in-
put is, the enri-
ching of his sub-
jects with good
things, and the
forcible defen-
ding of them a-
gainst the as-
saults of princi-
pall enemies: out
of this our coun-
sell shall be.

Luk. 17. 21.

Rom. 14. 17.

Christ spiritually
annointed a King
that is to say
royally enriched with
gifts of the spirit
which last for
ever, that in him
Christians might
ever be rich, nei-
ther is any thing
taken from this,
when it is said
that he shall yeeld
up his kingdome
to his Father.
Ephē. 4. 7.
Joh. 1. 32.
Luk. 3. 22.

1 Cor. 15. 24.
1 Cor. 15. 28.

Phil. 2. 9.

Esay. 33. 22.

5. Therefore his kingly anointing is set forth unto us, not done with oyle or ointments made with spices, but he is called the annointed of God because upon him hath rested the spirit of wisdom, understanding, counsell, strength and teare of God. This is the oyle of gladnesse, wherewith the Psalme reporteth that he was annointed above his fellowes, because if there were not such excellencie in him, we should be all needy and hungry. For, as it is already said, he is not privately enriched for himselfe, but to poure his plentie upon us, being hungry and dry. For as it is said, that the Father gave the spirit to his Sonne, not by measure, so there is expressed a reason why, that all wee should receive of his fulnesse, and grace for grace. Out of which fountaine floweth that liberall giving, whereof *Paul* maketh mention, whereby grace is diversly distributed to the faithfull, according to the measure of the gift of Christ. Hereby is that which I said sufficiently confirmed, that the kingdome of Christ consisteth in the spirit, not in earthly delights or pomps, and therefore we must forsake the world that we may be partakers of it. A visible signe of this holy annointing was shewed in the baptisme of Christ, when the holy Ghost rested upon him in the likenesse of a Dove. That the holy Ghost and his gifts are meant by the word Annointing, ought to seeme neither noveltie nor absurdity. For we are none other way quickned, specially for so much as concerneth the heavenly life: there is no drop of lively force in us, but that which the holy Ghost poureth into us, which hath chosen his seate in Christ, that from thence the heavenly riches might largely flow out unto us, whereof we are so needy. And whereas both the faithful stand invincible by the strength of their King, and also his spirituall riches plenteously flow out unto them, they are not unworthily called Christians. But this eternitie whereof we have spoken, is nothing derogate by that saying of *Paul*: Then hee shall yeeld up the kingdome to God and the Father. Again: the Sonne himselfe shall be made subject, that God may be all in all things: for his meaning is nothing else, but that in that same perfect glorie, the administration of the kingdome shall not bee such as it is now. For the Father hath given all power to the Sonne, that by the Sonnes hand he may governe, cherish and sustaine us, defend us under his safeguard: and helpe us. So while for a little time we are wavering abroad from God, Christ is the meane betwene God and us, by little and little to bring us to perfect conjoyning with God. And truly, whereas he sitteth on the right hand of the Father, that is as much in effect, as if he were called the Fathers deputie, under whom is the whole power of his dominion, because it is Gods will to rule and defend his Church by a meane (as I may so call it) in the person of his Sonne. As also *Paul* doth expound it in the first Chapter to the Ephesians, that hee was set at the right hand of the Father, to be the head of the Church, which is his body. And to no other meaning tendeth that which hee teacheth in another place, that there is given him a name above all names, that in the Name of Jesus all knees shall bow, and all tongues confesse that it is to the glory of God the Father. For even in the same words also hee setteth out in the kingdome of Christ an order necessarie for our present weakenesse. So *Paul* gathereth rightly, that God shall then bee by himselfe the onely head of the Church, because Christs office in defending of the Church, shall bee fulfilled. For the same reason the Scripture commonly calleth him Lord, because his Father did set him over us to this end, to exercise his owne Lordly power by him. For though there bee many Lordships in the world, yet is there to us but one God the Father, of whom are all things and wee in him, and one Lord Christ, by whom are all things and wee by him saith *Paul*. Whereupon is rightly gathered that hee is the selfe same God, which by the mouth of *Esay* affirmed himselfe to be the King and the Law-maker of the Church. For though hee doe every where call all the power that hee hath, the benefit and gift of the Father, yet hee meaneth nothing else, but that he reigneth by power of God: because he hath therefore put on the personage of the Mediatour, that descending from the bosome and incomprehensible glory of the Father, hee might approach nigh unto us. And so much more rightful it is, that we be with all consent prepared to obey, and that with great cheerefulnesse we direct our obediences to his commandement. For as he joynerh the offices of King and Pastor toward them that willingly yeeld themselves obedient: so on the other side, we heare that he beareth an yron scepter, to breake and bruse all the obstinate

oblitrate like potters vessels: we heare also that he shall be the iudge of nations, to cover the earth with dead corpses, and to overthrow the height that standeth against him. Of which thing there are some examples seene at this day: but the full proote thereof shall be at the last judgement, which may also properly be accounted the last act of his Kingdome.

6. Concerning his Priesthood, thus it is briefly to bee holden, that the end and use of it is, that he should be a Mediator pure from all spots, that should by his holinesse reconcile us to God. But because the just curse possesseth the earth, and God according to his office of Judge is bent against us, it is necessary that some expiation be used, that he being a Priest may procure favour for us, to appease the wrath of God. Wherefore, that Christ might fulfill this office, it behoved that he should come forth with a Sacrifice. For in the Law it was not lawfull for the Priest to enter into the Sanctuary without blood, that the faithfull might know, that though there were a Priest become meane for us to make intercession, yet God could not bee made favourable to us before that our finnes were purged. Upon which point the Apostle discourseth largely in the Epistle to the Hebrews, from the seventh Chapter almost to the end of the tenth. But the summe of all cometh to this effect, that the honour of Priesthood can be applied to none but to Christ, which by the sacrifice of his death hath wiped away our guiltinesse, and satisfied for our finnes. But how weighty a matter it is, we are enforced by that solemn oath of God, which was spoken without repentance: Thou art a Priest for ever, according to the order of *Melchisedech*. For without doubt his will was to establish that principall point which he knew to be the chiefe joynt whereupon our salvation hanged. For as it is said, there is no way open for us or for our prayers to God, unless our filthinesse being purged, the Priests doe sanctifie us, and obtaine grace for us, from which the uncleannesse of our wicked doings and finnes doth debarre us. So doe wee see, that we must begin at the death of Christ, that the efficacie and profit of his Priesthood may come unto us. Of this it followeth, that hee is an eternall intercessor, by whose mediation we obtaine favour, whereupon againe ariseth not onely assistance to pray, but also quietnesse to godly consciences, while they safely leane upon the fatherly tendernesse of God, and are certainly perswaded that it pleaseth him whatsoever is dedicated to him by the Mediator. But whereas in the time of the Law, God commanded sacrifices of beasts to bee offered to him: there was another and a new order in Christ, that one should be both the sacrificed host, and the Priest: because there neither could be found any other satisfaction for finnes, nor any was worthy so great honour to offer up to God his onely begotten sonne. Now Christ beareth the person of a Priest, not onely by eternall meane of reconciliation to make the Father favourable and mercifull unto us, but also to bring us into the fellowship of so great an honor. For we that are desired in our selves, yet being made Priests in him doe offer up our selves, and all ours to God, and doe freely enter into the heavenly Sanctuary, that all the sacrifice of prayer and praise that come from us, may be acceptable and sweet smelling in the sight of God. And thus far doth that saying of Christ extend: For their sakes I sanctifie my selfe: because, having his holinesse powred upon us, in as much as he hath offered us with himselfe to his Father, we that otherwise doe sinke before him, doe please him as pure and cleane, yea, and holy. Hereunto serveth the anointing of the Sanctuary, whereof mention is made in *David*. For the comparison of contrarietie is to benoted betweene this anointing, and that shadow with anointing that then was in use: as if the Angell should have said, that the shadows being driven away, there should bee a cleare Priesthood in the person of Christ. And so much more detestable is their invention, which not contented with the sacrifice of Christ, have presumed to thrust in themselves to kill him: which is daily enterprised among the Papiits, where the Masse is reckoned a sacrificing of Christ.

THE SIXTEENTH CHAPTER.

How Christ hath fulfilled the office of Redeemer, to purchase salvation for us
Wherein is intreated of his death, and Resurrection,
and his Ascending into heaven.

ALL that we have hitherto said of Christ, is to be directed to this marke, that being Admned, dead, and lost in our selves, we may seeke for righteousnesse, deliverance,

Psal. 2. 9.
Psal. 110. 6.

The office and
use of Christs
Priesthood.

Psal. 110. 4.

Revel. 6.

John 7. 15.

Dan. 9. 24.

The summe of
all which wee
seeke for in
life

*Christ is salvation
in which respect
he hath the
name of Saviour
given him which
name containeth
all good things.*
Act. 4. 12.
Mat. 1. 23.
Luk. 1. 31.

Bern. in cant.
serm. 15.

*How God can be
said to have been
our enemy till
Christ reconciled
us, and yet give
us his sonne, by
whom we might
be reconciled,
seeing thus
worke to recon-
cile us therewith
love before recon-
cilement.*
Rom. 5. 10.
Gal. 3. 10.
Col. 1. 21.

life and salvation in him: as we be taught by that notable saying of *Peter*, that there is none other name under heaven given to men wherein they must be saved. Neither was the Name of *Jesus* given him unadvisedly, or at chanceable adventure, or by the will of men, but brought from heaven by the Angell the publisher of Gods decree, and with a reason also assigned: because he was sent to save the people from their finnes. In which words that is to be noted, which we have touched in another place, that the office of Redeemer was appointed him, that he should bee our Saviour: but in the meane time our Redemption should be but imperfect, unlesse he should by continuall proceedings convey us forward to the uttermost marke of salvation. Therefore so soone as we swarve never so little from him, our salvation by little and little vanisheth away, which wholly resteth in him: so that all they willfully spoile themselves of all grace, that rest not in him. And the admonition of *Bernard* is worthy to be rehearsed, that the name of *Jesus* is not onely light, but also meat, yea, and oile also, without which all the meat of the soule is drie, and that it is also salt, without the seasoning whereof all that is set before us is unfavorie. Finally that it is hony in the mouth, melodie in the eare, and joyfullnesse in the heart, and also medicine, and that whatsoever is spoken in disputation is unfavorie, but where this Name foundeth. But here it behooveth to weigh diligently how salvation is purchased by him for us, that we may not onely bee perswaded that hee is the author of it, but also embracing such things as are sufficient to the stedfast upholding of our faith, wee may refuse all such things as might draw us away hither or thither. For sith no man can descend into himselfe, and earnestly consider what he is, but feeling God angry and bent against him, hee hath need carefully to seeke a meane and way to appease him, which demandeth satisfaction: there is no common assurednesse required, because the wrath and curse of God lyeth alway upon sinners, till they bee loofe from their guiltinesse: who as he is a righteous judge, suffreth not his law to be broken without punishment, but is ready armed to revenge it.

2. But before we go any further, it is to be seene by the way, how it agreed together, that God which prevented us with his mercy, was our enemy untill he was reconciled to us by *Christ*. For how could hee have given us in his onely begotten sonne a singular pledge of his love, unlesse he had already before that embraced us with his free favour? Because therefore here ariseth some seeming of contrarietie, I will first undoe this knot. The holy Ghost commonly speaketh after this manner in the scriptures, that God was enemy to men, till they were restored into favour by the death of *Christ*: that they were accursed till their iniquitie was purged by his sacrifice: that they were severed from God, till they were received into a conjoyning by his bodie. Such manner of phrases are applied to our capacitie, that we may the better understand how miserable and wretched our estate is being out of *Christ*. For if it were not spoken in expresse words, that the wrath and vengeance of God, and everlasting death did rest upon us, wee would lesse acknowledge how miserable we should be without Gods mercie, and would lesse regard the benefit of deliverance. As for example, If a man heare this spoken to him: If God at such time as thou wast yet a sinner, had hated thee, and cast thee away as thou hadst deserved, thou shouldst have suffered horrible destruction: but because hee hath willingly and of his owne free kindnesse kept thee in favour, and not suffred thee to be estranged from him, he hath so delivered thee from that perill: truly he will be moved with, and in some part feele how much he oweth to the mercy of God. But if he heare on the other side that which the scripture teacheth, that he was by sinne estranged from God, the heire of wrath, subject to the curse of eternall death, excluded from all hope of salvation, a stranger from all blessing of God, the bondslave of *Sathan*, captive under the yoke of sinne: Finally, ordained unto and already entangled with horrible destruction, that in this case *Christ* became an intercessor to entreat for him, that *Christ* tooke upon him and suffered the punishment which by the just judgement of God did hang over all sinners, that he hath purged with his blood those evils that made them hateful to God, that by his expiation is sufficient satisfaction and sacrifice made to God the Father, that by this intercessor his wrath was appeased: that within this foundation resteth the peace betweene God and men: that upon this bond is contained his good will toward them: shall not he be so much the more moved with these. as it is

more

more lively represented out of how great miserie he hath been delivered? In a summe, because our minde can neither desirously enough take hold of life in the mercy of God, nor receive it with such thankfulness as we ought, but when it is before stricken and throwne downe with the feare of the wrath of God and dread of eternall death, we are so taught by holy Scripture, that without Christ we may see God in manner wrathfully bent against us, and his hand armed to our destruction: and that we may embrace his good will and fatherly kindnesse no other where, but in Christ.

3. And although this be spoken according to the weaknesse of our capacitie, yet it is not falsly said. For God which is the highest righteoufnesse, cannot love wickednesse which he seeth in us all. Therefore we all have in us that, which is worthy of the hatred of God. Therefore in respect of our corrupted nature, and then of evill life added unto it, truly we are all in displeasure of God, guiltie in his sight, and borne to damnation of hell. But because the Lord will not loose that which is his in us, he findeth yet somewhat that he of his goodnesse may love. For howsoever wee be sinners by our owne fault, yet we remaine his creatures. Howsoever we have purchased death to our selves, yet he made us unto life. So is he mooved by meeke and free loving of us to receive us into favour. But sith there is a perpetuall and unappeasable disagreement betwene righteoufnesse and iniquitie, so long as we remaine sinners, he cannot receive us wholly. Therefore, that taking away all matter of disagreement, he might wholly reconcile us unto him, he doth, by expiation set forth in the death of Christ, take away whatsoever evill is in us, that we, which before were uncleane and unpure, may now appeare righteous and holy in his sight. Therefore God the Father doth with his love prevent and goe before our reconciliation in Christ, yea because he first loved us, therefore he afterwards doth reconcile us unto himselfe. But because untill Christ with his death come to succour us, there remaineth wickednesse in us, which deserveth Gods indignation, and is accursed and damned in his sight, therefore wee are not fully and firmly joynted to God, untill Christ doe joyne us. Therefore if wee will assure our selves to have God made well pleased and favourable unto us, wee must fasten our eyes and mindes upon Christ onely: as indeed we obtaine by him onely, that our sinnes be not imputed to us, the imputing whereof, draweth with it the wrath of God.

4. And for this reason *Paul* saith, that the same love, wherewith God embraced us before the creation of the world, was staid and grounded upon Christ. These things are plaine and agreeable with the Scripture, and doe make those places of Scripture to accord very well together, where it is said: that God declared his love towards us in this, that he gave his onely begotten Sonne to death: and ~~yet~~ that he was our enemy till hee was made favourable againe to us by the death of Christ. But that they may be more strongly proved to them that require the Testimonie of the old Church; I will alleadge one place of *Augustine*, where he teacheth the very same that we doe. The love of God (saith he) is incomprehensible and unchangeable. For hee began not to love us, since the time that we were reconciled to him by the blood of his Sonne. But before the making of the world he loved us, even before that we were any thing at all, that we might also be his children with his onely begotten sonne. Therefore whereas we are reconciled by the death of Christ, it is not so to bee taken as though the Sonne did therefore reconcile us unto him, that he might now begin to love us whom he hated before: but we are reconciled to him that already loved us, to whom we were enemies by reason of sinne. And whether this be true or no that *I say*, let the Apottle beare witness. He doth commend (saith he) his love toward us, because when wee were yet sinners, Christ died for us. He therefore had a love to us, even then when we were enemies to him and wrought wickednesse. Therefore after a marvellous and divine manner he loved us, even then when he hated us. For he hated us in that wee were such as hee had not made us, and because our wickednes had on every side waited away his worke, he knew how in every one of us, both to hate that which we our selves had made, and to love that which he had made. These be the words of *Augustine*.

5. Now where it is demanded, how Christ hath done away our sinnes, and taken away the strife betwene us and God, and purchased such righteoufnesse as might make him favourable and well willing towards us: it may be generally answered, that hee

God loving us freely as his creature, but buying that iniquitie which is in us, gave his son to take away that which hindered us from the benefits of his love.

1 Joh. 4. 19.

S. Augustines judgement that we were loved even when we were hated. John 3. 16. Rom. 5. 10.

Tract in E-vang. John 110.

Rom. 5. 8.

Although Christ wrought our redemption by themselves

Course of his life
yet he is said to
have reconciled
us especially by
death, wherein
we are to note,
that he died vol-
untarily, was reju-
ricated worthy, and
yet pronounced
unworthy to die.
Rom. 5. 19.
Gal. 4.
Mat. 2. 25.
Mat. 20. 28.
Rom. 4. 25.
John 1. 29.
Rom. 3. 15.
Rom. 5. 9.
1 Cor. 5. 21.

Phil. 2. 7.

John 10. 15.
Esa. 53. 7.

John 18. 4.
Mat. 27. 2.

Heb. 20. 5.
Psal. 40. 9.

Esa. 53. 5.

he hath brought it to passe by the whole course of his obedience. Which is proved by the testimonie of *Paul*. As by one mans offence many were made sinners, so by one mans obedience we are made righteous. And in another place he extendeth the cause of the pardon that delivereth us from the curse of the Law, to the whole life of Christ, saying: When the fulnesse of time was come, God sent his Sonne made of a woman, subject to the law, to redeeme them that were under the Law: And so affirmed that in his very baptisme was fulfilled one part of righteousnesse, that hee obediently did the commandment of his Father. Finally, from the time that hee tooke upon him the person of a servant, he began to pay the ranfome to redeeme us. But the scripture to set out the manner of our salvation more certainly, doth ascribe this as peculiar and properly belonging to the death of Christ. He himselfe pronounced that he gave his life to bee a redemption for many. *Paul* teacheth that he died for our finnes. *Iohn Baptist* cried out that Christ came to take away the finnes of the world, because he was the Lambe of God. In another place *Paul* saith, that we are justified freely by the redemption that is in Christ, because he is set forth the reconciler in his owne blood. Again, that we are justified in his blood and reconciled by his death. Again, he that knew not sinne, was made sinne for us, that we might be the righteousnesse of God in him. I will not recite all the testimonies, because the number would be infinite, and many of them must be hereafter alleaged in their order. Therefore in the summe of beliefs, which they call the Apostles creed, it is very orderly passed immediately from the birth of Christ to his death and resurrection, wherein consisteth the summe of perfect salvation. And yet is not the rest of his obedience excluded, which he performed in his life: As *Paul* comprehendeth it wholly from the beginning to the end in saying, that he abased himselfe, taking upon him the forme of a servant, and was obedient to his father to death, even the death of the crosse. And truly even in the same death his willing submission hath the first degree, because the sacrifice, unlesse it had been willingly offered, had nothing profited toward righteousnesse. Therefore, where the Lord testified, that hee gave his soule for his sheepe, hee expressly addeth this, no man taketh it away from my selfe. According to the which meeting, *Esay* saith, that he held his peace like a Lambe before the shearer. And the historie of the Gospell rehearseth, that he went forth and met the souldiers, and before *Pilate* he left defending of himselfe, and stood still to yeeld himselfe to judgement to be pronounced upon him. But that not without some strife: for both hee had taken our infirmities upon him, and it behooved that his obedience to his Father, should bee this way tried. And this was no slender shew of his incomparable love towards us, to wraastle with horrible feare, and in the midst of these cruell tormentes to cast away all care of himselfe, that he might provide for us. And this is to be believed, that there could no sacrifice be well offered to God any otherwise, but by this that Christ for saking all his owne affection, did submit and wholly yeeld himselfe to his fathers will. For proove whereof, the Apostle doth fildly alleage that testimonie of the Psalme: in the booke of the law it is written of me, that I may doe thy will, O God, I will, and thy law is in the midst of my heart. Then I said: Loe I come. But because trembling consciences finde no rest but in a sacrifice and washing whereby finnes are clenfed: therefore for good cause we are directed thither, and in the death of Christ is appointed for us the matter of life. Now forasmuch as by our owne guiltinesse, curse was due unto us, before the heavenly judgement seate of God, therefore first of all is recited how he was condemned before *Ponce Pilate* President of Iury: that wee should know that the punishment whereunto we were subject, was laid upon the just one. Wee could not escape the dreadfull judgement of God: Christ, to deliver us from it, suffered himselfe to be condemned before a mortall man, yea a wicked and heatlien man. For the name of the President is expressed not onely to procure credit to the historie, but that we should learne that which *Esay* teacheth, that the chastisement of our peace was upon him, and that by his stripes we are healed. For to take away our damnation, every kinde of death sufficed not for him to suffer, but to sauisie our redemption, one speciall kinde of death was to be chosen, wherein both drawing away our damnation to himselfe, and taking our guiltinesse upon himselfe, he might deliver us from them both. If he had bene murdered by theeves, or had bene ragingly slaine in a commotion of the

the common people: in such a death there should have beene no apparance of satisfaction. But when he was brought to be arraigned before the iudgement seat, when hee was accused and pressed with witnesses against him, and was by the mouth of the judge condemned to die: by these tokens we understand, that he did beare the person of a guiltie man and of an evill doer. And here are two things to bee noted, which both were afore spoken by the prophecies of the Prophets, and doe bring singular comfort and confirmation of Faith. For when wee heare that Christ was sent from the judges seat to death, and was hanged among theeves, we have the fulfilling of that Prophecie, which is alleged by the Evangelist. He was accounted among the wicked. And why so? even to take upon him the steed of a sinner, not of a man righteous or innocent, because he suffered death not for cause of innocencie, but for sinne. On the other side when we heare that he was acquitted by the same mouth whereby hee was condemned, for *Pilate* was compelled openly more than once to beare witness of his innocencie: let that come in our minde which is in the other Prophet: that he repayed that which hee had not taken away. And so wee shall behold the person of a sinner and evill doer represented in Christ: and by the open appearance of his innocencie it shall become plaine to see, that he was charged rather with other offence than his owne. He suffered therefore under *Ponce Pilate*, and so by the solemne sentence of the President, was reckoned in the number of wicked doers: but yet not so, but that hee was by the same judge at the same time pronounced righteous, when he affirmed that he found no cause of condemnation in him. This is our acquittall, that the guiltinesse which made us subject to punishment, is removed upon the head of the Sonne of God. For this setting of one against the other, we ought principally to hold fast, lest we tremble and bee carefull all our life long, as though the just vengeance of God did hang over us, which the Sonne of God hath taken upon himselfe.

6. Beside that, the very manner of his death is not without a singular mysterie. The Crosse was accursed, not onely, by opinion of men, but also by decree of the Law of God. Therefore when Christ was lifted up to the Crosse, he made himselfe subject to the curse. And so it behoved to be done, that when the curse was removed from us to him, we might be delivered from all curse that for our sinnes was prepared for us, or rather did already rest upon us. Which thing was also by shadow expressed in the law. For the sacrifices and satisfactorie oblations that were offered for sinnes, were called *Absolutions*. Which word properly signifieth sinne it selfe. By which figurative change of name, the holy Ghost meant to shew, that they were like unto cleansing plaisters to draw out to themselves, and beare the curse due to sinne. But that same which was figuratively represented in the sacrifices of *Moses*, is indeed delivered in Christ the originall pattern of all the figures. Wherefore he, to performe a perfect expiation, gave his owne soule to be an *Absolution*, that is a satisfactorie oblation, as the Prophet calleth it, upon the which our filth and punishment might be cast, and so cease to be imputed unto us. The Apostle testifieth the same thing more plainly, where hee teacheth, that he which knew no sinne, was by his father made sinne for us, that we might be made the righteousnesse of God in him. For the Sonne of God being most cleane from all fault, did yet put upon him the reproch and shame of our iniquities, and on the other side covered us with his cleannesse. It seemeth that he meant the same when he speaketh of sinne, that sinne was condemned in his flesh. For the Father destroyed the force of sinne, when the curse thereof was removed, and laid upon the flesh of Christ. It is therefore declared by this saying, that Christ was in his death offered up to his father for a satisfactorie sacrifice, that the whole satisfaction for sinne being ended by his sacrifice, wee might cease to dread the wrath of God. Now it is plaine, what that saying of the Prophet meaneth that the iniquities of us all were laid upon him, that is, that he intending to wipe away the filthinesse of our iniquities, was himselfe as it were by way of interchanged imputation, covered with them. Of this, the Crosse whereunto he was fastened was a token, as the Apostle testifieth. Christ (saith he) redeemed us from the curse of the Law, when he was made a curse for us. For it is written: Accursed is every one that hangeth on a tree: that the blessing of *Abraham* might in Christ come to the Gentiles. And the same had *Peter* respect unto, where hee teacheth that Christ did beare our sinnes upon the tree.

Esa. 53. 21.
Mat. 15. 13.

Esa. 99. 5.

John 18. 38.

*The mysterie of
the crosse in the
death of Christ.*

Esa. 53. 5. & 21.

2 Cor. 5. 21.

Rom. 8. 3.

Esa. 53. 6.

Gal 3. 13.
Deu. 26. 17.

1 Pet. 2. 24.

tree. Because by the very token of the curse we doe more plainly learne that the burden wherewith we were oppressed was laid upon him. And yet it is not so to be understood, that he tooke upon him such a curse, wherewith himselfe was overloden, but rather that in taking it upon him, he did tread downe, breake and destroy the whole force of it. And so saith conceiveth acquitall in the condemnation of Christ, and blessing in his being accused. Wherefore *Paul* doth not without a cause honourable report the triumph that Christ obtained to himselfe on the crosse, as if the crosse which was full of shame, had been turned into a Chariot of triumph. For he saith, that the hand-writing which was against us, was fastened to the Crosse, and the princely powers were spoiled and led openly. And no marvell: because (as the other Apostle testifieth) Christ offered up himselfe by the eternall spirit. And thereupon proceeded that turning of the nature of things. But that these things may take stedfast roote, and be thoroughly setled in our hearts, let us alway thinke upon his sacrifice and washing. For we could not certainly beleve that Christ was the ranfome, redemption, and satisfaction, unlesse he had been a sacrificed host. And therefore there is so often mention made of blood, where the Scripture sheweth the manner of our redeeming. Albeit the blood of Christ, that was shed, served not only for sacrifice, but also in steed of washing, to cleanse away our filthinesse.

7. It followeth in the Creede, that he was dead and buried: Where againe it is to be seene, how he did every where put himselfe in our stead, to pay the price of our redemption. Death held us bound under his yoke. Christ in our stead did yeeld himselfe into the power of death, to deliver us from it. This the Apostle meaneth where hee writeth that he tasted of death for all men. For he by dying brought to passe that wee should not die, or which is all one) by his death he did redeeme life for us. But in this he differed from us, that he gave himselfe to death, as it were to be devoured, not that he should be swallowed up with the gulies of it, but rather that hee should swallow up it, of which we should have bene presently swallowed: that he gave himselfe to death to be subdued, not that he should be oppressed with the power thereof, but rather that he should overthrow death which approached neere us, yea, and had already beaten us downe and triumphed upon us. Finally, that by death he might destroy him that had the power of death, that is the Devill, and might deliver them that by feare of death were all their life long subject to bondage. This is the first fruit that his death did bring us. An other is, that by enterparting of himselfe with us, hee mortifieth our earthly members, that they should no more hereafter use their owne workes: and killeth our old man, that it should no more live and beare fruit. And to the same purpose pertaineth his buriall, that we being made partakers thereof, should also be buried to sinne. For when the Apostle teacheth that we are grafted into the likenesse of the death of Christ, and buried with him to the death of sinne, that by his crosse the world was crucified to us, and we to the world, that we are dead together with him, he doth not onely exhort us to expresse the example of Christs death, but he declareth that there is such effectualnesse in it, as ought to appeare in all Christians, unlesse they will make his death unprofitable and fruitlesse. Therefore in the death and buriall of Christ, there is offered us a double benefit to be enjoyed, that is deliverance from death, wherunto we were become bond, and the mortifying of our flesh.

8. But it is not meet to overpasse his going downe to the hells, wherein is no small importance to the effect of redemption. For although it appeareth by the writings of the old Fathers, that that part which is read in the Creede was not in old time so much used in the Churches: yet in entreating of the summe of our doctrine, it is necessarie that it have a place allowed it, as a thing that containeth a very profitable and not to be despised mysterie of a right weightie matter. And there are also some of the old writers that do not leave it out. Whereby wee may guesse, that it was after a certaine time added, and did not presently but by little and little grow in use in the Churches. But this certainly is out of question, that it proceeded of the common judgement of all the godly: Forasmuch as there is none of the Fathers that doth not in his writings make mention of Christs going downe to the hells, although after divers manner of exposition. But by whom, or at what time it was first added, maketh litle to the purpose. But rather

Col. 2. 19.
Heb. 9. 17.

Two benefits by
Christs dying,
our deliverance
from death, and
our mortification
Heb. 2. 9.

Heb. 2. 15.

Gal. 3. 19. & 6.
14.

Col. 3. 3.

Christs descending
into hell a
necessarie article
of our faith,
wheroby to un-
derrstand his lying
in the grave were
an idle fantasie.

ther in the Creede this is to be taken heede unto, that we therein certainly have a full and in all points perfect summe of our faith, whereinto nothing may be thrust, but that which is taken out of the most pure word of God. Now, if any will not for precise curiositie admit it into the Creede, yet shall it straight way be made to appeare plainly, that it is of great importance to the sum of our redemption, that if it be left out, there is lost a great part of the fruit of the death of Christ. There are againe some that thinke, that there is no new thing spoken in this article, but that in other words the same thing is repeated, which was spoken before of his buriall: For as much as the word *Infernum*, Hell, is in the Scripture oftentimes used for the grave. I grant that to be true, which they alleadge of the signification of the word, that Hell is oftentimes taken for the grave, but there are against their opinion two reasons, by which I am easily perswaded to dissent from them. For what an idleness were it, when a thing not hard to understand, hath once bene set out in plaine and easie words, afterward with darker implication of words, rather to point toward it than to declare it. For when two manners of speaking that expresse one thing be joyned together, it behooveth that the latter be an exposition of the former. But what an exposition were this, if a man should say thus: Where as it is said that Christ was buried, thereby is meant that he went downe to hell? Again, it is not likely that such a superfluous vaine repetition could have crept into this abridgement, wherein the chiefe points of our faith are summarily noted in as few words as was possible. And I doubt not that so many as shall have somewhat diligently weighed the matter it selfe, will easily agree with me.

9 Some expound it otherwise, and say that Christ went downe to the soules of the fathers that died in the time of the Law, to carry them tidings that the redemption was performed, and to deliver them out of prison wherein they were kept inclosed: and to the prooffe hereof they doe wrongfully draw testimonies out of the Psalmes, that he brake the brasen gates and yron bars. Againe out of *Zacharie*, that he redeemed them that were bound, out of the pit wherein was no water. But whereas the Psalmes speaketh of their deliverances that in farre countries are cast captive into bonds, and *Zacharie* compareth the Babylonical overthrow, wherein the people was oppressed, to a dry pit or bottomlesse depth, and therewithall teacheth that the salvation of the whole Church is as it were a coming out of the deep helles: I wor not how it is come to passe, that they which came after, thought that there was a certaine place under the earth whereunto they have feigned the name of *Limbus*. But this fable although they were great authors, and at this day many doe earnestly defend it for a truth: is yet nothing else but a fable. For, to inclose the soules of dead men as in a prison, is very childish. And what need was it that Christs soule should goe downe thither to set them at libertie? I doe indeede willingly confesse, that Christ shined to them by the power of his spirit, that they might know that the grace which they had onely tasted of by hope, was then delivered to the world. And to this purpose may the place of *Peter* be probably applied, where he saith, that Christ came and preached to the spirits that were in a dungeon or prison, as it is commonly translated. For the very proceffe of the text leadeth us to this, that the faithfull which were dead before that time, were partakers of the same grace that we were: because he doth thereby amplify the force of Christs death, for that it peaced even to the dead, when the godly soules enjoyed the present sight of that visitation, which they had carefully looked for: on the other side it did more plainly appeare to the reprobate that they were excluded from all salvation. But whereas *Peter* in his saying maketh no distinction betwene them, that is not so to be taken, as though he mingled together the godly and ungodly without difference: but onely he meant to teach that generally they both had one common feeling of the death of Christ.

10 But concerning Christs going downe to the helles, beside the consideration of the Creede, we must seeke for a more certaine exposition, and we assuredly have such a one out of the word of God, as is not onely holy and godly, but also full of singular comfort. Christs death had bene to no effect, if he had suffered onely a corporall death: but it behooved also that he should feele the rigour of Gods vengeance: that might both appease his wrath and satisfie his just judgement. For which cause also it behooved that he should as it were hand to hand wraastle with the armies of the helles and

To take hell for a lake where the soules of the fathers were which died before Christ, is a fabulous vanitie. Psal. 10. 16. Zach. 9. 11.

1 Pet. 31. 9.

By his descending into hell, his feeling the rigour of Gods vengeance and his wraasting in so lowly infernall harrow might be understood.

Ely 53.5.

Actes 2.24.

*Christ sorrowed,
feared, cryed,
feeling the very
torments which
they doe whose
enemie God is,
although God
were not his e-
nemie. If he had
not done this,
where were our
comfort?*

Actes 2.24.

Heb. 5.7.

Psal 22.8.

Mat. 27.46.

*Vide Cyril.
lib. 2. de eccl.
sede ad Regi.*

*Their reasons
frivolous who
cannot bringe*

the horror of eternall death. We have even now alleadged out of the Prophet that the chastisement of our peace was laid upon him: that he was stricken of his Father for our finnes, and bruised for our iniquities. Whereby is meant, that he was put in the stead of wicked doers as suretie and pledge, yea, and as the very guiltie person himselfe, to abide and suffer all the punishments that should have bene laid upon them: this one thing excepted, that he could not be holden still of the sorrowes of death. Therefore it is no marvell if it be said that he went downe to the hels, sith he suffered that death wherewith God in wrath striketh wicked doers. And their exception is very fond, yea and to be scorned, which say, that by this exposition the order is perverted, because it were an absurditie to set that after his bariall which went before it. For after the setting forth of those things which Christ suffered in the sight of men, in very good order followeth that invisable and incomprehensible judgement which he suffered in the sight of God: that we should know that not only the body of Christ was given to be the price of our redemption, but that there was another greater & more excellent price paid in this, that in his soule he suffered the terrible tormentes of a damned and forsaken man.

11. According to this meaning doth Peter say, that Christ rose againe having loosed the sorrowes of death, of which it was impossible that he should be holden, or overcome. He doth not name it simply death: but he expresseth that the soune of God was wrapped in the sorrowes of death, which proceeded from the curse and wrath of God, which is the originall of death. For how small a matter had it bene, carelesly and as it were, in sport to come forth to suffer death? But this was a true proofe of his infinite mercie, not to shun that death which he so fore trembled at. And it is no doubt that the same is the Apostles meaning to teach, in the Epistle to the Hebrews, where he writeth: that Christ was heard of his owne Feare: some translate it Reverence or pietie, but how unfitly, both the matter it selfe, and the very manner of speaking proveth. Christ therefore praying with teares and mightie crie, is heard of his owne Feare: not to be free from death, but not to be swallowed vp of death as a sinner: because in that place he had put our person upon him. And truly there can be imagined no more dreadfull bottomlesse depth than for a man to feele himselfe forsaken and estranged from God, and not to be heard when he calleth upon him, even as if God himselfe had conspired to his destruction. Even thither we see that Christ was throwne downe, so farre, that by enforcement of distresse he was compelled to cry out: My God, My God, why hast thou forsaken me? For whereas some would have it taken, that he so spake rather according to the opinion of other, than as he felt in himselfe: that is in no case probable, forasmuch as it is evident, that this saying proceeded out of the very anguish of the bottome of his heart. Yet doe we not meane thereby, that God was at any time his enemy, or angry with him. For how could he be angry with his beloved Sonne, upon whom his mind rested? Or how could Christ by his intercession appease his Fathers wrath toward other, having him hatefully bent against himselfe? But this is our meaning: that he suffered the grievousnesse of Gods rigor, for that he being stricken and tormented with the hand of God, did feele all the tokens of God when he is angry and punisheth. Whereupon *Hillarie* argueth thus, that by this going downe we have obtained this, that death is slaine. And in other places he agreeth with our judgement, as where he saith: The crosse, death, and hels are our life. Againe, in another place: The soune of God is in the hels, but man is carried up to heaven. But why doe I alleadge the testimonie of a private man, when the Apostle affirmeth the same, rehearsing this for a fruit of his victorie, that they were delivered which were by feare of death all their life long subject to bondage? It behooved therefore, that he should overcome that feare, that naturally doth continually torment and oppresse all mortall men: which could not be done but by fighting with it. Moreover, that his feare was no common feare, or conceived vpon a slender cause, shall by and by more plainly appeare. So by fighting hand to hand with the power of the devill, with the horror of death, with the paines of the hels, it came to passe, that he both had the victorie of them, and triumphed over them, that we now in death should no more feare those things, which our Prince hath swallowed vp.

12. Heere some lewd men, although unlearned, yet rather mooved by malice than by ignorance, crie out that I doe a hainous wrong to Christ, because it was against

convent-

conueniencie of reason, that he should be fearfull for the saluation of his soule. And then they more hardly enforce this cavillation, with saying, that I ascribe to the sonne of God desperation, which is contrarie to faith. First, they doe but maliciously move controverſie of Christs feare and trembling, which the Evangelists doe so plainly report. For a little before that the time of his death approached, he was troubled in spirit, and passionate with heavineſſe, and at his very meeting with it, he began more vehemently to tremble for feare. If they say that he did but counterſeit, that is too foule a ſhift. We muſt therefore *Ambroſe* truly teacheth, boldly confeſſe the ſorrowfulneſſe of Chriſt, unleſſe we be ashamed of his croſſe. And truly if his ſoule had not bene partaker of paine, hee had bene onely a redeemer for bodies. But it behooved that he ſhould wraſtle, to raiſe up them that lay throwne downe. And his heavenly glorie is ſo nothing impaired thereby, that even herein gloriously ſhineth his goodneſſe which is never ſufficiently praized, that he reſuſed not to take our weakenefſe vpon him. From whence is alſo that comfort of our anguiſhes and ſorrowes, which the Apoſtle ſetteth before vs: that this Mediatour did feele our infirmities, that he might be the more earnestly bent to ſuccour us in miſerie. They ſay, that that thing which is euill of it ſelfe, is unworthily aſcribed unto Chriſt: As though they were wiser than the Spirit of God, which joyneſſe theſe two things together, that Chriſt was in all things tempted as we are, and yet that he was without ſinne. Therefore there is no cauſe that the weakenefſe of Chriſt ſhould make us afraid, whereunto he was not by violence or neceſſitie compelled, but by mere love of us, and by mercie was led to ſubmit himſelfe. And whatſoever he of his owne will ſuffered for us, diminiſheth nothing of his power. But in this one point are theſe backbiters deceived, that they doe not perceiue in Chriſt an infirmite cleane and free from all fault and ſpot, becauſe he kept himſelfe within the bounds of obedience. For whereas there can be found no moderation in our corrupt nature, where all our affectiones doe with troubleſome violence exceede all meaſure, they doe wrong to meaſure the forme of God by that ſtandard. But when man was in his uncorrupted ſtate, then there was a moderation having force in all his affectiones, to reſtraine exceſſe. Whereby it might well be that he was like unto us in ſorrow, dread, and fearefulneſſe, and yet that by this marke he differed from us. Being ſo confuted, they leape to another cavillation that though Chriſt feared death, yet he feared not the curſe and wrath of God, from which he knew himſelfe to be ſafe. But let the godly readers weigh how honourable this is for Chriſt, that he was more tender and more fearefull than the moſt part of the very rafeall ſort of men. Theeves and other euill doers doe obſtinately haſte to death, many doe with haughty courage deſpiſe it: ſome other doe mildly ſuffer it. But what conſtancie or ſtout courage were it for the ſonne of God to be aſtoniſhed and in a manner ſtricken dead with feare of it? For even that which among the common ſort might be accounted miraculous, is reported of him, that for vehemencie of griefe, very drops of blood did fall from his face. Neither did he this to make a ſhew to the eies of other, but when in a ſecret corner, whither he was gone out of company, he groined unto his Father. And this putteth it out of all doubt, that it was needfull that he ſhould have Angels to come downe from heaven to relieve him with an unwonted manner of comforting. How ſhamefull a tenderneſſe, as I ſaid ſhould this haue bene, to be ſo far tormented for feare of common death, as to melt in bloody ſweat, and not to be able to be comforted, but by ſight of Angels? What? doth not that prayer thrice repeated, (Father if it be poſſible, let this cup depart from me) proceeding from an incredible bitterneſſe of heart, ſhew that Chriſt had a more cruell and harder battell than with common death? Whereby it appeareth that thoſe triſlers againſt whom I now diſpute, doe boldly babble upon things that they know not, becauſe they never earnestly conſidered what it is, or of how great importance it is, that we be redeemed from the judgement of God. But this is our wiſedome, well to underſtand how deere our ſaluation did coſt the Sonne of God. Now if a man ſhould aſke me, if Chriſt went then downe to hell, when he prayed to eſcape that death: I anſwer, that then was the beginning of it: whereby may be gathered how grieuous and terrible torments he ſuffered, when he knew himſelfe to ſtand to be arraigned for our cauſe, before the judgement ſeate of God. But although for a moment of time, the diuine power of the ſpirit did hide it ſelfe to giue place

this interpretation of Christs self, as if it were a disgrace unto him to be made ſubiect unto ſuch paſſions.

Hebr. 4. 15.

Mat. 26. 39.

Actes 2. 24.

Mat. 27. 47.

Iohn 11. 27.

The suite of
Christes resur-
rection.

1 Pet. 1. 3.

Rom. 4. 25.

1 Cor. 13. 4.
Phil 3. 10.

1 Pet. 1. 21.

1 Cor. 15. 17.

to the weakenesse of the flesh: yet must we know, that the tentation by feeling of sorrow and feare, was such as was not against faith. And so was that fulfilled which is in the sermon of *Peter*, that he could not be holde of the sorrowes of death, because when he felt himselfe as it were forsaken of God, yet he did nothing at all swarve from the fruit of his goodnesse. Which is proved by that his notable calling upon God, when for extremite of paine he cried out, My God, My God, why hast thou forsaken me? For although he was about measure grieved, yet he ceased not to call him his God, of whom he crieth out that he was forsaken. Moreover hereby is confuted as well the error of *Apollinaris*, as theirs that were called *Monothelites*. *Apollinaris* saigned that Christ had an eternall spirit in stead of a soule, so that he was onely but halfe a man. As though he could cleanse our finnes any other way, but by obeying his father. But where is that affection or will of obedience but in the soule? which soule of his we know was troubled for this purpose, to drive away feare, and bring peace and quietnesse to our soule. Againe, for confution of the *Monothelites*, we see how now he willed not that thing according to his nature of manhood, which he willed according to his nature of Godhead. To mit to speake how he did subdue the aforesaid feare with a contrarie affection. For therein is a plaine shew of contrariety. Father deliver me from this houre. But even therefore I came even into this houre. Farther glorie thy Name. In which perplexitie yet was there no such outrage in him as is seene in us, even then when we most of all endeavour to subdue our selves.

13. Now followeth his resurrection from the dead, without which all that we have hitherto were but imperfect. For shew there appeareth in the crosse, death, and buriall of Christ, nothing but weakenesse: faith must passe beyond all those things, that it may be furnished with full strength. Therefore although we have in his death a full accomplishment of salvation, because by it both we are reconciled to God, and his just judgement is satisfied, and the curse taken away, and the penaltie fully paid: yet we are said to be regenerate into a living hope, not by his death, but by his rising againe. For as he in rising againe rose up the vanquisher of death, so the victorie of our faith consisteth in the very resurrection: but how this is, is better expressed in the words of *Paul*. For he saith, that Christ died for our finnes, and was raised up againe for our justification: as if he should have said, that by his death sinne was taken away, and by his rising againe, righteousnesse was renewed and restored. For how could he by dying deliver us from death, if he himselfe had lien still overcome by death? How could he have gotten victorie for us, if himselfe had bene vanquished in fight: wherefore we doe so part the matter of our salvation betweene the death and resurrection of Christ, that by his death we say sinne was taken away and death destroyed, and by his resurrection righteousnesse was repaired, and life raised up againe: but so that by meane of his resurrection, his death doth shew forth her force and effect in us. Therefore *Paul* affirmeth, that in his very resurrection he was declared the Sonne of God, because then at last he uttered his heavenly power, which is both a cleare glasse of his godhead, and a stedfast stay of our faith. As also in another place he teacheth, that Christ suffered after the weakenesse of the flesh, and rose againe by the power of the spirit. And in the same meaning in another, where he intreateth of perfection, he saith: that I may know him and the power of his resurrection. Yet by and by after hee adjoyneth the fellowship with death. Wherewith most aptly agreeth that saying of *Peter*: that God raised him up from the dead and gave him glorie, that our faith and hope might be in God: not that our faith being upholden by his death should waiver, but that the power of God which keepeth us under faith, doth principally shew it selfe in the resurrection. Therefore let us remember, that so oft as mention is made of his death onely, there is also comprehended that which properly belongeth to his resurrection, and like figure of comprehension is there in the word Resurrection, as oft as it is used severally without speaking of his death, so that it draweth with it that which peculiarly pertaineth to his death. But forasmuch as by rising againe he obtained the crowne of conquest, so there should be both resurrection and life: therefore *Paul* doth for good cause affirme that faith is destroyed, and the Gospell is become vaine and deceitfull, if the resurrection of Christ be not fastened in our hearts. Therefore in another place, after he

he had gloried in the death of Christ against all the terrors of damnation, to amplify the same, he saith further: Yea, the same, He which died, is risen up againe, and now standeth a Mediator for us in the presence of God. Furthermore, as we have before declared, that upon the partaking of his crosse hangeth the mortification of our flesh: so is it to be understood, that by his resurrection we obtaine another commoditie which answereth that mortification. For (saith the Apostle) wee are therefore grafted into the likenesse of his death, that being partakers of his resurrection, we may walke in newnesse of life. Therefore in another place: as he gathereth an argument of this, that we are dead together with Christ, to prove that we ought to mortifie our members upon earth: likewise also, because we are risen up with Christ, he gathereth thereupon that we ought to seeke for those things that are above, and not those that are upon the earth. By which words we are not onely exhorted to be raised up after the example of Christ, to follow a newnesse of life: But we are taught that it is wrought by his power, that we are regenerate into righteousness. We obtaine also a third fruit of his resurrection, that we are, as by an earnest delivered us, assured of our owne resurrection, of which we know that his resurrection is a most certaine argument. Whereof he disputeth more at large in the fiftene Chapter of his Epistle to the Corinthians. But by the way this is to be noted, that it is said, that he rose againe from the dead: in which saying is expressed the truth both of his death and of his resurrection: as if it had bene said, that he did both die the same death that other men naturally doe die, and received immortalitye in the same flesh which he had put on mortall.

14. To his resurrection is not unfitly adjoynd his ascending into heaven. For although Christ began more fully to set forth his glory and power by rising againe, for that he had now laid away that base and un noble estate of mortall life, and the shame of the crosse: yet by his ascending up into heaven onely, he truly began his kingdome. Which the Apostle sheweth where he teacheth, that Christ ascended to fulfill all things. Where in seeming of repugnancie, he sheweth that there is a goodly agreement: because he so departed from us, that yet his presence might be more profitable to us, which had been panned in a base lodging of the flesh, while he was conversant in earth. And therefore *John*, after that he had rehearsed that notable calling, If any thirst, let him come to me, &c. By and by saith, that the holy Ghost was not yet given to the faithfull, because Jesus was not yet glorified. Which the Lord himselfe also did testifie to the Disciples, saying: It is expedient for you that I goe away. For if I doe not goe away, the holy Ghost shall not come: But he giveth them a comfort for his corporall absence, that he will not leave them as parentlesse, but will come againe to them after a certaine manner, indeed invisible, but yet more to be desired, because they were then taught by a more assured experience, that the authority which he enjoyneth, and the power which hee useth, is sufficient for the faithfull, not only to make them live blessedly, but also to die happily. And truly we see how much greater abundance of his spirit he then powred out, how much more royally he then advanced his kingdome, how much greater powerd he then shewed, both in helping his, and in overthrowing his enemies. Being therefore taken up into heaven, he tooke away the presence of his body out of our sight: not to cease to be present with the faithfull that yet wandred in the earth, but with more present power to governe both heaven and earth. But rather the same that he had promised, that he would be with us to the end of the world; he performed by this his ascending, by which as his body was lifted up above all heavens, so his power and effectually working was powred and spread abroad beyond all the bounds of heaven and earth. But this I had rather declare in *Augustines* words than mine owne. Christ (saith he) was to go by death to the right hand of the Father, from whence he is to come to judge the quicke and the dead: and that likewise in bodily presence according to the sound doctrine and rule of faith. For in spirituall presence with them, he was to come after his ascension. And in another place more largely and plainly: According to an unspeakeable and invisible grace is that fulfilled which he had spoken: behold I am with you all the daies even to the end of the world. But according to the flesh which the word tooke upon him, according to that he was borne of a virgin, according to that that hee was taken of the Jewes, that he was fastned on the tree, that he was taken down from the crosse, that he was

Rom. 8. 34.

Rom. 6. 4.

Col. 3. 5.

Col. 3. 1.

His ascending
into Heaven.

Ephes. 4. 10.

John 7. 37.

John 16. 7.

Tract. in Evan.
John 16. 9.

Matt. 28. 20.

wrapped in linnen clothes, that he was laid in the grave, that he was openly shewed in his rising againe: this was fulfilled, Ye shall not alway have me with you. Why so? because he was conversant according to the presence of his body fortie dayes with his disciples, and they being in his company, seeing him, not following him, he ascended into heaven and is not here, for he sitteth there, at the right hand of his Father: and is here, for he is not gone away in presence of majestie. Therefore according to the presence of his majestie, we alway have Christ: according to the presence of his flesh, it was truly said to his disciples: but me ye shall not alway have. For the Church had him a few dayes according to the presence of his flesh, but now she holdeth him by faith, but seeth him not with eyes.

15 Wherefore, it by and by followeth, that he is sitten downe at the right hand of his Father: which is spoken by way of similitude, taken of Princes that have their sitters by, to whom they commit their office to rule and govern in their stead. So it is said, that Christ in whom the Father will be exalted and raigned by his hand: was received to sit at his right hand: as if it had bene said, that he was invested in the dominion of heaven and earth, solemnly entred vpon the possession of the government committed unto him, and that he not only entred upon it, but also continueth in it, till he come downe to judgement. For so doth the Apostle expound it, when he saith thus: The Father hath set him at his right hand, above all principality and power, and strength and dominion, and every name that is named not only in this world, but in the world to come, &c. He hath put all things under his feet, and hath given him to be head of the Church above all things. Now you see to what purpose belongeth that sitting, that is, that all creatures both heavenly and earthly may with admiration looke upon his majestie, be governed with his hand, behold his countenance, and be subject to his power. And the Apostles meane nothing else when they so oft rehearse it, but to teach, that all things are left to his will. Therefore they thinke not rightly, which thinke that blessednesse is only meant by it. And it forceth not, that in the Actes Stephen testifieth that he saw him standing, because we speake not here of the gesture of his bodie, but of the majestie of his dominion: so that to sit is nothing else, but to be chiefe judge in the heavenly judgement seate.

16 Hereupon doth faith gather manifold fruit. For it learneth, that the Lord by his ascending into heaven, hath opened the entrie of the heavenly kingdome, which before had bene stopped vp by Adam. For when he entred into it in our flesh as in our name, thereupon followeth that which the Apostle saith, that we doe already in him, after a certaine manner sit in heaven. For that we doe not with bare hope looke for heaven, but already in our head we possess it. Moreover faith perceiveth that he sitteth with his father to our great benefit. For he is entred into a Sanctuary not made with hands, and there appeareth before the face of the father a continuall advocate and intercessour for us: he so turneth the fathers eyes to his righteousnesse, that he turneth them away from our sinnes: He so reconcileth his mind unto us, that by his intercession he prepareth us a way and passage to his throne, filling it with grace and mercifulnesse; which otherwise would have bene full of horror to wretched sinners. Thirdly, faith conceiveth his power, wherein consisteth our strength, might, wealth, and glorying against the hels. For ascending into heaven he led captivity captive, and spoiling his enemies he enriched his people, and daily filleth them with heapes of spirituall riches. He sitteth therefore on high, that from thence powring out his power unto us, he may quicken us to a spirituall life, sanctifie with his spirit, and garnish his Church with the divers gifts of his grace, preserve it safe against all hurts by his protection, restraints with the strength of his hand, the raging enemies of his crosse, and of our salvation: finally, hold all power both in heaven and in earth, till he have overthrowed all his enemies, which are also our enemies, and made perfect the building up of his Church. And this is the true state of his kingdome: this is the power that his Father hath given him, till he make an end of the last act, when he commeth to judge the quicke and the dead.

17 Christ doth in deede here shew to them that see him, plaine proofes of his power present amongst them: but because under the basenesse of flesh his kingdome doth in a manner lie hidden in earth, therefore for good cause is faith called to thinke

upon

Actes 1. 3. & 9.

Marke 16. 19.
Hebr. 1. 3.

His sitting at
the right hand
of his Father.

Ephes. 1. 20.
Phil. 2. 9.
1 Cor. 15. 27.
Ephes. 4. 15.
Actes 2. 30.
and 3. 21.

Hebr. 1. 7.

Actes 7. 56.

Three collections
of faith out of
Christs ascending
and sitting in
heaven.
Ephes. 2. 6.

Hebr. 7. 25.
and 9. 11.

Rom. 8. 34.

Ephes. 4. 6.

Psal. 110. 1.

His coming to
judge quicke and
dead at the last
day.

upon that visible presence, which he will openly shew at the last day. For he shall in visible forme come downe to heaven, even such as he was seene to goe up: and he shall appeare to all men with unspokeable majestie of his kingdom, with bright glistering of immortality, with infinite power of God-head, with a guard of Angels. From thence therefore we are bidden to looke for him to come our Redeemer at that day: when hee shall sever the lambs from the goats, the chosen from the forsaken: and there shall bee none of all either the quicke or the dead, that shall escape his judgment. For from the furthest corners of the world shall be heard the sound of the trumpet, wherewith all shall be called to his judgement seate, both they that shall be found alive at that day, and they whom death hath before taken out of the company of the quicke. Somewhere hee that in this place expound the words of the quicke and the dead otherwise: and wee see that some of the old writers did, sticke in doubt upon the construction of this article. But as the aforesaid meaning is plaine and easie to perceive: so doth it better agree with the Creede which is evident that it was written according to the capacitie of the common people. And herewith nothing disagreeeth that which the Apostle affirmeth, that it is appointed to all men once to die. For although they which shall remaine in mortall life at the last judgement shall not die after a naturall manner and order: yet that change which they shall suffer, because it shall be like a death, is not unproperly called death. It is indeed certaine, that not all shall sleepe, but all shall be changed. What meaneth that? In one moment their mortall life shall perish and be swallowed up and be utterly transformed into a new nature. This perishing of the flesh no man can denie to bee a death: and yet in the meane time it remaineth true, that the quicke and the dead shall be summoned to the judgement: because the dead that are in Christ shall first rise, and then they that shall remaine and be living, shall with them be suddenly taken up into the aire, to meeete the Lord. And truly it is likely that this article was taken out of the sermon of Peter, which Luke reciteth, and out of the solemne proitiation of Paul to Timothie.

18. Hereupon ariseth a singular comfort, when we heare that he is judge, which hath already appointed us partners with him in judging: so far is it off, that he will goe up into the judgement seate to condemne us. For how should the most mercifull prince destroy his owne people? how should the head scatter abroad his owne members? how should the patron condemne his owne clients? For if the Apostle dare cry out, that while Christ is intercessour for us, there can none come forth that can condemne us: it is much true, that Christ himselfe being our intercessour, will not condemne them whom he hath received unto his charge and tuition. It is truly no small assurednesse, that we shall be brought before no other judgement seate, but of our owne Redeemer, from whom our salvation is to be looked for: moreover that he which now by the Gospell promiseth eternall blessednesse, shall then by sitting in judgement performe his promise. Therefore to this end the Father hath honoured the Sonne, in giving him all judgement, that so he hath provided for the consciences of them that bee his, trembling for feare of the judgement. Hitherto I have followed the order of the Apostles Creede, because whereas it shortly in few words containeth the chiefe articles of our redemption, it may serve us for a Table, wherein we doe distinctly and severally see those things that are in Christ, worthy to be taken heede unto. I call it the Apostles Creede, not carefully regarding who were the author of it. It is truly by great consent of the old writers ascribed to the Apostles, either because they thought that it was by common travel written and set out by the Apostles, or for that they judged that this abridgement being faithfully gathered out of the doctrine, delivered by the hands of the Apostles, was worthy to be confirmed with such a title. And I take it for no doubt, that whensoever it proceeded at the first, it hath even from the first beginning of the Church, and from the very time of the Apostles, bene used as a publike confession, and received by consent of all men. And it is likely that it was not privately written by any one man, forasmuch as it is evident that even from the farthest age, it hath alway continued of sacred authoritie and credit among all the godly. But that thing which is only to be cared for, we have wholly out of controversie, that the whole history of our faith is shortly and well in distinct order rehearsed in it; and that there is nothing contained in it that is not sealed with sound testimonies of Scripture. Which being understood, it is to no purpose

Actes 1. 11.
Mat 24 30.Mat 24 31.
1 Theol. 4. 15.

Hebr. 9. 27.

1 Cor. 15. 51.

1 Theol. 4. 16.

Actes 10. 42
2 Tim. 4. 1.A comfort to us
to know that
our Saviour
shall be our
Judge.
Rom 8 33.

Iohn 5. 22.

pose either curiously to doubt, or to strive with any man who were the author of it : unlesse perhaps it be not enough for some man to be assured of the truth of the holy Ghost, but if he doe also vnderstand either by whose mouth it was spoken, or by whose hand it was written.

19. But forasmuch as we doe see, that the whole summe of our saluation, and all the parts thereof are comprehended in Christ, we must beware, that we doe not draw away from him any part thereof, be it never so little. If we seeke for saluation, we are taught by the very name of Jesus, that it is in him : if we seeke for any other gifts of the Spirit, they are to be found in his anointing : if we seeke for strength, it is in his dominion : if we seeke for cleanness, it is in his conception : if we seeke for tender kindeesse, it sheweth it selfe in his birth, whereby he was made in all things like unto us, that he might learne to sorrow with us : if we seeke for redemption, it is in his passion : if we seeke for absolution, it is in his condemnation : if we seeke for release of the curse, it is in his crosse : if we seeke for satisfaction, it is in his sacrifice : if we seeke for clemency, it is in his blood : if we seeke for reconciliation, it is in his going downe to the hels : if we seeke for mortification of the flesh, it is in his buriall : if we seeke for newnesse of life, it is in his resurrection : if we seeke for immortalitie, it is in the same : if we seeke for the inheritance of the kingdome of heaven, it is in his entrance into heaven : if we seeke for defence, for assurednesse, for plenty and store of all good things, it is in his kingdome : if we seeke for a dreadlesse looking for the judgment, it is in the power given to him to judge. Finally, sith the treasures of all sorts of good things are in him, let us draw thence and from no where else, even till we be full with all. For they which being not content with him alone, are carried hither and thither into diverse hopes, although they have principall regard to him, yet even in this they are out of the right way, that they turne any part of their knowledge to any otherwhere. Albeit such distrust cannot creepe in, where the abundance of his good gifts hath once bene well knowen.

THE SEVENTEENTH CHAPTER.

That it is truly and properly said, that Christ hath deserved Gods favour and saluation for vs.

THis question is also to be afforded for an addition. For there are some subtle men after a wrong manner, which although they confesse that we obtaine saluation by Christ, yet cannot abide to heare of the name of deserving, by which they thinke the grace of God to be obscured : and so they will have Christ to be onely the instrument, or minister, not the Author, guide, or Prince of life, as *Peter* calleth him. Indeed I confesse, that if a man will see Christ simply and by himselfe against the judgement of God, then there shall be no roome for deserving : because there cannot be found in man any worthinesse that may deserve the favour of God. But, as *Augustine* most truly writeth, the most cleare light of predestination and grace, is our Saviour himselfe, the man Christ Jesus, which hath obtained so to be, by the nature of man, which is in him, without any deserving of workes, or of faith going before. I beseech you let me be answered, whereby that same Man deserved to be taken up by the Word, that is coeternall with the father, into one person, and so to be the only begotten Sonne of God. Let therefore appeare in our head the very fountaine of grace, from whom according to the measure of every one, it floweth abroad into all his members. By that grace every one from the beginning of his faith is made a Christian, by which that same man from his beginning was made Christ. Againe in another place : there is no plainer example of predestination than the Mediatour himselfe. For he that made of the seede of *David* a man righteous, that never should be unrighteous, without any deserving of his will going before : even the same he doth of unrighteous make them righteous, that are the members of that head : and so forth as there followeth. Therefore when we speake of Christs deserving, we doe not say that in him is the beginning of deserving, but we climbe up to the ordinance of God, which is the first cause thereof : because God of his owne meere good will appointed him Mediator, to purchase saluation for us. And so is the deserving of Christ unshily set against the mercy of God. For it is a common rule, that things orderly

*All good things
to be sought and
found in Christ
alone.*

*Actes 4.12.
1 Cor. 1.30.*

Heb. 12.17.

Gal. 5.13.

*Christs meriting
our saluation is
not opposite to
Gods free be-
stowing it, but
both are repug-
nant to our de-
serving.*

*Actes. 3.10.
Lib. 1. de prax.
Sanctorum.*

*De bene per-
secra. cap. ult.*

derly one vnder another doe not disagree. And therefore it may well stand together, that mans justification is free by the meere mercy of God, and that there also the deserving of Christ come betwene which is contained under the mercie of God. But against our workes are aptly set, as directly contrarie, both the free favour of God, and the obedience of Christ, either of them in their degree. For Christ could not deserve any thing but by the good pleasure of God, and but because he was appointed to this purpose, with his sacrifice to appease the wrath of God, and with his obedience to put away our offences. Finally in a summe: because the deserving of Christ hangeth upon the onely grace of God, which appointed us this meane of saluation, therefore as well the same deserving, as that grace, is fitly set against all the workes of men.

2. This distinction is gathered out of many places of the Scripture. God so loved the world, that he gave his only begotten Sonne, that whosoever beleeveth in him shall not perish. We see how the love of God holdeth the first place, as the soveraigne cause or originall, and then followeth faith in Christ, as the second or nearer cause. If any man take exception and say, that Christ is but the formall cause, he doth more diminish his power than the words may beare. For if we obtaine righteousnesse by faith that resteth upon him, then is the matter of our saluation to be sought in him, which is in many places plainly proved. Not that we first loved him, but he first loved us, and sent his Sonne to be the appeasing for our finnes. In these words is clearly shewed, that God to the end that nothing should withstand his love toward us, appointed us a meane to be reconciled in Christ. And this word Appeasing, is of great weight: because God after a certaine unspeakable manner, even the same time that he loved us, was also angry with us, untill he was reconciled in Christ. And to this purpose serve all those sayings: He is the satisfaction for our finnes. Againe: It pleased God by him to reconcile all things to himselfe, appeasing himselfe through the blood of the Crosse by him, &c. Againe, God was in Christ, reconciling the world to himselfe, not imputing to men their sinne, Againe, he accepted us in his beloved Sonne. Againe, That he might reconcile them both to God into one man by the Crosse. The reason of this mysterie is to be fetched out of the first Chapter to the Ephesians, where *Paul*, after that he had taught that we were chosen in Christ, added therewithall, that we have obtained favour in him. How did God begin to embrace with his favour them whom he loved before the making of the world, but because he uttered his love when he was reconciled by the blood of Christ? For sith God is the fountaine of all righteousnesse, it must needs be, that man so long as he is a sinner, have God his enemy and his Judge. Wherefore the beginning of his love is righteousnesse, such as is described by *Paul*: He made him that had done no sinne, to be sinne for us, that we might be the righteousnesse of God in him. For he meaneth that we have obtained free righteousnesse by that sacrifice of Christ, that we should please God, which by nature are the children of wrath, and by sinne estranged from him. But this distinction is also meant so oft as the grace of Christ is joyned to the love of God. Whereupon followeth, that he giveth us of his owne that which he hath purchased: for otherwile it would not agree with him, that this praise is given him severally from his Father, that it is his grace and proceedeth from him.

3. But it is truly and perfectly gathered by many places of the Scripture, that Christ by his obedience hath purchased us favour with his Father. For this I take as a thing confessed, that if Christ hath satisfied for our finnes, if he hath suffered the punishment due unto us, if by his obedience he hath appeased God, finally, if he being righteous, hath suffered for the unrighteous, then is saluation purchased for us by his righteousnesse: which is as much in effect as to deserve it. But, as *Paul* witnesseth we are reconciled and have received reconciliation by his death. But, reconciliation hath no place, but where there went offence before. Therefore the meaning is: that God, to whom we were hateful by reason of sinne, is by the death of his Sonne appeased, so that he might be favourable unto us. And the comparison of contraries that followeth a litle after, is diligently to be noted. As by the transgression of one man, many were made sinners: so also by the obedience of one, many are made righteous. For the meaning is thus: As by the sinne of *Adam* we were estranged from God and ordained to destruction, so by the obedience of Christ we are received into favour as righteous.

And

The grace of God hath appointed the workes of his sonne for a meane to make us finnes, who in our selves are by nature enemies.
John 3:16.
John 4.

1 John 2:2.

Col. 1:20.
2 Cor. 5:19.
Ephes 2:16.
and 1:6.

2 Cor. 5:11.

Christ by his obedience, righteousness, and death hath purchased and merited our saluation.
Rom. 5:11.

Rom. 5:19.

And the future time of the Verbe doth not exclude present righteoufnesse, as appeareth by the proceffe of the text: For he had said before, that the free gift was of many finnes vnto justification.

What is meant by saying that Christs deserving purchased grace.
1 John 1. 5.
Luke 22. 20.
Iohn 1. 29.

4 But when we say, that grace is purchased us by the deserving of Christ, we mean this, that we are cleansed by his blood, and that his death was a satisfaction for our finnes. His blood cleanseth us from sinne. This blood is it, that is shed for remission of sinne. If this be the effect of his bloodshed, that sinne be not imputed unto us: it followeth, that with that price the judgement of God is satisfied. To which purpose ser- ueth that saying of *John* the Baptist: Behold the Lambe of God that taketh away the sinne of the world. For he setteth in comparison Christ against all the sacrifices of the Law, to teach that in him only was fulfilled that which those figures shewed. And we know, what *Moses* each where saith: Iniquitie shall be cleansed, sinne shall be put away and forgiven. Finally we are very well taught in the old figures, what is the force and effect of the death of Christ: And this point the Apostle setteth out in the Epistle to the *Hebrewes*, very fitly taking this principle, that remission is not wrought without shedding of blood. Whereupon he gathereth, that Christ for the abolishing of sinne, appeared once for all by his sacrifice. Again: that he was offered up to take away the finnes of many. And he had said before, that not by the blood of goates or of calves, but by his owne blood he once entered into the holy place, finding eternall redemption. Now when he thus reasoneth: If the blood of a calfe doe sanctifie according to the cleanness of the flesh, that much more consciences are cleansed by the blood of Christ from dead workes: it easily appeareth that the grace of Christ is too much diminished, unlesse we grant vnto his sacrifice the power of cleansing, appeasing and gustifying. As a little after he addeth: This is the Mediator of the new Testament, that they which are called, may receive the promise of eternall inheritance by meane of death for the redemption of finnes going before, which remained under the law. But especially it is convenient to weigh the relation which *Paul* describeth, that he became a curse for us, &c. For it were superfluous, yea and an absurditie, that Christ should be charged with curse, but for this intent that he paying that which other did owe, should purchase righteoufnesse for them. Also the testimony of *Ezra* is plaine, that the chastisement of our peace was laid upon Christ, and that we obtained health by his stripes. For if Christ had not satisfied for our finnes, it could not have bene said, that he appeased God by taking vpon him the paine, wherunto we were subject. Wherewith agreeth that which followeth in the same place: For the sinne of my people I have stricken him. Let us also recite the exposition of *Peter*, which shall leaue nothing doubtfull that he did beare our sinne upon the tree. For he saith, that the burthen of damnation from which we were delivered, was laid upon Christ.

Heb. 9. 22.

Galat. 3. 13.

Ezra 53. 5.

1 Pet. 2. 24.
That which Christ hath paid for, we may looke for as if we our selves had paid.
Rom. 3. 24.
1 Pet. 1. 18.
1 Cor. 16. 20.
Col. 1. 14.
Co. 2. 14.
Gal. 2. 22.

5. And the Apostles doe plainly pronounce, that he paid the price of ransome to redeeme us from the guiltinesse of death. Being justified by his grace, through the redemption which is in Christ, whom God hath set to be the propitiatorie by faith, which is in his blood. *Paul* commendeth the grace of God in this point, because he hath given the price of redemption in the death of Christ: and then hee biddeth us to flee unto his blood, that having obtained righteoufnesse, we may stand boldly before the judgement of God. And to the same effect is that saying of *Peter*: that we are redeemed not by gold and silver, but by the precious blood of the the unspotted Lambe. For the comparison also would not agree, unlesse with that price, satisfaction had bene made for sins: for which reason *Paul* saith that we are preciously bought. Also that other saying of his would not stand together: There is one Mediator that gave himselfe to be a redemption, unlesse the paine had bene cast upon him which we had deserved: Therefore the same Apostle defineth, that the redemption in the blood of Christ is the forgiveness of finnes: as if he should have said, that we are justified or acquitted before God, because that blood answereth for satisfaction for us. Wherewith also agreeth the other place, that the hand writing which was against us, was cancelled upon the Crosse. For therein is meant the payment or recompence that acquiteth vs from guiltinesse. There is also great weight in these words of *Paul*: If we be justified by the workes of the Law; then Christ died for nothing. For hereby we gather, that we must fetch from Christ

Christ that which the law would give, if any man can fulfill it: or (which is all one) that we obtaine by the grace of Christ that, which God promised to our works in the law when he said: He that doth these things, shall live in them. Which hee no lesse plainly confirmeth in his sermon made at *Antioch*, affirming that by beleeving in Christ we are justified from all those things, from which we could not be justified in the law of *Moses*. For if the keeping of the law be righteousnesse, who can deny that Christ deserved favour for us, when taking that burden vpon him, he so reconciled us to God, as if we our selves had kept the law? to the same purpose serveth that which he afterward writeth to the Galatians: God sent his sonne subject to the law, that he might redeeme those that were under the law. For to what end served that submision of his, but that he purchased to us righteousnesse, taking upon him to make good: that which we were not able to pay? Hereof commeth that imputation of righteousnesse without workes, whereof *Paul* speaketh, because the righteousnesse is reckoned to us which was found in Christ onely. And truly for no other cause is the flesh of Christ called our meate, but because we finde in him the substance of life. And that power proceedeth from nothing else, but because the Sonne of God was crucified, to be the price of our righteousnesse. As *Paul* saith, that he gave himselfe a sacrifice of sweet favour. And in another place: He died for our finnes, he rose againe for our justification. Hereupon is gathered, that not onely salvation is given us by Christ, but also that for his sake his Father is now favourable unto us. For there is no doubt but that is perfectly fulfilled in him, which God under a figure pronounceth by *Esa* saying: I will doe it for mine owne sake, and for *David* my servants sake. Whereof the Apostle is a right good witness, where he saith: Your finnes are forgiven you for his names sake. For though the name of Christ be not exprest, yet *John* after his accustomed manner signifieth him by this pronoun He. In which sence also the Lord pronounceth, As I live because of my Father, so shall ye also live because of me. Wherewith agreeth that which *Paul* saith, It is given you because of Christ, not onely to beleve in him, but also to suffer for him.

6 But to demand whether Christ deserved for himselfe, (as *Lombard*, and the other Schoolemen doe) is no lesse foolish curiositie, than it is a rash determination when they affirme it. For what needed the Sonne of God to come downe to purchase any new thing for himselfe? And the Lord declaring his owne counsell, doth put it wholly out of doubt. For it is not said, that the Father provided for the commoditie of his Sonne in his deservings, but that he delivered him to death, and spared him not, because he loved the world. And the Prophets maners of speaking are to be honored, as, A child is borne to us. Againe: Reioyce thou daughter of *Sion*: behold thy King commeth to thee. Also that confirmation of love should be very cold, which *Paul* setteth out, that Christ suffered death for his enemies. For thereupon we gather, that he had no respect of himselfe: and that same he plainly affirmeth in saying, I sanctifie my selfe for them. For he that giveth away the fruit of his holinesse vnto other, doth thereby testifie that he purchaseth nothing to himselfe. And truly this is most worthily to be noted, that Christ, to give himselfe wholly to save us, did after a certaine maner forget himselfe. But to this purpose they doe wrongfully draw this testimonie of *Paul*: Therefore the Father hath exalted him, and given him a name, &c. For by what deservings could man obtaine to be Judge of the world, and the head of the Angels, and to enjoy the soveraigne dominion of God, and that in him should rest that same majestie, the thousand part whereof all the powers of men and Angels cannot reach unto? But the solution thereof is easie and plaine, that *Paul* doth not there intreat of the cause of exalcing of Christ, but onely to shew the effect ensuing thereof, that it might be for an example to us. And no other thing is meant by that which is spoken in another place, that it behooved that Christ should suffer, and to enter into the glory of his Father.

Levit. 18.5.
Actes 13.38.

Galat. 4.4.

Rom. 4.

Iohn 6.55.

Ephes. 5.2.
Rom. 4.25.

Esa. 53.5.

1 Iohn 2.12.
Iohn 6.57.

Phil. 1.29.

Whether Christ
did merit for
himselfe, it is
both curiositie to
demand and
insensible to an-
swer.

Senten lib. 3.
dist. 11. 18.
Rom 8.
Esa. 9.6.
Rom. 5.10.
Iohn 17.

Phil 2.9.

Luke 14.26.



THE THIRD BOOKE OF THE INSTITUTION OF Christian Religion, which intreateth of *the manner how to receive the grace of Christ, and what profits doe grow unto us, and what effects ensue thereof.*

THE FIRST CHAPTER.

*That those things which are spoken of Christ, doe profit vs by
secret working of the holy Ghost.*

*No benefit cometh by Christ
to vs, till the
bond of the spi-
rit have conizred
vs unto him.*



Ow it is to be seene how those good things do come vn-
to us which the Father hath given to his onely begotten
Sonne, nor for his owne private use, but to enrich them
that were without them and needed them. And first this
is to be learned that so long as Christ is out of vs, and we
be severed from him, whatsoever he suffered or did for
the salvation of mankind, is unprofitable, and nothing
availeth for us. Therefore that he may enterparten with
us those things that he hath received of his Father, it be-
hooveth that he become ours, and dwell in us. And for
that cause he is called our head, and the first begotten

among many brethren: and on the other side it is said, that we are grafted into him, and
did put on him. For (as I have before said) all that ever he possesseth belongeth nothing
to us, untill we grow together into one with him. But although it be true that we ob-
taine this by faith: yet forasmuch as we see that not all without difference doe embrace
this enterpartening of Christ, which is offered by the Gospell, therefore very reason
teacheth us to climbe up higher, and to enquire of the secret effectuall working of the
Spirit, by which is brought to passe, that we enjoy Christ and all his good things. I
have before entreated of the eternall godhead and essence of the spirit, at this present let
us be content with this one speciall article, that Christ so came in water and blood, that
the spirit should testifie of him, lest the salvation that hee hath purchased, should slip
away from us. For as there are alleadged three witnesses in heaven, the Father, the Word,
and the Spirit, so are there also three in the earth, Water, Blood, and the Spirit. And not
without cause is the testimonie of the Spirit twice repeated, which we seele to be engra-
ven in our hearts in stead of a seale: whereby cometh to passe, that it sealeth the wa-
shing and sacrifice of Christ. After which meaning *Peter* also saith, that the faithfull
are chosen in sanctification of the Spirit unto obedience and sprinkling of the blood of
Christ. By which words he telleth vs, that to the intent the shedding of that holy blood
should not become void, our soules are cleaned with it by the secret watering of the
holy

Ephel. 4. 15.
Rom. 8. 19.
Rom 11. 17.
Gal 3. 16.

1. John 5. 7.

1. Pet. 1. 2.

holy Spirit. According whereunto *Paul* also speaking of cleansing and justification, saith, that we are made partakers of them both in the name of *Iesus Christ*, and the Spirit of our God. Finally, this is the summe, that the holy spirit is the bond where with *Christ* effectually bindeth us unto him. For prooffe whereof also doe serve all that we have taught in the last booke before this, concerning his anointing.

2. But that this, being a matter especially worthy to be knowne, may be made more certainly evident, we must hold this in minde, that *Christ* came furnished with the holy Spirit after a certaine peculiar manner, to the end that he might sever us from the world and gather us together into the hope of an eternall inheritance. For this cause he is called the Spirit of sanctification, because he doth not onely quicken and nourish us with that generall power which appeareth as well in mankind as in al other living creatures, but also is in us the root and seed of heavenly life. Therefore the Prophets doe principally commend the kingdom of *Christ* by this title of prerogative, that then should flourish more plentifull abundance of the spirit. And notable above all the rest is that place of *Isaiah*: In that day I will poure of my spirit upon all flesh. For though the Prophet there seeme to restrain the gifts of the Spirit to the office of a prophecy, yet under a figure hee meaneth, that God by the inlightening of his spirit will make those his schoollers, which before were unskillfull and void of all heavenly doctrine. Now forasmuch as God the Father doth for his Sonnes sake give us his holy Spirit, and yet hath left with him the whole fulnesse thereof, to the end that he should bee a minister and distributor of his liberalitie: he is sometime called the Spirit of the Father, sometime the Spirit of the Sonne. Ye are not (saith *Paul*) in the flesh but in the Spirit, for the Spirit of God dwelleth in you. But if any have not the Spirit of *Christ*, he is not his. And hereupon hee putteth us in hope of full renewing, for that he which raised up *Christ* from the dead, shall quicken our mortall bodies, because of his Spirit dwelling in us. For it is no absurditie, that to the Father he ascribed the praise of his owne gifts, whereof he is the author: and yet that the same be ascribed to *Christ*, with whom the gifts of the spirit are left, that he may give them to those that be his. Therefore he calleth all them that thirst, to come to him to drinke. And *Paul* teacheth that the Spirit is distributed to every one, according to the measure of the gift of *Christ*. And it is to be knowne, that he is called the Spirit of *Christ*, not onely in respect that the eternall Word of God is with the same Spirit joyned with the Father, but also according to his person of Mediator, because if he had not had that power, he had come to us in vaine. After which meaning he is called the second *Adam* given from heaven to be a quickning Spirit: whereby *Paul* compareth the singular life that the Sonne of God breatheth into them that be his, that they may be all one with him, with the naturall life, that is also common to the reprobate. Likewise where he wisheth to the faithfull the favour of *Christ* and the love of God, hee joyned with all the common partaking of the Spirit, without which no man can taste neither of the fatherly favour of God, nor of the bountifullnesse of *Christ*. As also hee saith in another place: The love of God is poured out into our hearts by the holy Spirit that is given us.

3. And here it shall be profitable to note, with what titles the Scripture setteth out the holy Spirit, where it treateth of beginning and whole restoring of our salvation. First, he is called the Spirit of adoption, because he is a witness unto us of the free good will of God, wherewith God the Father hath embraced us in his beloved onely begotten Sonne, that he might be a Father unto us, and doth encourage us to pray boldly, yea and doth minister us words to cry without feare; *Abba*, Father: by the same reason hee is called the earnest pledge, and seale of our inheritance, because he so giveth life from heaven rous wandring in the world, and being like to dead men, that wee may be assured that our soule is in safegard under the faithfull keeping of God, for which cause he is also called life, by reason of righteousnesse. And forasmuch as by his secret watering hee maketh us fruitful to bring forth the buds of righteousnesse, hee is oftentimes called water as in *Egypt*: All ye that thirst come to the waters. Again: I will poure out my Spirit upon the thirte, and flouds upon the drie land: wherewith agreeth that saying of *Christ*, which I did even now allege: If any thirst, let him come to me. Albeit sometime he is so called, by reason of his power to purge and cleanse, as in *Ezechiel*, where the Lord promiseth cleane waters, where with he will wash his people from filchinesse. And forasmuch

*The Spirit being
Christ's after a
peculiar manner
both to his
and to beflowed,
by opening his
power, and in
measure out by
his.*

Joel 2. 28.

Rom 8. 9.

Rom 8. 11.

J. hn 7. 37.
Eph 4. 7.

1 Cor. 15. 45.

Rom. 5. 5.

*The title wherby
Scripture giveth
the Spirit, teach
that without it
Christ is altogether
dead and
unprofitable un-
to us.*

Rom. 8. 10.

Esa. 55. 1.
John 7. 1-7.

Ezec 36. 35.

much as he restoreth and nourisheth into lively quicknesse, them upon whom hee hath powred the liquor of his grace, he is therefore called by the name of oile and ointment. Again, because in continually seething out & burning up the vices of our Lust, he setteth our hearts on fire with the love of God & zeale of godlines, he is also for this effect worthily called fire. Finally, he is described unto us as a fountain, from whence do flow unto us all heavenly riches, or the hand of God, wherewith he useth his power: because by the breath of his power he so breatheth divine life into us, that wee are not now stirred by our selves, but ruled by his stirring and moving: so that if there be any good things in us, they be the fruits of his grace: but our own gifts without him, be darknesse of mind, and perversnes of heart. This point is set out plainly enough, that til our minds be bent upon the holy Ghost, Christ lieth in a manner idle, because we couldt espie him without us, yea and farre away from us. But we know that he profiteth none other but them whose head he is, and the first begotten among brethren, and them which have put on him. This conjoyning onely maketh that, as concerning us, hee is come not unprofitably with the name of Saviour. And for proofe hereof serveth that holy marriage, whereby we are made flesh of his flesh, and bone of his bones, yea and all one with him. But by the Spirit onely he maketh himselfe one with us: by the grace and power of the same spirit we are made his members, so that he containeth us under him, and wee againe possesse him.

4. But forasmuch as faith is his principall worke, to it are for the most part referred all those things that we commonly finde spoken to expresse his force and working: because he bringeth us into the Gospell by nothing but by faith: as *John Baptist* teacheth, that this prerogative is given to them that beleeve in Christ, that they be the children of God, which are borne not of flesh and bloud, but of God: where setting God against flesh and bloud, he affirmeth it to bee a supernaturall gift that they receive Christ by faith, who otherwise should remaine subject to their owne infidelitie. Like whereunto is that answer of Christ: Flesh and bloud hath not revealed it to thee, but my Father which is in heaven. These things I do now but shortly touch, because I have already intreated of them at large. And like also is that saying of *Paul*, that the Ephesians were sealed up with the holy spirit of promise. For *Paul* sheweth that hee is an inward teacher, by whose working the Promise of salvation pearceth into our mindes, which otherwise should beat the aire of our cares. Likewise when he saith, that the *Thessalonians* were chosen of God in the sanctification of the Spirit and beleeving of the truth: by which joyning of them together, he briefly admonisheth that faith it selfe proceedeth from nothing else but from the holy Spirit: which thing *John* setteth out more plainly, saying: We know that there abideth in us of the spirit which he hath given us. Again, by this we know that we dwell in him, and he in us, because he hath given us of his spirit. Therefore Christ promised to his Disciples the spirit of truth which the world cannot receive, that they might be able to receive the heavenly wisdom. And he assigneth to the same spirit this proper office, to put them in minde of those things that hee had taught them by mouth. Because in vaine should the light shew it selfe to the blinde, unlesse the same spirit of understanding should open the eies of their minde: so as a man may rightly call the holy spirit the key, by which the treasures of the heavenly kingdom are opened unto us: and may call his enlightening the eye-sight of our minde to see. Therefore doth *S. Paul* so much commend the ministerie of the spirit: because teachers should crye without profiting, unlesse Christ himselfe the inward master, should draw them with his spirit that are given him by his Father. Therefore as wee have said, that perfect salvation is found in the person of Christ: so that we may be made partakers thereof, he doth baptize vs in the holy spirit and fire, lightning us into the faith of his Gospell, and so new begetting us, that we may be new creatures: and purging us from unholy filthinesse, doth dedicate us to be holy temples to God.

THE SECOND CHAPTER.

Of faith, wherein both is set the definition of it, and the properties that it hath, are declared.

BUt all these things shall be easie to understand, when there is shewed a plaine definition of faith, that the Readers may know the force and nature thereof. But first it is convenient to call to minde againe these things that have been already spoken, that sith

God

1 John 1.10.
Luke 3.16.
John 4.14.
Act. 1.21.

Ephe. 4.15.
Rom. 3.29.
Gal. 3.27.
Ephe. 5.30.

*It is the spirit
which worketh
faith in our
hearts.*
John 1.13.

Mat. 16.17.

Ephe. 1.13.

2 The 2.13.

1 John 13.24.
& 4.
John 14.17.

1 Cor. 3.4.

Luk. 5.16.

*The object of
faith is not
barely God,
as the schools*

God doth appoint us by his law what we ought to doe, if wee fall in any point thereof the same terrible judgement of eternall death that he pronounceth doth rest upon us. Again, that forasmuch as it is not onely hard, but altogether above our strength and beyond all our power to fulfill the law, it we onely behold our selves, and weigh what estate is worthe for our deservings, there is no good hope left, but we fly cast away from God under eternall destruction. Thirdly, this hath been declared, that there is but one meane of deliverance to draw us out of so wretched calamitie: wherein appeareth Christ the Redeemer, by whose hand it pleased the heavenly Father, having mercy upon us of his infinite goodnesse and clemencie, to succour us, so that we with sound faith embrace this mercie, and with constant hope rest upon it. But now it is convenient for us to weigh this, what manner of faith this ought to be, by which all they that are adopted by God to be his children, doe enter upon the possession of the heavenly kingdom; forasmuch as it is certaine that not every opinion, nor yet every perswasion is sufficient to bring to passe so great a thing. And with so much the more care and study must wee looke about for, and search out the naturall proper tie of faith, by how much the more hurtfull at this day is the error of many in this behalfe. For a great part of the world, hearing the name of faith, conceiveth no higher thing, but a certaine common assent to the historie of the Gospell. Yea, when they dispute of faith in the Schooles, in barely calling God the object of faith, they doe nothing but (as we have said in another place) by vaine speculation rather draw wretched soules out of the right way, than direct them to the true marke. For whereas God dwelleth in a light that none can attaine to, it behooveth of necessity that Christ become meane betweene us and it. For which cause he calleth himselfe the light of the world: and in another place, The way, the truth, and the life, because no man cometh to the Father (which is the fountaine of life) but by him: because he onely knoweth the Father, and by him the faithfull, to whom it pleaseth him to disclose him. According to this reason *Paul* affirmeth, that he accounteth nothing excellent to be knowne but Christ: and in the xx. Chapter of the Acts he saith, that he preached faith in Christ, &c. And in another place hee bringeth in Christ speaking after this manner, I will send thee among the Gentiles that they may receive forgiveness of sinnes, and portion among holy ones, by the faith which is in mee. And *Paul* testifieth, that the glory of God is in his person visible unto us: or (which is all one in effect) that the enlightening of the knowledge of Gods glory shineth in his face. It is true indeed that faith hath respect onely to the one God, but this also is to be added, that it acknowledge him whom he hath sent, even Jesus Christ. Because God himselfe should have lycen secret and hidden far from us, unlesse the brightnesse of Christ did cast his beames upon us. For this intent, the Father left all that hee had with his onely begotten sonne, even by the communicating of good things with him to expresse the true image of his glory. For as it is said, that we must be drawne to the Spirit that we may be stirred to seeke Christ, so againe wee ought to be admonished, that the invisible Father is no where else to be sought but in this image. Of which matter *Augustine* speaketh excellently well, which entreating of the marke that faith should shoote at, saith, that we must know whether we must goe and which way: and then by and by after, he gathereth that the safest way against all errors is, that he is both God and man. For it is God to whom we goe, and man by whom we goe: and both these are found no where but in Christ. Neither doth *Paul* when he speaketh of faith in God, meane to overthrow that which he so oft repeateth of faith that hath her whole stay upon Christ. And *Peter* doth most fitly joyne them both together, saying that by him we beleeve in God.

2. Therefore this evill, even as innumerable other, is to be imputed to the Schoolemen, which have hidden Christ as it were with a veile drawne before him, to the beholding of whom unlesse we be directly bent, we shall alway wander in many uncertaine mazes. But beside this, that with their darke definition they doe deface and in a manner bring to naught the whole force of faith, they have forged a devile of unexpressed faith, with which name they garnishing their most grosse ignorance, doe with great hurt deceive the silly people: yea (to say truly and plainly as the thing is indeed) this devile doth not onely bary but utterly destroy the true faith. Is this to beleeve, to understand nothing, so that thou obediently submit the sense to the Church?

man coldly dispute, but God arising to himselfe in Christ.

1 Tim. 6. 16.

John 8. 12.

John 14. 6.

Luk. 10. 12.

1 Cor. 2.

Act. 10. 17.

2 Cor. 4. 6.

Lib. 1. de civitate Dei cap. 2.

1 Pet. 3. 11.

Faith is no unexpressed or unexpressed knowledge.

Faith standeth not in ignorance but in knowledge, and that not onely of God, but of the will of God. For neither doe we obtaine saluation by this, that we either are ready to embrace for true whatsoever the Church appointeth, or that we doe commit to it all the office of searching and knowing: but when we acknowledge God to be a mercifull father to us by the reconciliation made by Christ, and that Christ is given us unto righteousness, sanctification, and life. By this knowledge, I say, not by submitting of our sense, we attaine an entry into the kingdome of heaven. For when the Apostle saith, that with the heart we beleeve to righteousness, and with the mouth confession is made to saluation, hee sheweth that it is not enough, if a man unexpressedly beleeve that which hee understandeth not, nor seeketh to learne: but he requireth an expressed acknowledging of Gods goodnesse, in which consisteth our righteousness.

3. Indeed I denie not (such is the ignorance wherewith wee are compassed) that there now be, and hereafter shall be many things wrapped and hidden from us, till having put off the burden of our flesh we come neerer to the presence of God: in which very things that be hidden from us, nothing is more profitable than to suspend our judgement, but to stay our minde in determined purpose to keepe unity with the Church. But under this colour so entitle ignorance tempered with humilitie by the name of faith, is a great absurdity. For faith lieth in the knowledge of God and of Christ, not in reverence of the Church. And we see what a maze they have framed with this their hidden implication, that any thing whatsoever it bee without any choise, so that it be thrust in under title of the Church, is greedily received of the ignorant as it were an oracle, yea sometime also most monstrous errors. Which unadvised lightnesse of beleeve, whereas it is a most certaine downefall to ruine, is yet excused by them, for that it beleeveeth nothing determinately, but with this condition adjoynd, If the faith of the Church be such. So doe they feigne, that truth is holden in error, light in blindness, true knowledge in ignorance. But because we wil not tary long in confuting them, we doe onely warne the Readers to compare their doctrine with ours. For the very plainnesse of the truth it selfe, will of it selfe minister a confutation ready enough. For this is not the question among them, whether faith bee yet wrapped with many remnants of ignorance, but they definitively say that they beleeve aright, which stand amazed in their ignorance, yea and doe flatter themselves therein, so that they do agree to the authority and judgement of the Church, concerning things unknowne. As though the Scripture did not every where teach, that with faith is joynd knowledge.

4. But we doe grant, that so long as wee wander from home in this world, our faith is not fully expressed, not onely because many things are yet hidden from us, but because being compassed with many mists of errors, wee attaine not all things. For the highest wisdom of the most perfect is this, to profit more and proceed on further forward, with gentle willingnesse to learne. Therefore Paul exhortheth the faithfull, if upon any thing they differ one from another, to abide for revelation. And truly experience teacheth, that till we be unclothed of our flesh, wee attaine to know lesse than were to be wished, and daily in reading we light upon many darke places which doe convince us of ignorance. And with this bridle God holdeth us in modestie, assigning to every one a measure of faith, that even the very best teacher may bee readie to learne. And notable examples of this unexpressed faith, we may marke in the Disciples of Christ, before that they had obtained to be fully enlightned. We see, how they hardly tasted the very first introductions, how they did stickie even in the smallest points, how they hanging at the mouth of their master did not yet much proceed, yea when at the womans information that did draw the woman to embalme with spices the corpes of a dead man, of whom there was no hope of life: but although they beleeved his words whom they knew to bee a speaker of truth, yet the grossnesse of that still possessed their mindes; so wrapped their faith in darknesse, that they were in a manner amazed at it. Whereupon it is said, that they then at the last beleeved when they had by triall of the

thing

Rom. 10. 10.

Simple men abused when they are made beleeve it is faith indeterminedly to hold what the Church holdeth, without further seeking what we have by Christ at the hands of God and how.

John 17. 3.

Our Faith as long as we live is unexpressed, if unexpressed faith be taken for faith mingled with ignorance, of that which should expressly be knowne and beleeved.
Phil. 3. 15.

thing it selfe proved the truth of the words of Christ, not that they then began to beleeve, but because the seed of hidden faith which was as it were dead in their hearts, then receiving livenesse, did spring up. There was therefore a true faith in them, but an unexpressed faith, because they reverently embraced Christ for their onely teacher, and then being taught of him, they determined that he was the Author of their salvation: Finally, they beleeved that he came from heaven, by the grace of his Father to gather his Disciples to heaven. And we need not to seeke any more familiar prooffe hereof than this, that in all things alway unbelieve is mingled with Faith.

5. We may also call it an unexpressed Faith, which yet indeed is nothing but a preparation of Faith. The Evangelists doe rehearse that many beleeved, which onely being ravished to admiration with miracles, proceeded no further but that Christ was the *Messias* which had bene promised, albeit they tasted not so much as any slender learning of the Gospell. Such obedience which brought them in subjection willingly to submit themselves to Christ, bearing the name of Faith where it was indeed but the beginning of Faith. So the courtier that beleeved Christs promise, concerning the healing of his sonne when he came home, as the Evangelist testifieth, beleeved againe: because he received as an oracle that which he heard of the mouth of Christ, and then submitted himselfe to his authoritie to receive his doctrine. Albeit it is to be known, that he was so tractable and ready to learne, that yet in the first place the word of the beleeving signifieth a particular beleeve: and in the second place maketh him of the number of the Disciples, that professed to be the schollers of Christ. A like example doth *John* set forth in the Samaritans, which so beleeved the womans report, that they came earnestly to Christ, which yet when they had heard him, said thus: Now wee beleeve not because of thy report, but we have heard him, and wee know that he is the Saviour of the world. Hereby appeareth that they which are not yet instructed in the first introductions, so that they be disposed to obedience, are called faithfull, indeed not properly, but in this respect, that God of his tender kindnesse vouchsafeth to grant so great honour to that godly affection. But this willingness to learne, with a desire to proceed further, differeth farre from that grosse ignorance, wherein they lie dull that are content with the unexpressed faith, such as the Papists have imagined. For if *Paul* severely condemneth them which alway learning, yet never come to the knowledge of truth, how much more grievous reproch doe they deserve, that of purpose studie to know nothing?

6. This therefore is the true knowledge of Christ, if we receive him such as hee is offered of his Father, that is to say, clothed with his Gospell. For as he is appointed to be the marke of our faith, so wee cannot goe the right way to him, but by the Gospell going before to guide us. And truly there are opened to us the treasures of grace, which being shut up, Christ should little profit us. So *Paul* joyneth faith an unseparable companion to doctrine, where he saith: Ye have not so learned Christ, for yee have been taught what is the truth in Christ. Yet doe I not so restraine faith to the Gospell, but that I confesse that there hath been so much taught by *Moses* and the Prophets, as sufficed to the edification of faith, but because there hath bene delivered in the Gospell a fuller opening of faith, therefore it is worthily called of *Paul*, the doctrine of faith. For which cause also he saith in another place, that by the coming of faith the law is taken away, meaning by this word faith, the new and accustomed manner of teaching, whereby Christ since hee appeared our Schoolemaster, hath more plainly set forth the mercie of his Father, and more certainly testified of our salvation. Albeit it shall bee the more easie and more convenient order, if wee descend by degrees from the generalitie to the specialtie. First we must be put in mind that there is a generall relation of faith to the Word, and that faith can no more bee severed from the Word, than the Sunne beames from the Sunne, from whom they proceed. Therefore in *Elsy* God crieth out: Heare mee and your soule shall live. And that same is the fontaine of Faith, *John* sheweth in these words: These things are written that yee may beleeve. And the Prophet meaning to exhort the people to beleeve, saith: This day if yee shall heare his voice. And to heare is commonly taken for to beleeve. More over, God doth not without cause in *Elsy* set this marke of difference betweene the children of the Church and strangers, that he will instruct them all, that they may be taught of him.

When we begin by Faith to know somewhat, and have a desire to learne more, this may be termed an unexpressed faith.
John 4.3.

J ha. 4.

2 Tim. 3.7.

Faith becometh Christ but in no other place than the Gospell.

Eph. 4.10.

Rom. 10.4.

EG 55.3.

Jhn 10.18.
2. al. y. 8.

For if it were a benefit universall to all, why should hee direct his words to a few? Wherewith agreeth this, that the Evangelists doe commonly use the words Faithfull and Disciples, as severall words expressing one thing, and specially *Luke* very oft in the Acts of the Apostles. Yea and hee stretcheth that name even to a woman in the ninth Chapter of the Actes. Wherefore if faith doe swarve never so little from this marke, to which it ought to be directly levelled, it keepeth not her owne nature, but becommeth an uncertaine lightnesse of beleefe and wandring errorr of minde. The same Word is the foundation wherewith faith is upholden and sustained, from which if it swarve, it falleth downe. Therefore take away the Word, and then their shall remaine no faith. We doe not here dispute whether the ministry of man be necessarie to sow the Word of God, that faith may be conceived thereby, which question we will elsewhere intreat of: but we say that the Word it selfe, howsoever it be conveyed to us, is like a mirrour when faith may behold God. Whether God doth therein use the service of man, or work it by his own only power, yet he doth alway shew himselfe by his Word to those, whom his will is to draw unto him: Whereupon *Paul* defineth faith to be an obedience that is given to the Gospell Rom. 1. And in another place he praileth the obedience of faith in the Philippians. For this is not the onely purpose in the understanding of faith, that we know that there is a God, but this also, yea this chiefly, that we understand what will he beareth us. For it not so much behooveth us to know what he is in himselfe, but what a one he will be to us. Now therefore we are come to this point, that faith is a knowledge of the will of God, perceived by the Word. And the foundation hereof is a foreconceived perswasion of the truth of God. Of the assurednesse whereof, so long as thy minde shall dispute with it selfe, the Word shall bee but of doubtfull and weake credit, yea rather no credit at all. But also it sufficeth not to believe that God is a true speaker, which can neither deceive nor lie, unlesse thou further hold this for undoubtedly determined, that whatsoever proceedeth from him, is the sacred and inviolable truth.

7. But because not at every word of God mans heart is raised up to faith, wee must yet further seech what this faith in the Word hath properly respect unto. It was the saying of God to *Adam*: Thou shalt die the death. It was the saying of God to *Cain*: The blood of thy brother crieth to me out of the earth. Yet these are such sayings as of themselves can doe nothing but shake faith, so much lesse are they able to stablish faith. We denie not in the meane season that it is the office of faith to agree to the truth of God, how oft soever, whatsoever, and in what sort soever it speaketh: but now our question is onely, what faith findeth in the word of the Lord to leane and rest upon. When our conscience beholdeth onely indignation and vengeance, how can it but tremble and quake for feare? And how should it but flee God, of whom it is afraid? But faith ought to seeke God, and not to flee from him. It is plaine therefore, that wee have not yet a full definition of faith, because it is not to be accounted for faith to know the will of God, of what sort soever it be: But what if in the place of will, whereof many times the message is sorrowfull and the declaration dreadfull, we put kindnesse or mercie? Truly so wee shall come nearer to the nature of faith. For we are then allured to seeke God, after that wee have learned that salvation is laid up in store with him for us. Which thing is confirmed unto us, when hee declareth that he hath care and love of us. Therefore there needeth a promise of grace, whereby he may testify that hee is our mercifull Father, for that otherwise we cannot approach unto him, and upon that alone the heart of man may safely rest. For this reason, commonly in the Psalmes these two things Mercie and Truth doe cleave together, because neither should it any thing profit us to know that God is true, unlesse hee did mercifully allure us unto him: neither were it in our power to embrace his mercy, unlesse hee did with his owne mouth offer it. I have reported thy truth and thy salvation, I have not hidden thy goodnesse and thy truth. Thy goodnesse and thy truth keepe me. In another place: Thy mercie to the heavens, thy truth even to the clouds. Againe: All the waies of the Lord are mercie and truth, to them that keepe his covenant. Againe, His mercie is multiplied upon us, and the truth of the Lord abideth for ever. Againe: I will sing to thy name upon thy mercie and truth. I omit that which is in the Prophets to the same

Act. 6. 1, & 9. &
26. & 11. 26. &
13. & 14.

Rom. 1. 5.
Phil. 2. 17.

The true and full
definition of faith
Gen. 2. 17. & 4.
10.

Psal. 40. 11.
Psal. 25. 20.
Psal. 36. 6.
Psal. 107.
Psal. 113. 8.

same meaning, that God is mercifull and faithfull in his promifes. For we shall rashly determine that God is mercifull unto us, unleffe himfelfe doe teftifie of himfelfe, and prevent us with his calling, left his will fhould be doubtful and unknowne. But wee have already feene, that Chrift is the only pledge of his love, without whom on every fide appeare the tokens of hatred and wrath. Now forasmuch as the knowledge of Gods goodneffe fhall not much prevaile, unleffe he make us to rest in it, therefore fuch an understanding is to be banifhed as is mingled with doubting, and doth not foundly agree in it felfe, but as it were difputeth with it felfe. But mans wit, as it is blind and darkned, is farre from attaining and climbing up to perceive the very will of God: and alfo the heart of man, as it wavereth with perpetuall doubting, is farre from resting affured in that perfwafion. Therefore it behoveth both that our wit bee lightned, and our heart ftrengthened by fome other meane, that the Word of God may be of full credit with us. Now we fhall have a perfect definition of faith, if we fay, that it is a ftedfaft and affured knowledge of Gods kindneffe towards us, which being grounded upon the truth of the free promife in Chrift, is both revealed to our minds, and fealed in our hearts by the holy Ghost.

8. But before I proceed any further, it fhall bee neceffary that I make fome preambles to refolve certaine doubts, that otherwise might make fome ftop to the Readers. And firft I muft confute that diftinction that flieeth about in the Schooles, betweene faith formed and unformed. For they imagine that fuch as are touched with no feare of God, with no feeling of godlineffe, doe belevee all that is neceffary to falvation. As though the Holy Ghost in lightning our hearts unto faith, were not a witneffe to us of our adoption. And yet prefumptuoufly, when all the Scripture crieth out againft it, they give the name of faith to fuch perfwafion void of the feare of God. Wee need to ftive no further with their definition, but fimplly to rehearfe the nature of faith, fuch as it is declared by the word of God. Whereby fhall plainly appeare how unskilfully and foolifhly they rather make a noife than fpeake of it. I have already touched part; the reft I will add hereafter as place fhall ferve. At this prefent I fay that there cannot be imagined a greater abfurditie, than this invention of theirs. They will have faith to be an affent, whereby every defpifer of God may receive that which is uttered out of the Scripture. But firft they fhould have feene whether every man of his owne power doe bring faith to himfelfe, or whether the holy Ghost be by it a witneffe of adoption. Therefore they doe childifhly play the fooles, in demanding whether faith which, a quality added doth forme, be the fame faith or another and a new faith. Whereby appeareth certaintly, that in fobabbling they never thought of the fingular gift of the holy Ghost. For the beginning of beleeving doth alreadie containe in it the reconciliation, whereby man approcheth to God. But if they did weigh that faying of *Paul*. With the heart is beleevd to righteousneffe, they would ceafe to faine that fame cold qualitie. If we had but this one reafon, it fhould bee fufficient to end this contention: that the very fame affent (as I have already touched, and will againe more largely repeat) is rather of the heart than of the braine, rather of a ffection than of understanding. For which caufe it is called the obedience of Faith, which is fuch as the Lord preferreth no kind of obedience above it: and that worthily, for as much as nothing is more precious to him than his truth, which as *John* the Baptift witneffeth, the beleevers doe as it were fubfcribe and feale unto. Sith the matter is nor doubtfull wee doe in one word determinately fay, that they fpeake fondly when they fay that faith is formed by adding of godly affection unto affent: whereas affent it felfe, at leaft fuch affent as is declared in the Scriptures, confifteth of godly affection. But yet there is another plainer argument that offereth it felfe to be alleged. For whereas Faith embraceth Chrift as he is offered us of the Father: and Chrift is offered not onely for righteousneffe, for givenesse of finnes and peace, but alfo for fanctification, and a fountaine of living water: without doubt no man can ever truly know him, unleffe he doe therewithall receive the fanctification of the Spirit. Or, if any man defire to have it more plainedly fpoken, Faith confifteth in the knowledge of Chrift. And Chrift cannot bee knowne but with Sanctification of his Spirit: therefore it followeth, that faith can by no meane be severed from godly affection.

Against the distinction of faith unformed, and faith formed by affent of a godly affection added unto affent.

Rom. 10. 10.

Rom. 1. 5.

John 3. 35.

S. Pauls words
buted for the
maintenance of
unformed faith.
1 Cor. 12. 10.

9. Whereas they are wont to lay this against us, that *Paul* saith: If a man have all Faith, so that he remove mountaines, if he have not charity, hee is nothing: whereby they would deforme Faith, in spoiling it of Charitie: they consider not what the Apostle in that place meaneth by Faith. For when in the Chapter next before it, he had spoken of the divers gifts of the holy Ghost, among the which hee had reckoned the divers kindes of languages, power and Prophecie, and had exhorted the Corinthians to follow the best of these gifts, that is to say, such gifts whereby more profit and commoditie might come to the whole body of the Church: hee straightway said further, that hee would shew them yet a more excellent way. That all such gifts, how excellent soever they be of themselves, yet are they nothing to be esteemed, unlesse they serve Charitie. For they were given to the edifying of the Church, and unlesse they be applied thereunto, they lose their grace. For proofe of this he particularly rehearseth them, repeating the selfe same gifts that he had spoken of before, but in other names. And he useth the words Powers and Faith, for all one thing, that is for the power to doe miracles. Sith therefore this, whether yee call it Power or faith, is a particular gift of God, which every ungodly man may both have and abuse, as the gift of tongues, as prophecie and other gifts of grace: it is no marvell if it be severed from Charitie. But all the error of these men standeth in this, that where this word Faith, hath divers significations, they not considering the diversitie of the thing signified, dispute as though it were taken for one thing in all places alike. The place of *James* which they alleage for maintenance of the same error, shall be elsewhere discussed. But although for teachings sake, when we meane to shew what manner of knowledge of God there is in the wicked, we grant that there are divers sorts of Faith: yet we acknowledge and speake of but one Faith of the godly, as the Scripture teacheth. Many indeed doe belevee that there is a God, they thinke that the historie of the Gospell and other parts of the Scripture are true (as commonly we are wont to judge of such things, as either are reported being done long agoe, or such as we our selves have been present at and seen.) There be also some that go further, for both they belevee the word of God to be a most assured oracle, and they doe not altogether despise his Commandements, and they somewhat after a sort are moved with his threatenings and promises. It is indeed testified that such have Faith: but that is spoken out by abuse, because they doe not with open ungodlinesse fight against the Word of God, or refuse or despise it: but rather pretend a certaine shew of obedience.

10. But this image or shadow of Faith, as it is of no value, so it is not worthie of the name of faith. From the sound truth whereof how farre it differeth, although it shall be hereafter more largely entreated, yet there is no cause to the contrarie, why it should not now be touched by the way. It is said that *Simon Magus* beleved, which yet within a little after bewrayed his owne unbeliefe. And whereas it is said that he beleved, we doe not understand it as some doe, that hee feigned a beleefe when hee had none in his heart: but we rather thinke that being overcome with the majesty of the Gospell, he had a certaine faith such as it was, and so acknowledged Christ to bee the Author of life and salvation, that he willingly professed himselfe to be one of his. After the same manner it is said in the Gospell of *Luke*, that they belevee for a time, in whom the seed of the Word is choaked up before it bring forth fruit, or before it take any root at all, it by and by withereth away and perisheth. We doubt not that such delighted with a certaine taste of the Word do greedily receive it, and begin to feele the divine force of it, so farre, that with deceitfull counterfeiting of faith, they beguile not only other mens eyes, but also their own minds. For they persuade themselves, that that reuerence which they shew to the word of God, is most true godlinesse, because they thinke that there is no ungodlinesse but manifest and confessed reproach or contempt of his Word. But what manner of assent soever that be, it pearceth not to the very heart to remaine there stablished: and though sometime it seemeth to have taken roots, yet those are not lively roots. The heart of man hath so many secret corners of vanitie, is full of so many hiding holes of lying, is covered with so guilefull hypocrisie, that it oft deceiveth himselfe. But let them that glory in such shadowes of faith understand, that therein they are no better than the Divell. But that first sort of men are farre worse than the Divell, which

A kind of faith
said to be in them
who notwithstanding
some are no
true belevers.
A.C. 8. 13. & 18.

Luk. 8. 7. & 13.

which doe senselesly heare and understand those things, for knowledge whereof the Devils do tremble. And the other are in this point equall with the devil, that the feeling such as it is wherewith they are touched, turneth onely to terrour and discouragement.

11. I know that some thinke it hard, that we assigne faith to the reprobate, whereas *Paul* affirmeth faith to be the fruit of election. Which doubt yet is easily dissolved: for though none receive the light of faith, nor doe truly feele the effectuall working of the Gospell, but they that are foreordained to salvation: yet experience sheweth that the reprobate are sometime mooved with the same feeling that the elect are, so that in their owne judgement they nothing differ from the elect. Wherefore it is no absurditie, that the Apostle ascribeth to them the taste of the heavenly gifts, that Christ ascribeth to them a faith for a time: not that they soundly perceive the spirituall force of grace and assured light of faith: but because the Lord, the more to condemne them and make them inexcusable, conveyeth himselfe into their mindes so farre forth, as his goodnesse may be tasted without the spirit of adoption. If any object, that then there remaineth nothing more to the faithfull, whereby to prove certainly their adoption: I answer that though there be a great likenesse and affinitye betwene the elect of God and them that are endued with a falling faith for a time, yet there liveth in the elect onely that assurance which *Paul* speaketh of, that they cry with full mouth, *Abba* Father. Therefore as God doth regenerate onely the elect with incorruptible seed for ever, so that the seed of life planted in their hearts never perissheth: so soundly doth hee seale in them the grace of his adoption, that it may be stable and sure. But this withstandeth not but that that other inferiour working of the Spirit may have his course, even in the reprobate. In the meane season the faithfull are taught carefully and humbly to examine themselves, least in heed of assurednesse of faith, doe creepe in carelesse confidence of the flesh. Beside that, the reprobate doe never conceive but a confused feeling of grace, so that they rather take hold of the shadow, than of the sound bodie, because the holy spirit doth properly seale the remission of finnes in the elect onely, so that they apply it by speciall faith to their use. But yet it is truly said, that the reprobate beleve God to be mercifull unto them, because they receive the gift of reconciliation, although confusedly and not plainly enough: not that they are partakers of the selfe same faith or regeneration with the children of God, but because they seeme to have as well as they, the same beginning of faith, under a cloke of hypocrisie. And I deny not that God doth so farre give light unto their mindes, that they acknowledge his grace, but he maketh that same feeling so different from the peculiar testimonie which he giveth to his elect, that they never come to the sound effect and fruition thereof. For he doth not therefore shew himselfe mercifull unto them, for that hee having truly delivered them from death, doth receive them to his safeguard, but onely he discloseth to them a present mercy. But he vouchsafeth to grant to the onely elect the lively root of faith, so that they continue to the end. So is that objection answered, if God doe truly shew his grace, that the same remaineth perpetually stablished, for that there is no cause to the contrary, but that God may enlighten some with a present feeling of his grace, which after ward vanisheth away.

12. Altho though faith be a knowledge of Gods kindnesse towards us, and an assured perswasion of the truth thereof: yet it is no marvell that the feeling of Gods love in temporal things doth vanish away: which although it have an affinitye with faith, yet doth it much differ from faith. I grant, the will of God is unchangeable, and the truth thereof doth alway stedfastly agree with it selfe, but I deny that the reprobate doe proceede so farre as to attaine unto that secret revelation, which the Scripture saith do belong to the elect onely. Therefore I deny that they doe either conceive the will of GOD as it is unchangeable, or doe stedfastly embrace the truth thereof, because they abide in a feeling that vanisheth away: Like as a tree that is not planted deepe enough to take lively roots, in processe of time waxeth drie, although for a few yeeres it bringeth forth not onely blossomes and leaves but also fruit. Finally, as by the fall of the first man, the image of God might have beene blotted out of his uninde, and soule, so it is no marvell, if God doe shine upon the reprobate with certaine beames of his grace, which after ward he suffereth to be quenched. And there

Jac. 2. 19.

The difference betw. on the faith of Gods elect and reprobates. 2 Thess. 1. 4. Heb. 6.

Wicked men who by reason of a vanishing sweetness which they feele in the grace of God towards them for a time, are said to belevee yet indeed doe neither embrace what they should nor as they should.

is no cause to the contrarie, but that he may lightly overflow some, and thoroughly soke other some with the knowledge of his Gospell. This is in the meane time to be holden for truth, that how small and weake soever faith be in the elect, yet because it is to them a sure pledge of the spirit of God, and a seale of their adoption, the print thereof can never be blotted out of their hearts: as for the reprobate, that they are overflowed with such a light as afterward commeth to nought, and yet the spirit is not deceitfull, because he giveth not life to the seed that he casteth in their hearts, to make it abide alwaies incorruptible, as he doth in the elect. I goe yet further, for whereas it is evident by the teaching of the Scripture and by daylie experience, that the reprobate are sometime touched with the feeling of Gods grace, it must needs be that there is raised in their hearts a certaine desire of mutuall love. So for a time there lived in *Saul* a godly affection to love God, by whom he knew himselfe to be fatherly handled, and therefore was delighted with a certaine sweetnesse of his goodnesse. But as the perswasion of the fatherly love of God is not fast rooted in the reprobate, so do they not soundly love him againe as his children, but are led with a certaine affection like hired servants. For to Christ onely was the spirit of love given, to this end, that he should poure it into his members. And truly that saying of *Paul* extendeth no further, but to the elect onely. The love of God is powred abroad into our hearts by the holy Spirit that is given us, even the same love that engendreth the same confidence of calling upon him, which I have before touched. As on the contrarie side, we see God to be marvellously angry with his children, whom yet he ceaseth not to love: not that in himselfe he hateth them, but because his will is to make them afraid with the feeling of his wrath, to the intents, abate their pride of flesh, to shake off their drowlinesse, and to move them to repentance. And therefore all at one time, they conceive him to bee both angry with them, or with their sinnes, and also mercifull unto them: because they not fainedly doe pray to appease his wrath, to whom yet they flee with quiet assured trust. Hereby it appeareth, that it is not true that some doe counterfeit a shew of faith, which yet doe lacke the true faith, but while they are carried with a sodaine violent motion of Zeale, they deceive themselves with false opinion. And it is no doubt that sluggishnesse to possesseth them, that they doe not well examine their heart as they ought to have done. It is likely that they were such to whom (as *John* witnesseth) Christ did not commit himselfe, when yet they believed in him, because he knew them all, and knew what was in man. If many did not fall from the common faith, (I call it common, because the faith that lasteth but a time hath a great likenesse and affinity with the lively and continuing faith) Christ would not have said to his Disciples: If yee abide in my word, then are ye truly my Disciples, and yee shall know the truth, and the truth shall make you free. For he speaketh to them that had embraced his doctrine, and exhorteth them to the increase of faith, that they should not by their owne sluggishnesse quench the light that is given them. Therefore doth *Paul* affirme, that faith peculiarly belongeth to the elect, declaring that many vanish away, because they have not taken lively root. Like as Christ also saith in *Matthew*: every tree that my Father hath not planted, shall be rooted up. In other there is a grosser kinde of lying, that are not ashamed to mocke both God and men. *James* inveieth against that kinde of men, that with deceitfull pretence doe wickedly abuse faith. Neither would *Paul* require of the children of God a faith unfained, but in respect that many doe presumptuously challenge unto themselves that which they have not, and with vaine coloured deceit, doe beguile other or sometime themselves. Therefore he compareth a good conscience to a chest wherein faith is kept, because many in falling from good conscience, have suffered shipwrack of their faith.

13. We must also remember the doubtfull signification of the word faith. For oftentimes faith signifieth the sound doctrine of religion, as in the place that we now alledge, and in the same Epistle where *Paul* will have Deacons to hold fast the myserie of faith in a pure conscience. Againe, where he publisheth the falling away of certaine from the faith. But on the other side he saith that *Timothie* was nourished up with the words of faith. Againe where hee saith that prophane vanities and oppositions, false named sciences, are the cause that many depart from the faith: whom in another place

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Rom. 5. 5.

John 2. 24.

John 8. 32.

Tit. 1. 1.

Mat. 15. 13.

Jac. 2.

1 Tim. 1. 5.

1 Tim. 1. 19.

The name of
faith diversly
taken.

1 Tim. 3. 9.

1 Tim. 4. 1. & 6.

2 Tim. 2. 16. &
3. 8.

he calleth reprobate touching faith. As againe he chargeth *Titus*, saying. Warne them that they be found in the faith. By soundnesse hee meaneth nothing else but purenesse of doctrine, which is easily corrupted and brought out of kinde by the lightnesse of men. Even because in Christ, whom Faith possesseth, are hidden all the treasures of wisdom and knowledge: therefore Faith is worthily extended to signifie the whole summe of heavenly doctrine, from which it cannot bee severed. Contrariwise sometime it is restrained to signifie some particular object, as when *Matthew* saith, that Christ saw the Faith of them that did let downe the Man sicke of the Palsie through the Tiles: and Christ himselfe crieth out that he found not in Israel so great Faith as the Centurion brought. But it is likely that the Centurion was earnestly bent to the healing of his daughter, the care whereof occupied all his minde: yet because being contented with the onely assent and answer of Christ, he required not Christs bodily presence, therefore in respect of this circumstance, his Faith was so much commended. And a litle here before wee have shewed, that *Paul* taketh Faith for the gift of working miracles, which gift they have, that neither are regenerate by the Spirit of God, nor doe heartily worship him. Also in another place hee setteth Faith for the doctrine whereby wee are instructed in Faith. For where hee writeth that faith shall be abolished, it is out of question that that is meant by the ministerie of the Church, which at this time is profitable for our weakenesse. In these formes of speech standeth a proportionall relation. But when the name of Faith is improperly removed, to signifie a false profession, or a lying title of faith, that should seeme to be as hard a figurative abuse, as when the feare of God is set for a corrupt and wrongfull maner of worshipping, as when it is oftentimes said in the holy History, that the forraign nations which had beene transplanted into *Samaritias*, and the places bordering thereabout, feared the fained Gods and the God of *Israel*, which is as much, as to mingle heaven and earth together. But now our question is, What is that Faith which maketh the children of God different from the unbelievers, by which wee call upon God by the name of our Father, by which we passe from death to life, and by which Christ the eternal siluation and life dwelleth in us. The force and nature thereof, I think I have shortly and plainly declared.

14. Now let us againe goe through all the parts of it, even from the beginning, which being diligently examined, (as I thinke) there shall remaine nothing doubtfull. When in defining Faith we call it a knowledge, we meane not thereby a comprehending, such as men use to have of those things that are subject to mans understanding. For it is so farre above it, that mans wit must goe beyond and surmount it selfe to come unto it, yea, and when it is come unto it, yet doth it not attaine that which it seeleth; but while it is perswaded of that which it conceiveth not, it understandeth more by the very assurednesse of perswasion, than if it did with mans owne capacity throughly perceive any thing familiar to man. Therefore *Paul* saith very well, where hee calleth it, to comprehend what is the length, breadth, depth, and height, and to know the love of Christ, that farre surmounteth knowledge. For his meaning was to signifie, that the thing which our minde conceiveth by Faith, is every way infinite, and that this kinde of knowledge is farre higher than all understanding. But yet because the Lord hath disclosed to his Saints the secret of his will, which was hidden from ages and generations, therefore by good reason, Faith is in Scripture sometime called an acknowledging: and *John* calleth it a certaine knowledge, where he testifieth, that the Faithfull do certainly know that they are the children of God. And undoubtedly they know it assuredly, but rather by being conformed by perswasion of Gods truth, than by being informed by naturall demonstration. And this also the words of *Paul* doe declare saying, that while we dwell in the body, we are wandering abroad from the Lord, because wee walke by Faith and not by sight: whereby hee sheweth that those things which wee understand by Faith, are yet absent from us and are hidden from our sight. And hereupon we determine, that the knowledge of Faith standeth rather in certainty than in comprehending.

15. We further call it a sure and stedfast knowledge, to expresse thereby a more sound constancie of perswasion. For as Faith is not contented with a doubtfull and rowling opinion, so is it also not contented with a darke and entangled understanding?

Tit. 1. 13. & 1. 2.

Col. 2. 3.

Mat. 9. 2.
Mat. 8. 10.

1 Cor. 13. 10.

Faith a knowledge.
ledge.Eph. 3. 17.
Col. 1. 10.

1 Joh. 3. 2.

2 Cor. 5. 6.

Faith a sure and
stedfast knowledge

but

but requireth a full and fixed assurednes, such as men are wont to have of things found by experience and proved. For unbelief sticketh so fast and is so deepe rooted in our hearts, and we are so bent unto it, that this which all men confesse with their mouth to be true, that God is faithfull, no man is without great contention perswaded in his heart. Specially when he commeth to the prooffe, then the wavering of all men discloseth the fault that before was hidden. And not without cause the Scripture with so notable titles of commendation maintaineth the authoritie of the word of God, but endeavoureth to give remedie for the aforesaid disease, that God may obtaine to bee fully believed of us in his promises: The words of the Lord (saith *David*) are pure words, as the Silver tried in a furnace of earth, fined seven times. Again, The word of the Lord fined, is a shield to all that trust in him. And *Salomon* confirming the same, and in a manner in the same words, saith: Euery word of God is pure. But such the whole 119. Psalm entreateth onely in a manner upon the same, it were superfluous to alleadge any more places. Truly so oft as God doth so commend his word unto us, he doth therein by the way reproch us with our unbelievingnesse: because that commendation tenderth to no other end, but to root up all perverse doubtings out of our hearts. There be also many which so conceive the mercie of God, that they take little comfort thereof. For they be even therewithall pinched with a miserable carefulnesse, while they doubt whether he will be mercifull to them or no, because they enclose within too narrow boundes the very same mercifullnesse, of which they thinke themselves too assuredly perswaded. For thus they thinke with themselves, that his mercie is indeed great and plentifull poured out upon many, offering it selfe and ready for all men: but that it is not certaine whether it will extend unto them or no, or rather whether they shall attaine unto it or no. This thought when it stayeth in the mid race, is but an halfe. Therefore it doth not so confirme the Spirit with assured quietnesse, as it doth trouble it with unquiet doubtfullnesse. But there is a farre other feeling of full assurednesse, which in the Scriptures is alway assigned to Faith, even such a one as plainly setting before us the goodnesse of God, doth clearly put it out of doubt. And that cannot be, but that we must needs truly feele and prove in our selves the sweetnesse thereof. And therefore the Apostle out of Faith deriveth assured confidence, and out of it againe boldnesse. For thus he saith, that by Christ wee have boldnesse, and an entrance with confidence, which is through Faith in him. By which words truly hee sheweth, that it is no right Faith, but when we are bold with quiet mindes to shew our selves in the presence of God. Which boldnesse proceedeth not but of assured confidence of Gods good will and our salvation. Which is so true, that many times this word Faith, is used for Confidence.

16. But hereupon hangeth the chiefe stay of our Faith, that we doe not thinke the promises of mercy which the Lord offereth to be true onely in other beside us, and not at all in our selves: but rather that in inwardly embracing them, wee make them our owne. From hence proceedeth that Confidence which the same *Paul* in another place calleth peace, unlesse some had rather say, that Peace is derived of it. It is an assurednesse that maketh the Conscience quiet and chearefull before God, without which the Conscience must of necessitie be vexed, and in a manner torne in peeces with troublesome trembling, unlesse perhaps it doe forget God and it selfe, and so slumber a little while. And I may truly say, For a little while, for it doth not long enjoy that miserable forgetfulness, but is with often recourse of the remembrance of Gods judgement sharply tormented. Briefly, there is none truly faithfull, but hee that being perswaded with a sound assurednesse that God is his mercifull and loving Father, doth promise himselfe all things upon trust of Gods goodnesse: and none but hee that trusting upon the promises of Gods good will toward him, conceiveth an undoubted looking for of salvation: as the Apostle sheweth in these words: if we keepe sure to the end our confidence and glorying of hope. For hereby hee meaneth that none hopeth well in the Lord, but he that with Confidence glorieth that he is heire of the kingdom of heaven. There is none (I say) faithfull, but hee that leaning upon the assurednesse of his owne salvation, doth confidently triumph upon the Devill and death, as we are taught by that notable concluding sentence of *Paul*: I am perswaded (saith he) that neither death, nor

life,

Psal. 119. 31.

Pto. 30. 5.

Ephc. 3. 12.

Faith such an assurance as maketh to the promises of mercy our own

Hcb. 3. 13.

Rom. 8. 28.

life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, wherewith he embraceth us in Christ Jesu. And in like manner the same Apostle thinketh, that the eyes of our minde are by no other meane well lightned, unlesse we see what is the hope of the eternall inheritance to which we are called. And each where his common manner of teaching is such, that he declared, that no other wise we doe not well comprehend the goodnesse of God, unlesse we gather of it the fruit of great assurednesse.

Eph 1. 18.

17. But (some man will say) the faithfull doe finde by experience a farre other thing within themselves, which in recording the grace of God towards them, are not onely tempted with unquietnesse, which oftentimes chanceth unto them, but also are sometime shaken with most grievous terrours: so great is the vehemencie of temptations to throw downe their mindes: which thing seemeth not sufficiently well to agree with that assurednesse of faith. Therefore this doubt must be answered, if we will have our aforesaid doctrine to stand. But truly when we teach that faith ought to be certaine and assured, we doe not imagine such a certainty as is touch'd with no doubting, nor such an assurednesse as is assailed with no carefulnesse: but rather we say, that the faithfull have a perpetuall strife with their owne distrustfulnesse. So farre be we from setting their consciences in such a peaceable quietnesse, as may be interrupted with no troubles at all. Yet on the other side we say, that in what sort soever they be afflicted, they doe never fall and depart from that assured confidence which they have conceived of the mercy of God. The Scripture setteth forth no example of faith more plaine, or more notable than in *David*, especially if a man behold the whole continuall course of his life. But yet how he was not alway of quiet minde, himselfe declareth by innumerable complaints, of which at this time it shall be sufficient to chuse out a few. When he reproacheth his owne soule with troublesome motions, what is it else but that he is angry with his owne unbelievingnesse? Why tremblest thou my soule (saith he) and why art thou disquieted within me? trust in God. And truly that same discouragement was a plaine token of destruction, even as if he thought himselfe to be forsaken of God. And in another place we reade a larger confession thereof, where he saith; I said in my overthrow, I am cast out from the sight of thy eyes. Also in another place he disputeth with himselfe in carefull and miserable perplexity, yea and quarrelleth of the very nature of God, saying; Hath God forgotten to have mercie? will he cast off for ever? And yet harder is that which followeth: But I have said, To die is mine: charges are of the right hand of the highest. For, as in despaire he condemneth himselfe to destruction, and not onely confesseth himselfe to be tossed with doubting, but as if he were vanquished in battell, he leaveth nothing to himselfe, because God hath forsaken him, and hath turned to destroy him, the same hand that was wont to be his helper. Wherefore not without cause he exhorteth his soule to returne to her quietnesse, because he had found by experience, that he was tossed among troublesome waves. And yet (which is marvellous) in all these assaults, Faith upholdeth the hearts of the godly, and is truly like unto a Date tree, to endeavour and rise upward against all burdens, how great soever they be: as *David* when he might seeme to be utterly overwhelmed, yet in rebuking himselfe, ceaseth not to rise up to God. And truly, he that striving with his owne weaknesse, resorteth to Faith in his troubles, is already in a manner conquerour. Which may be gathered by this sentence and other like: Wait for the Lord, he shall strengthen thy heart: Wait for the Lord. He reproacheth himselfe of fearfulness, and in repeating that same twice, confesseth himselfe to be sometimes subject to many troublesome motions. And in the meane time he doth not onely become displeas'd with himselfe in these faults, but earnestly endevoureth to amendment. Truly, if we will more neerely by good examination compare him with *Achiz*, there shall be found great difference; *Esa* was sent to bring remedie to the carefull griefe of the wicked King and hypocrite, and spake unto him in these words: Be in safeguard, and be quiet: feare not, &c. But what did *Achiz*? As it was before said, that his heart was moved, as the trees of the wood are shaken with wind, though he heard the promise, yet hee ceased not to quake for feare. This therefore is the proper reward and punishment of unbelceete, so to tremble for feare, that in temptation he turneth himselfe away from God, that doth not

We have no such certainty of faith as is free from being shaken with feares & terrours.

Psal 42. 64. 43. 5.

Psal 31. 22.

Psal 77. 10.

Psal 116. 7.

Psal 17. 14.

Esa 7. 3.

Pfal 119.43.

*Faith wrestling
with distrustful-
nesse doth alwaies
conquer.*

*The infirmitie of
our knowledge
excludeth not the
certainty of that
we know by faith.*

*Our faith imper-
fect but steadfast,
though our
hearts be both
naturally incli-
ned, and also
partly by out-
ward tentations
partly by inward
guiltinesse of con-
science provoked
to distrustfulness
1 Cor. 13.9.
1 Cor. 3.18.*

open to himselfe the gate by faith. Contrariwise, the faithfull whom the weighty burdens of temptations maketh to stoop, and in a manner oppresseth, doe constantly rise up, although not without trouble and hardnesse. And because they know their owne weaknesse, they pray with the Prophet; Take not the word of truth away from my mouth continually. By which words wee are taught, that sometime they become dumbe, as though their faith were utterly overthrowne, yet they faint not, nor turne their backs, but proceed in their battell, and with prayer doe encourage their slothfulness, lest by favouring themselves, they should grow to unfeisible dulnesse.

18. For the understanding thereof, it is needfull to turne to that division of the flesh and the spirit, whereof we made mention in another place, which doth in this behalfe most clearly appeare. The godly heart therefore seeleth a division in it selfe, which is partly delighted with sweetnesse by acknowledging the goodnesse of God, and partly grieved with bitternesse, by feeling of his owne misery, partly resteth upon the promise of the Gospell, and partly trembleth by reason of the testimonie of his owne wickednesse: partly rejoyleth with conceiving of life, and partly quaketh for feare of death. Which variation commeth by imperfection of Faith, forasmuch as wee never be in so good case in the course of this present life, as being healed from all disease of distrustfulness, to be altogether filled & possessed with faith. Hereupon proceed those battells, when the distrustfulness that abideth in the remnants of the flesh, riseth up to assaile the faith which is inwardly conceived. But if in a faithfull minde assurednesse be mixed with doubtfulness, come we not alway to this point, that Faith standeth not in a certain and cleare knowledge, but in a darke & doubtfully entangled knowledge of Gods will towards us? No, not so. For though we be diversly drawne with sundry thoughts, yet are we not therefore by and by severed from faith, though we be vexed with tossing up and downe of distrustfulness, yet are we not therefore drowned in the bottomlesse depth thereof: and though we be shaken, yet be we not thrust downe out of our place. For this is alway the end of this battell, that faith doth at length with wrestling, overcome those hard troubles, wherewith when she is so besieged, she seemeth to be in danger.

19. Let this be the summe of all. So soone as any drop of faith, be it never so small, is powred into our hearts, we by and by beginne to behold the face of God milde and pleasant, and loving toward us: yet the same we see from a far off, and far distant from us, but with so sure sight, that we know we are not deceived. From thence forward, how much we profit (as we ought continually to profit) as it were by proceeding further, we come unto so much the neerer, and therefore certainer beholding of him, and by very continuance he is made more familiar unto us. So we see, that the minde enlightened with the knowledge of God, is first holden wrapped in much ignorance, which by little and little is wiped away. Yet the same minde is not so hindered by being ignorant of some things, or by darkly seeing that which she seeth, but that she enjoyeth a cleare knowledge of Gods will toward her, which is the first and principall point in faith. For as if a man being shut up in prison, have beames of the Sunne shining in side-long at a narrow window, or as it were but halfe glimmering, he wanteth indeed the free beholding of the Sunne, yet he seeth with his eyes an undoubted brightnesse thereof, and receiveth the use of it: so we being bound with the fetters of an earthly body, howsoever we be on each side shadowed with much darknesse, yet are we sufficiently enlightened unto perfect assurednesse, by the light of God, extending his beames of light upon us, though it be but a little, to shew forth his mercy.

20. Both these points the Apostle very well teacheth in divers places. For when he saith, that we know imperfectly, and prophetic imperfectly, and see by a darke speaking as by a glasse, he sheweth how slender a little portion of the true godly wisdom is given us in this present life. For though those words doe not expressly shew that our faith is imperfect so long as we groane under this burden of the flesh, but that it happeneth unto us by our owne imperfection, that we have need to be continually exercised in learning, yet he secretly declareth that that thing which is infinite, cannot be comprehended by our small capacitie, and narrow compassse. And this Paul reporteth of the whole Church, but unto every one of us, his owne dulnesse is an hinderance & stay that he cannot come so neere as were to be wished. But how sure and undecivable a taste

of it selfe, even a small drop of faith doth make us feele, the same Apostle sheweth in another place, where he affirmeth, that by the Gospell we behold the glory of God with uncovered face, having no vail betweene us and it, so effectually that we be transformed into the same image. In such entanglements of ignorance there must needs be wrapped together both much doubting and fearefull trembling, specially forasmuch as our heart, by a certaine naturall instinct of it selfe, is inclined to unbelieveingnesse. Beside that, there be tentations, both infinite in number, and divers in kinde, doe oftentimes with great sudden violence assaile us. But specially our owne conscience oppressed with heauey burden of sinnes lying upon it, doth sometime lament and grone with it selfe, and sometime accuseth it selfe: sometime secretly murmureth, and sometime is openly troubled. Whether therefore adversities doe shew an apparance of the wrath of God, or the conscience doth finde in it selfe any prooffe or matter of his wrath, from thence unbelieve doth take weapons and engines to vanquish faith withall: which are alway directed to this end, that we thinking God to bee our adversarie and hatefully bent against us, should both not hope for any helpe at his hand, and also be afraid of him as of our deadly enemye.

21. To beare these assaults, faith doth arme and fortifie herselfe with the Word of God. And when such a temptation assaileth, that God is our enemye, because he is sharpe against us: faith on the other side answereth, that even when hee punisheth hee is also mercifull, because his chastisements cometh rather of love than of wrath. When faith is stricken with this thought, that God is a revenger of iniquities, against that stroke he setteth his pardon ready for all offences, so often as the sinner resorteth to the mercifulnesse of the Lord. So a godly minde, howsoever it be in marvellous wise tossed and vexed, yet at length riseth up above all dangers, and never suffereth the confidence of Gods mercy to bee plucked away from it: But rather whatsoever contentions doe trouble & wearie it, in the end they turne to the assurednes of this confidence. And hereof this is a prooffe: that the holy ones, when they thinke themselves most of all pressed with the vengeance of God, yet even then doe make their complaints to the same God, and when it seemeth that they shall not be heard at all, even then nevertheless they call upon him. For to what purpose were it, to make their mane to him, from whom they hoped for no comfort? truly they would never finde in their hearts to call upon him, unlesse they beleaved that there were some helpe at his hand prepared for them. So the Disciples, in whom Christ blameth their smallnesse of faith, complained indeed that they perished, but yet they called to him for helpe. And when he rebuked them for their small faith, yet he doth not reject them from the number of his, nor maketh them of the number of the unbelievers, but stirreth them to shake of that fault. Therefore we as firme againe that which we have afore spoken, that the root of faith is never plucked out of godly heart, but sticketh so fast in the bottome, that howsoever it be shaken and seeme to bend this way or that way, the light therof is so never quenched or choked up, but that it lieth at least hidden under some embers: and by this token is plainly shewed that the word which is an uncorruptible seed, bringeth forth fruit like to it selfe, the Spring whereof doth never wither and utterly perish. For whereas this is the extremest matter of despair to the holy ones to feele according to the consideration of present things, the hand of God bent to their destruction: yet *Job* affirmeth, that his hope shall proceed so farre, that though God doe kill him, yet he will not therefore cease to trust in him. This is the truth therefore. Unbelievee reigneth not within the hearts of the godly, but outwardly assaileth them: neither doth shee deadly wound them with her weapons, but onely troubleth them, or so hurteth them, that yet the wound is curable. For faith, as *Psal* teacheth, serveth us for a shield, that being holden up against weapons, doth so receive the force of them, that it either utterly driveth them backe, or at least so breaketh their violence, that they cannot pierce them to danger of life. Therefore when faith is shaken, it is like as if a strong souldier with the violent stroke of a dart be compelled to remove his foot, and give ground a litle: and when faith it selfe is wounded, that is like as if his buckler by some stroke bee in some part broken, but yet so that it is not stricken thorow. For alway the godly minde will attaine to rise thus high as to say with *David*, If I walke in the middle of the shadow of death. I will

How faith being assailed getteth the victory, and remaineth still unconquerable.

Mat. 8. 25.

Job 13. 15.

Eph. 6. 16.

Psal 13. 4.

fear none evil, because thou art with me. It is indeed terrible to walke in the darknesse of death, and it cannot be but that the faithfull, how much strength soever they have, must be afraid of it. Yet because this thought surmounteth it, that they have God present with them, & providing for their safety, that feare is overcome with assurednes. For (as *Augustine* saith) how great engines soever the divell raiseth up against us, so long as he possesseth not the place of the hart, where faith dwelleth, he is cast out of the dores. And so if we may judge by the successe, the faithfull not onely escape safe from every battell, so that by and by receiving fresh courage, they are ready to come againe into the field: but also that is fulfilled which *John* saith in his Canonically Epistle: This is the victorie that overcome the world, even your faith. For he affirmeth, that it shall not onely win the victory in one or few battels, or against some one assault, but also that it shall get the over-hand of all the world, although it be a thousand times assailed.

22. There is another kinde of feare and trembling, but such a one as by it the assurednesse of faith is so nothing at all diminished, that thereby it is the more soundly established. That is, when the faithfull either in thinking that the example of Gods vengeance against the wicked are shewed for lessons for them to learne by, do carefully beware that they happen not to provoke Gods wrath against themselves with the same offences: or recording with themselves their owne miserie, doe learne to hang altogether upon the Lord, without whom they see themselves to be more sickle, and sooner vanishing than any blast of wind. For when the Apostle, in setting forth the scourges wherewith the Lord in old time had punished the children of Israell, putteth the Corinthians in feare, that they entangle not themselves with like evils: he doth not thereby abate their affiance, but onely shaketh away the dulnesse of the flesh, by which faith is wont more to be oppressed than strengthened. And when hee taketh occasion of the Jewes fall, to exhort him that standeth to take heed that he fall not, he doth not thereby bid us to waver, as though he were not fully assured of our stedfastnesse, but onely hee taketh away arrogant presumption, and rash trusting too much in our owne strength, that after the thrusting out of the Jewes, the Gentiles being received into their place, should not too much outrageously triumph against them. Albeit he speaketh there not onely to the faithfull, but also in the same saying comprehendeth the hypocrites that gloried onely in outward shew. For neither doth he admonish every man particularly, but making a comparison betweene the Jewes and the Gentiles, after that he had shewed that the Jewes, in this that they were rejected, did suffer just judgement for their unbelief and unthankfulnesse, he also exhorteth the Gentiles, that they should not, by being proud and extolling themselves, lose the grace of adoption lately conveyed in them. but as in that generall rejecting of the Jewes, there remained yet some that were not fallen from the covenant of adoption, so out of the Gentiles there might arise some, which without true faith, should bee puffed up onely with foolish confidence of the flesh, and so abuse Gods loving kindnesse to their owne destruction. But although you take this as spoken to the elect and faithfull, yet thereupon shall follow no inconvenience. For it is one thing to hold downe the rash presumption, which out of the remnants of the flesh creepeth sometime even into the holy ones, that with vaine confidence it wax not outrageously wonton: and another thing to strike the conscience with feare, that it rest not with full assurednesse in the mercy of God.

23. Then, when he teacheth, that with feare and trembling we should worke our owne salvation, he requirerh nothing else, but that we should accustom us with much abasing of our selves, reverently to looke up into the mightinesse of God. For truly nothing doth so much awake us, to cast all our confidence and assurance of minde upon the Lord, as doth the distrust of our selves, and carefulnesse conceived by knowledge in conscience of our owne wretchednesse. And according to this meaning is that saying in the Prophet to be taken: In the multitude of thy goodnesse I will enter into thy Temple: I will worship in feare. Where hee comely conjoynteth the boldnesse of faith that leaneth upon Gods mercy with a reverent feare, which wee must needs feele so oft as comming into the sight of Gods Majestie, wee perceive by the glorious brightnesse thereof, how great is our owne filthines. And *Salomon* saith truly, where he pronounceth the man blessed, that continually maketh his owne heart afraid, for by hardning thereof

men

1 Joh. 5. 4.

All feare is not
repugnant unto
faith.

1 Cor. 10. 11.

Rom. 11. 22.

We may feare at
the consideration
of our owne
frailty and cor-
ruption, and yet
in his mercy rest
with sure & cer-
taine confidence.
Phil. 2. 12.
Psal. 5. 8.

Pro. 28. 14.

men fall headlong into evill. But such feare he meaneth as may make us more heedfull, not such whereby we should be troubled and utterly fall: evcn such a feare as when the minde confounded in it selfe, doth recover it selfe againe in God: when despairing it selfe, it reviveth by trust in him. Therefore there is no cause to the contrary, but that the faithfull may at one time both be in feare, and also enjoy most assured comfort, in respect that sometime they turne their eyes to behold their owne vanity, and sometime they cast the thought of their minde upon the truth of God. But how (will some man say) shall feare and faith dwell both in one minde? Even thus, as contrarily unlesseible dullnesse and carefulnesse. For whereas the wicked travell to procure to themselves a want of griefe, that no feare of God might trouble them, yet the judgement of God so preserfeth them, that they cannot attaine that which they desire. So there is nothing to withstand, but that God may exercise them that be his to humility, that in fighting valiantly, they may restrain themselves under the bridle of modesty. And by the processe of the text it appeareth, that this was the intent of the Apostle, where he assigneth the cause of feare, and trembling to be the good pleasure of God, whereby hee giveth to them that be his, both to will well, and valiantly to goe through with it. According to this meaning ought we to take that saying of the Prophet: The children of Israel shall feare God and his goodnesse: because not onely godlinesse engendreth the reverence of God, but the very sweetnesse and pleasant taste of grace, filleth man being discouraged in himselfe with feare and admiration, to make him hang upon God, and humbly yeeld himselfe subject to his power.

24. Yet we doe not hereby make roome to that most pestilent Philosophy, which many halfe Papiits at this day begin to coine in corners. For, because they cannot defend that grosse doubtfulness which hath bene taught in Schooles, they flie to another device, to make a confidence mingled with distrustfulness. They confesse, that so oft as we looke unto Christ, we finde in him full matter to hope well: but because we are alwayes unworthy of those good things that are offered us in Christ, they would have us to waver and stagger in beholding our owne unworthinesse. Briefly, they place confidence to betwene hope and feare, that it altereth from the one to the other, by interchangeable times and courses: and they so compare faith and hope together, that when the one springeth up, the other is pressed downe, when the one ariseth, the other againe falleth. So when Satan seeth that those open engines wherewith before time hee was wont to destroy the assurednesse of faith, doe now nothing prevaile, he endeavoureth by crooked underminings to overthrow it. But what manner of confidence shall that be, which shall now and then yeeld to desperation? If (say they) thou consider Christ, there is assured salvation: but if thou returne to thy selfe, there is assured damnation. Therefore of necessity distrust and good hope muft by interchangeable courses raigne in thy minde: As though we ought to imagine Christ standing a farre off, and not rather dwelling within us. For therefore we looke for salvation at his hand, not because he appeareth a farre off unto us, but because he hath grafted us into his body, and so maketh us partakers, not onely of all his good things, but also of himselfe. Therefore I turne this their argument against themselves: if thou consider thy selfe, there is certaine damnation. But because Christ with all his good things is by way of communicating so given unto thee, that all his things are made thine, and thou art made a member of him, yea, and all one with him: his righteousnesse drowneeth thy finnes, his salvation taketh away thy damnation: he by his worthinesse commeth betwene thee and God, that thy unworthinesse come not in the sight of God. Briefly, this is the truth; wee ought neither to separate Christ from us, nor us from him, but with both hands to hold fast that fellowship whereby hee hath coupled himselfe unto us. So the Apostle teacheth us: The body indeed (saith hee) is dead by reason of sinne: but the spirit of Christ that dwelleth in you, is life for righteousness. According to these mens trifling device, he should have said, Christ indeed hath life with himselfe: but you, as you be sinners, remaine subject to death and damnation. But he saith farre otherwise. For he teacheth that that damnation which we deserve of our selves, is swallowed up by the salvation of Christ: and to prove it, he useth the same reason that I have alleaged, because Christ is not without us, but dwelleth within us, & cleaveth unto us not only with an undividable

Ofc. 3. 5.

By faith we looke for assured salvation in Christ, notwithstanding the weaknesse and unworthinesse which we finde to be in our finnes.

Rom. 8. 20.

knot of fellowship, but with a certaine marvellous communion daily more and more groweth with us into one body, till he be made altogether one with us. And yet I deny not, as I have said a little before, that sometime there happen certaine interruptions of faith, as the weaknesse thereof is among violent sudden motions bowed hither or thither. So in the thicke mist of tentation the light thereof is choaked, but whatsoever hapneth, it ceaseth not from endeavour to seeke God.

25. And no otherwise doth *Bernard* argue, when hee purposely entreateth of this question, in his fifth Homilie in the dedication of the Temple. Offentimes (I say) by the benefit of God studying upon the soule, mee thinke I finde in it two things as it were contrary. If I behold the soule it selfe, as it is in it selfe and of it selfe, I can say nothing more truely of it, than that it is utterly brought to naught. What need I now to reckon up particularly all the miseries of the soule, how it is loaden with sinnes, covered with darknesse, entangled with deceitfull entisements, itching with luts, subject to passions, filled with illusions, alway inclined to evill, bent to all kinds of vice, finally, full of shame and confusion? Now if all the very righteousnesse of it, being looked upon by the light of truth, be found like a cloth stained with flowers, then what shall the unrighteousnesse thereof be accounted? If the light that is in us be darknesse, how great shall the very darknesse be? What then? without doubt man is made like unto vanity: man is brought to nought: man is nothing. But how then? is he utterly nothing whom God doth magnifie? How then is he nothing, toward whom Gods heart is set? Brethren, let us take heart againe: Though we be nothing in our owne hearts, peradventure there may somewhat of us lie hidden in the heart of God. O Father of mercies, O Father of the miserable, how dost thou set thy heart toward us? For thy heart is where thy treasure is. But how be we thy treasure, if we be nothing? All Nations are so before thee as if they were not, they shall be reputed as nothing. Even before thee, not within thee: so in the judgement of thy truth, but not in the affection of thy pitie. Thou callest those things that are not as though they were. Therefore both they are not, because thou callest those things that are not, and also they are because thou callest them. For though they are not, in respect of themselves, yet with thee they are, according to that saying of *Paul*, not of the works of righteousness, but of him that calleth. And then he saith, that this coupling together of both considerations is marvellous. Truly those things that are knit together, doe not the one destroy the other. Which also in the conclusion he more plainly declareth in these words. Now if with both these considerations we diligently looke upon our selves what we be, yea, in the one consideration how we be nothing, and in the other how much we be magnified, I thinke our glorying seemeth to be tempered, but peradventure it is more increased. Truly it is perfectly stablished, that we glory not in our selves, but in the Lord. If we thinke thus; If he hath determined to save us, we shall by and by be delivered: now in this we may take courage. But let us climbe up into a higher watch tower, and seeke for the City of God, seeke for the Temple, seeke for the house, seeke for the Spouse. I have not forgotten, but I say it with feare and reverence, we I say be but in the heart of God. We be, but by his allowing as worthy, not by our owne worthinesse.

26. Now, the feare of the Lord, whereof commonly in every place witness is borne to all the holy ones, and which is in some places called the beginning of wisdom, and in some places wisdom it selfe, although it be but one, yet it proceedeth from a of double understanding. For God hath in himselfe the reverence both of a father and of a Lord. Therefore he that will truly worship him, will endeavour to shew himselfe both an obedient sonne, and a serviceable servant unto him. The obedience that is given to him as to a father, the Lord by the Prophet calleth honour: the service that is done to him as to a Lord, he calleth feare. The sonne (saith hee) honoureth the Father, and the servant the Lord. If I be a Father, where is my honour? If I be a Lord, where is my feare? But howsoever hee putteth difference betweene them, thou seest how he confoundeth them both together. Therefore let the feare of the Lord be unto us a reverence mingled with that same honour and feare. Neither is it any marvell if one minde receive both those affections. For he that considereth with himselfe what a Father God is unto us, he hath cause enough, although there were no hels at all, why he

How wretched
we be in
ourselves, by faith
we know that by
Gods mercie
we are blessed.

Esay 64.6.

Mat. 6.13.

Rom. 9.12.

A feare which
we ought to have
in our selves.
Ecc. 1.7.
Plal. 100.11.
Pro. 15.14.
Mal. 1.7.
Job 8.28.

should dread his displeasure more greuously than any death. But also (such is the wantonnes of our flesh to run to licentiousnes of sinning) to restrain the same by all meanes, we ought therewithall to take hold of this thought, that the Lord under whose power we live, abhorreth all iniquity, whose vengeance they shall not escape, that in living wickedly doe provoke his wrath against themselves.

27 But that which *John* saith, that feare is not in charity, but perfect charity casteth out feare, because feare containeth punishment, disagreeeth not with this that we say. For the wicked feare not God in this respect, that they dread to incurre his displeasure, if they might doe it without punishment: but because they know him to be armed with power to revenge: therefore they shake for feare at the hearing of his wrath. And also they so feare his wrath, because they thinke it hangeth over them, for that they looke every moment when it shall fall upon their heads. As for the faithfull: they (as is above said) both feare his displeasure more than punishment, and are not troubled with feare of punishment, as if it did hang over their necks, but they are made the more warie not to procure it. So saith the *Apostle* when he speaketh to the faithfull: Be ye not deceived: for this, commeth the wrath of God upon the children of unbeliefe. He threatneth not that Gods wrath will come upon them, but putteth them in minde to thinke upon this, that the wrath of God is prepared for such wicked doings as he had recited, that they themselves should not be willing also to prove it. Albeit it seldome happeneth, that the reprobate be awaked with only and bare threatnings, but rather being already grosse and unfeisibly dull with their own hardnesse, so oft as God thundreth from heaven, they harden themselves to obstinacy, but when they are once stricken with his hand, then whether they will or no, they be enforced to feare. This feare they commonly call a servile feare: and in comparison set it for contrary to free-natured and willing feare which becometh children. Some other doe subtly thrust in a middle kind, because that same servile and constrained affection, sometime so subdueth mens minds, that they come willingly to the feare of God.

28 Now we understand, that in the good will of God, whereunto faith is said to have respect, the possession of salvation and eternal life is obtained. For if we can want no good thing, while God is favourable unto us, it abundantly sufficeth us to the assurednesse of salvation, when hee himselfe doth assure us of his love. Let him shew his face (such the Prophet) and we shall be safe. Whereupon the Scriptures determine this to be the summe of our salvation, that God putting away all enmities, hath received us into favour. Whereby they shew, that when God is reconciled unto us, there remaineth no perill, but that all things shall prosper well with us. Therefore faith having taken hold of the love of God, hath promises of the present life, and of the life to come, and perfect assurednesse of all good things; but that same, such as may be gathered out of the word of God. For faith doth not certainly promise to it selfe either the length of honor or wealth of this life, forasmuch as God willed none of these things to be appointed unto us, but is contented with this assurednesse, that God will never faile, howsoever many things faile us that pertaine to the maintenance of this present life. But the chiefe assurednesse of faith resteth in expectation of the life to come, which is set out of doubt by the word of God. But whatsoever miseries and calamities befall unto them whom God loveth, they cannot worke the contrary, but that his good will is perfect felicity. Therefore when he did meane to expresse the summe of blessednes, wenaed the favour of God, out of which spring doe flow into us all kinds of good things. And this we may commonly note throughout the Scriptures, that whensoever mention is made not onely of eternal salvation, but also of any good thing in us, we be alway called backe to the love of God. For which cause *David* saith, that the goodnesse of God 'when it is felt in a godly heart, is sweeter and more to be desired than life it selfe. Finally, if all things else doe flow unto us according to our owne wishing, and we be uncertaine of Gods love or hatred, our felicity shall be accursed, and therefore miserable: But if the favourable face of God doe shine unto us, even our very miseries shall be blessed, because they are turned to helpe of our salvation. As *Paul*, when he heareth up a rehearsal of all adversities, yet hee glorieth that he was not by them severed from the love of God: and in his prayers he alway beginneth at the favour of God

from

*What feare it is
which perfect
charity casteth
out.*
1 Joh. 4. 18.

Eph. 5. 16.
Col. 3. 6.

*Faith being per-
fected of the
goodnesse of God,
cannot but pro-
misse us the
possession of
all good things,
if we enter all
life and salvation
in the love of
God.*
1. Cor. 13. 4.
Eph. 2. 14.

Psal. 63. 4.

Rom. 8. 35.

Psal. 3. 4.

Psal. 33. 12.

*Though faith
doe believe
whatsoever
God speaketh,
yet it principally
respecteth the
promise of sal-
vation freely of-
fered in the
Gospell.*

Rom. 10. 8.

Rom. 1. 6.
& 16. 17.

2 Cor. 5. 18.

Psal. 86. 5. &
103. 8. 5.

*The reasons
why the promise
of mercie in
Christ is put
not for the onely,
yet for the prin-
cipall object of
faith.*

Heb. 11.

from whence floweth all prosperity. Likewise *David* setteth the onely favour of God against all the terrors that trouble us. If (saith he) I shall walke in the midst of the shadow of death, I will feare no evils, because thou art with me. And we alway feele that our minds doe waver, unlesse being contented with the favour of God, they seeke their peace in it, and have this inwardly fixed in them, that is said in the Psalm; Blessed is the people, whose God is the Lord, and the Nation whom he hath chosen for him for his inheritance.

29. We make the foundation of faith to be the free promise of God, because faith properly stayeth upon it. For though faith doe believe God to be true in all things, whether he command or forbid, whether he promise or threaten, and also obediently receiveth his commandments, and bewareth of things that he prohibiteth, and hath regard to his threatnings, yet properly it beginneth at the promise, and therein continueth, and thereupon endeth. For, faith seeketh for life in God, which is not found in commandments or declarations of penalties, but in promise of mercie, and in no other promise, but such as is freely given. For the conditionall promise, by which we are sent to our owne workes, doth no otherwise promise life, but if we perceive it to stand in our selves. Therefore if we will not have our faith to tremble and waver, we must stay it with that promise of salvation, which is willingly and liberally offered us of the Lord, rather in respect of our miserie, than of our owne worthinesse. Wherefore the Apostle beareth this witness of the Gospell, that it is the word of faith, which name he taketh both from the commandments, and also from the promises of the law, because there is nothing that can stablish faith, but that liberall Embassage by which God reconcileth the world to himselfe. Therefore the same Apostle oftentimes maketh a relation of faith and the Gospell together, when hee teacheth that the ministerie of the Gospell was committed to him unto the obedience of faith, that the same is the power of God to salvation to every one that beleeveth: that in it is revealed the righteousnesse of God from faith to faith. And no marvell: For sith the Gospell is the ministerie of reconciliation, there is no other testimony sure enough of Gods good will toward us, the knowledge whereof faith requireth. Therefore when we say that faith must rest upon free promise, we doe not deny but that the faithfull doe every way embrace and receive the Word of God, but wee appoint the promise of mercie to be the proper marke of faith. Even as the faithfull ought indeed to acknowledge God to be the Judge and punisher of wicked doings, and yet they properly have regard unto his mercifull kindnesse: for as much as he is described to them to be considered such a one as is loving and mercifull, farr from wrath, of much goodnesse, gentle unto all, powring forth his mercie upon all his workes.

30. Neither yet doe I regard the barkings of *Pighiss*, or such other dogges, when they finde fault with this restraint, as though in dividing faith, it did take hold but of one peece thereof. I grant (as I have already said) that the generall object of faith (as they tearme it) is the truth of God, whether he threaten or put us in hope of favour. Wherefore the Apostle ascribeth this to faith, that *Noe* feared the destruction of the world, when it was not yet seene. If the feare of a punishment shortly to come, was the worke of faith then ought not the threatnings to be excluded out of the definition of faith. This is indeed true. But the cavillers doe unjustly accuse us, as though we denied that faith hath respect to all the parts of the Word of God. For our meaning is onely to shew those two things, first, that faith never steadfastly standeth untill it come to free promise: and then that we are no otherwise by it to be reconciled to God, but because it completh us to Christ. Both these points are worthy to be noted. Wee seeke such a faith, which may make difference betweene the children of God and the reprobate, betweene the faithfull and the unbelieving. If a man doe believe that God both justly commandeth all that hee commandeth, and truly threatneth, shall hee be therefore called faithfull? Nothing lesse. Therefore there can bee no steadfast stay of faith, unlesse it bee grounded upon the mercie of God. But now to what end doe wee dispute of faith? Is it not that we may learne the way of salvation? But how doth faith bring salvation, but in respect that it graffeth us into the body of Christ? Therefore there is no inconvenience, if in the definition we doe enforce the principall effect thereof,

off, and doe joyne unto the general name, instead of a difference, that marke that severeth the faithfull from the unbelieving. Finally, the malicious have nothing to finde fault withall in this doctrine, but they must wrap up *Paul* with us in the same blame, which calleth the Gospell properly the word of faith.

31. But hereupon againe we gather that which we have before declared, that faith, doth no lesse neede the word, than the fruit doth neede the lively root of the tree, because no other (as *David* testifieth) can trust in the Lord, but they that know his name. But this knowledge is not according to every mans imagination, but so far as God himselfe is witness of his owne goodnesse. Which the same Prophet confirmeth in another place, saying: Thy salvation is according to thy word. Againe, I have trusted in thy word save me. Where is to bee noted the relation of faith to the word, and then how salvation followeth. And yet in the meane time wee doe not exclude the power of God, with beholding whereof, unlesse faith sustaine it selfe, it can never give unto God his due honour. *Paul* seemeth to rehearse a certaine slender and common thing of *Abraham*, that he believed that God which had promised him the blessed seede, was able to performe it. Againe in another place, speaking of himselfe: I know whom I have believed, and I am sure that he is able to keepe that which I have left with him untill that day. But if a man weigh with himselfe how many doubtings of the power of God doe oftentimes creepe into mans minde, he shall well perceive that they, which doe highly esteeme it as it is worthe, have not a little profited in faith. We all will confesse, that God is able to doe whatsoever he will, but when even the least tentation throweth us downe with feare, and amazeth us with horror, thereby appeareth plainly, that we diminish the estimation of Gods power, when we prefer above it those things, that *Sathan* threatneth against Gods promises. This is the reason why *Esay*, meaning to print into the hearts of the people the assurednesse of salvation, doth so honorably in-treat of the infinite power of God. It seemeth oft that so soone as he hath begun to speak of the hope of pardon and reconciliation, hee by and by turneth to another thing, and wandreth about in long and superfluous circumstances, rehearsing how marvellously the Lord governeth the frame of Heaven and earth, and the whole order of nature; yet is here nothing that serveth not fitly for the circumstance of the matter that hee speaketh of. For unlesse the power of God whereby he is able to doe all things, be presently set before our eyes, our eares will hardly heare the Word or will not esteeme it so much as it is worth. Beside that, here is declared his effectual power, because godlinesse (as we have already shewed in another place) doth alway apply the power of God to use and worke, specially it setteth before it selfe those workes of God, whereby he hath testified himselfe to be a father. Hereupon commeth that in the Scriptures is so often mention made of the redemption, whereby the Israelites might have learned that God which was once the Author of salvation, will bee an everlasting preserver thereof. And *David* putteth us in minde by his owne example, that those benefits which God hath particularly bestowed upon every man, doe afterward avails to the confirmation of his faith. Yea when God seemeth to have forsaken us, it becometh us to stretch our wits further, that his ancient benefits may comfort us, as it is said in another Psalm, I have been mindfull of old daies. I have studied upon all thy workes, &c. Againe, I will remember the workes of the Lord, and his marvels from the beginning. But because without the word, all quickly vanisheth away that wee conceive of the power of God and of his workes: therefore we doe not without cause affirme that there is no faith, unlesse God give light unto it with testimonie of his grace. But heere a question might be moved, what is to bee thought of *Sara* and *Rebecca*, both which being moved as it seemeth with zeale of faith, passed beyond the bounds of the word. *Sara*, when she fervently desired the promised issue, gave her bondmaide to her husband. It cannot be denied but that the many waies sinned: but now I touch only this fault, that being carried away with her zeale, she did not restrain her selfe within the boundes of Gods word, yet it is certaine that that desire proceeded of faith. *Rebecca* being certified by the Oracle of God, of the election of her sonne *Jacob*, procured his blessing by evill crafty meanes: shee deceived her husband the witness and minister of the grace of God: she compelled her sonne to lie: she by divers guiles and deceites corrupted

Rom. 12. 3.

The consideration of the power of God and of the workes which he hath done confirmeth us in faith yet all vanisheth except we rely upon his word. Psal. 9. 11. Psal. 109. 43. Rom. 4. 21. 2 Tim. 1. 18.

Psal. 100. 43. Psal. 77. 11.

Gen. 15.

Gen. 26.

corrupted the truth of God: Finally, in making a scorn of his promise, she did as much as in her lay, destroy it. And yet this act, how much soever it was evill, and worthe of blame, was not without faith, for it was necessarie that shee should overcome many offences, that shee might so earnestly endeavour to attaine that, which without hope of earthly profit was full of great troubles and dangers. As wee may not say that the holy Patriarch *Isaac* was altogether without faith, because he being by the same oracle of God admonished of the honour transferred to the younger sonne, yet ceased not to be more favourably bent to his first begotten sonne *Esau*. Truly these examples do teach, that oftentimes errors are mingled with faith, but yet so that faith if it be a true faith, hath alway the upper hand. For as the particular error of *Rebecca* did not make void the effect of the blessing, so neither did it make void her faith which generally rained in her minde, and was the beginning and cause of that doing. Nevertheless therein *Rebecca* uttered how readie mans minde is to fall so soone as he giveth himselfe, never so little libertie. But though mans default and weakenesse doth darken faith, yet it doth not quench it: in the meane time it putteth us in minde, how carefully wee ought to hang upon the mouth of God, and also confirmeth that which wee have taught, that Faith vanisheth a way, unlesse it be upholden by the Word: as the mindes both of *Sarah* and *Isaac* and *Rebecca* had become vaine in their crooked wanderings out of the way, unlesse they had bene by Gods secret bridle holden in obedience of the Word.

32. Again, not without cause wee include all the promises in Christ, forasmuch as in the knowledge of him the Apostle includeth all the Gospell: and in another place he teacheth, that all the promises of God are in him, yea and Amen. The reason whereof is readie to be shewed. For if God promise anything, hee therein sheweth his good will: so that there is no promise of his, that is not a testimonie of his love. Neither maketh it any matter that the wicked, when they have great and continuall benefits of Gods liberalitie heaped upon them, doe thereby wrap themselves in so much the more grievous judgement. For sith they doe neither thinke, nor acknowledge that those things come unto them from the hand of God, for if they acknowledge it, they doe not with themselves consider his goodnesse, therefore they cannot thereby be better taught of his mercie than brutt beasts, which according to the measure of their estate, doe receive the same fruit of Gods liberality, and yet they perceive it not. Neither doth it any more make against us, that many times in refusing the promises appointed for them, they doe by that occasion procure to themselves the greater vengeance. For although the effectuall working of the promises doe then onely appear, when they have found faith with us, yet the force and naturall proprietie of them is never extinguished by our unbeliefe or unthankfulnesse. Therefore when the Lord by his promises doth provoke man not onely to receive, but also to thinke upon the fruits of his bountifulnesse, he doth therewithall declare unto him his love. Whereupon wee must returne to this point, that every promise is a testifying of Gods love toward us. But it is out of question, that no man is loved of God but in Christ, hee is the beloved sonne, in whom the love of the Father abideth and resteth, and then from him powreth it selfe abroad unto us: as *Paul* teacheth, that we have obtained favour in the beloved one. Therefore it must needs be derived and come unto us by meane of him. For this cause the Apostle in another place calleth him our peace: in another place he setteth him out as a bond, whereby God is with fatherly naturall kindnesse bound unto us. It followeth then that we must cast our eyes upon him, so oft as any promise is offered us. And that *Paul* teacheth no absurditie, that all Gods promises whatsoever they bee, are confirmed and fulfilled in him. There be certaine examples that make for the contrarie. For it is not likely that *Naaman* the Syrian, when he required of the Prophet the manner how to worship God aright, was instructed concerning the Mediator: yet his godlinesse is praised. *Cornelius* a Gentile and a Romane, could scarcely understand that which was knowen not to all the Jewes, yea and that very darkely: yet his almes and prayers were acceptable to God, and the sacrifice of *Naaman*, by the Prophets answer allowed. Which thing neither of them could obtaine but by faith. Likewise it may be said of the Eunuch to whom *Philip* was carried, which if he had not had some faith, would not have taken upon him the travell and expenses of so long a journey, to worship. Yet wee see, when

Philip

Faith embraceth
an promise by
itself by whom
the thing promi-
sed is derived
from God to us.
Rom. 1. 3.
2 Cor. 1. 20.

Mat. 3. 17.

Ephe. 1. 6.
Ephe. 2. 14.

Rom. 8. 3. &
15. 8.

Act. 10. 37.
Act. 8. 26.
2 Kings 5. 17.

2 Reg. 5. 17.
Act. 8. 31.

Philip examined him, how he bewrayed his ignorance of the Mediatour. And truly I grant that their faith was partly unexpressed, not onely concerning Christs person, but also concerning his power, and th^e office committed unto him of the Father. Yet in the meane time it is certaine, that they were instructed in such principles, as gave them some taste of Christ, although but very small. Neither ought this to seeme strange: For neither would the Eunuch have come in haste to Jerusalem from a far Country to worship an unknowne God; neither did *Cornelius* when he had once embraced the Jewish Religion, spend so much time without being acquainted with the first grounds of true doctrine. As for *Naaman*, it had bene too fond an absurditie for *Elizeus* when he taught him of small things, to have said nothing of the principall point. Therefore although there were among them a darke knowledge of Christ, yet it is not likely that there was no knowledge, because they did use themselves in the sacrifices of the Law, which must have bene discerned by the very end of them, that is, Christ, from the false sacrifices of the Gentiles.

33. But this bare and outward declaration of the Word of God, ought to have largely sufficed to make it to be beleaved, if our owne blindness and stubbornesse did not withstand it. But our minde hath such an inclination to vanity, that it can never cleave fast unto the truth of God, and hath such a dullnesse, that it is alwayes blinde and cannot see the light thereof. Therefore there is nothing available done by the Word, without the enlightning of the Holy Ghost. Whereby also appeareth, that faith is far above mans understanding. Neither shall it be sufficient that the minde bee lightned with the Spirit of God, unlesse the heart bee also strenghtned and stablished with his power. Wherein the Schoolmen doe altogether erre, which in considering of faith, doe onely take hold of a bare and simple assent by knowledge, leaving out the confidence and assurednesse of the heart. Therefore faith is both wayes a singular gift of God, both that the minde of man is cleansed to taste the truth of God, and that his heart is stablished therein. For the Holy Ghost not onely is the beginner of faith, but also by degrees increaseth it, untill by it he bring us to the heavenly Kingdome. That good thing (*saith Paul*) which was committed to thy keeping, keepe in the Holy Ghost which dwelleth in us. But how *Paul* saith, that the Holy Ghost is given by the hearing of faith, we may easily dissolve it. If there had bene but one only gift of the Holy Ghost, then it had bene an absurdity for him to call the Holy Ghost the effect of faith, which is the author and cause of faith. But when he maketh report of the gifts wherewith God garnisheth his Church, and by encreasings of faith bringeth it to perfection, it is no marvel if he ascribe those things to faith which maketh us fit to receive them. This is reckoned a most strange conclusion, when it is said, that no man but he to whom it is given, can beleave in Christ. But that is partly because they doe not consider either how secret and high the heavenly wisdom is, or how great mans dullnesse is in conceiving the mysteries of God: and partly because they looke not unto that assured and stedfast constantnesse of heart, that is to say, the chiefe part of faith.

34. But if (as *Paul* preached) no man is witnesse of the will of man, but the spirit of man that is within him, then how should man be sure of the will of God? And if the truth of God be uncertaine among us, in those things which we presently behold with our eye, how should it be assured and stedfast among us there where the Lord promisseth such things, as neither eye seeth, nor wit comprehendeth? But herein mans sharpnesse of understanding is so overthrowne and faileth, that the first degree of profiting in Gods schoole, is to forsake his owne wit. For by it, as by a veile cast before us, we are hindered that we cannot attaine the mysteries of God, which are not disclosed but to little ones. For neither doth flesh and bloud disclose, nor naturall man perceiveth those things that are of the spirit, but rather to him the learning of God is foolishnesse, because it is spiritually to be judged. Therefore herein the helpe of the Holy Ghost is necessary, or rather herein his force onely reigneth. There is no man that knoweth the mind of God, or hath bene his councillor: but the holy Spirit searcheth out all things, even the deepe secrets of God, by whom it is brought to passe, that we know the minde of Christ. No man (saith he) can come to mee, unlesse my Father that sent mee, draw him. Every one therefore that hath heard and learned of my Father, commeth. Not that

The outward declaration of the Word, without an inward enlightning by the Spirit, doth not suffice to breed or increase faith in us.

1 Tim. 1. 14.
Gal. 3. 2.

1 Cor. 2. 11.
Our blindness before the Spirit openeth our eyes, and the cleanness of our minds as fier

Math. 11. 25.
Luk. 10. 21.
Math. 13. 17.
1 Cor. 2. 14.
Rom. 11. 34.
1 Cor. 2. 10.
J. h. 6. 44.

that any man hath seene the father, but he that is sent of God. Even as therefore wee cannot come unto Christ, but being drawne by the spirit of God: so when wee bee drawne, we are lifted up in wit and minde above our understanding. For the soule enlightened by him, taketh as it were, a new sharpnesse of understanding, wherewith it may behold heavenly mysteries, with brightnesse whereof it was before dazeled in it selfe. And so mans understanding receiving brightnesse by the light of the holy Ghost, doth never till then truly begin to taste of those things that belong to the Kingdome of God, being before altogether unfavory, and without judgement of taste to take assay of them. Therefore when Christ did notably set out unto two of his disciples the mysteries of his kingdome, yet he nothing prevailed, untill he opened their senses, that they might understand the Scriptures. When the Apostles were so taught by his godly mouth, yet the Spirit of Truth must be sent unto them, to powre into their minds the same doctrine which they had heard with their eares. The word of God is like unto the Sunne, that shineth unto all them to whom it is preached, but to no profit among blinde men. But we are all in this behalfe blinde by nature, therefore it cannot pierce into our minde, but by the inward master, the holy Ghost, making by his enlightning an entry for it.

Luk 24. 27.
& 5.
Joh. 16. 13.

The light of faith is the gift of God not bestowed indifferently upon all men.

2 Cor 4. 13.
3 Thess. 1. 11.

35. In another place, when we had to entreat of the corruption of nature, we have more largely shewed how unfit men are to beleewe. Therefore I will not weary the Readers with repeating the same againe. Let this be sufficient, that the spirit of faith is called of *Paul*, faith it selfe, which the spirit giveth us, but not which we have naturally. Therefore he prayeth that God fulfill in the Thessalonians all his good pleasure, and the worke of faith in power. Wherein calling faith the worke of God, and giving it that title for a name of addition, and calling it by figure of apposition, Gods good pleasure, he denieth that it is of mans owne motion: and not contented therewith, he addeth further, that it is a declaration of Gods power: writing to the Corinthians, where he saith, that faith hangeth not upon the wisdom of men, but is grounded upon the power of the holy Ghost. He speaketh indeed of outward miracles: but because the reprobates are blinde at the beholding of them, he comprehendeth also that inward seale, whereof he maketh mention in another place. And God the more gloriously to set forth his liberality in so noble a gift, vouchsafeth not to grant it to all universally without difference, but by singular priviledge giveth it to whom he will. For prooffe whereof wee have alleaged testimonies before. Of which *Augustine* being a faithfull Expositor, crieth out that it would please the Saviour to teach him, and that the very beleiving it selfe, is of gift and not of deserving. No man (saith hee) cometh to me, unless my father draw him, and to whom it is given of my father. It is marvellous that two doe heare, the one despiseth, the other ascendeth up. Let him that despiseth impute it to himselfe: let him that ascendeth, not arrogantly asigne it to himselfe. In another place. Why is it given to one, and not to another? It grieveth me not to say it, this is the depth of the crosse. Out of I wot not what depth of the judgements of God which we may not search proceedeth all that we can. What I can, I see: whereby I can, I see not, saving that I see thus farre, that it is of God. But why him, and not him? That is much to me. It is a bottomlesse depth, it is the depth of the crosse. I may cry out with wondring, but not shew it in disputing. Finally, the summe cometh to this, that Christ when he enlightneth us unto faith by the power of his spirit, doth therewithall graffe us into his body, that we may be made partakers of good things.

We have not faith as soone as the truth is conceived in our minds, except the spirit seale it also to our hearts.

36. Now it remaineth, that that which the minde hath received, may be further coveyed into the heart. For the Word of God is not throughly received by faith, if it swim in the top of the braine, but when it hath taken root in the bottome of the heart, that it may be an invincible defence to beare and repulse all the engines of tentations. Now if it be true, that the true understanding of the minde is the enlightning thereof, then in such confirmation of the heart, his power much more evidently appeareth, even by so much as the distrustfulness of the heart is greater than the blindness of the wit: and as it is harder to have the minde furnished with assurednesse, than the wit to be instructed with thinking. Therefore the Spirit performeth the office of a seale,

to seale up in our hearts those same promises, the assurance whereof it first imprinted in our wits, and serveth for an earnest to confirme and stablish them. Sith yee beleevd (saith the Apostle) yee are sealed up with the holy spirit of promise, which is the earnest of our inheritance. See you not how he teacheth that by the Spirit the hartes of the faithfull are graven as with a seale? and how for the same reason he calleth him the Spirit of promise, because he ratifieth the Gospell unto us? Likewise to the Corinthians he saith: God which annointed us, which hath also sealed us, and given the earnest of his Spirit in our heart. And in another place when hee speaketh of confidence and boldnesse of hoping well, he maketh the pledge of the Spirit the foundation thereof.

37. Neither yet have I forgotten that which I said before, the remembrance whereof experience continually renueth, that is, that Faith is tossed with divers doubtings, so that the mindes of the godly are seldom quiet, or at least doe not alway enjoy a peaceable estate: but with whatsoever engine they be shaken, either they rise up of the very gulfe of temptations, or doe abide fast in their standing. Truly this assurednesse onely nourisheth and defendeth Faith, when we hold fast that which is said in the Psalm. The Lord is our protection, our helpe in trouble, therefore we will not feare, when the earth shall tremble, and the mountains shall leap into the heart of the Sea. Also this most sweet quietnesse is spoken of in another place: I lay downe and sleepe, and rose againe, because the Lord hath sustained mee: it is not meant thereby that David was alway with one undisturbed course framed to a merry cheerfulness: but in respect that he tasted the grace of God according to his proportion of Faith, therefore hee gloryeth that he without feare, despiseth all that ever might disquiet the peace of his minde. Therefore the Scripture meaning to exhort us to faith, biddeth us to be quiet. In *Esay* it is said: In hope and silence shall be your strength. In the Psalm: Hold thee still in the Lord, and waite for him. Wherewith agreeth that saying of the Apostle to the Hebrewes: Patience is needfull, &c.

38. Hereby we may judge how pestilent is that doctrine of the Schoolemen, that we can no otherwise determine of the grace of God toward us, than by morall conjecture, as every man thinketh himselfe worthy of it. Truly if wee shall weigh by our workes how God is minded toward us, I grant that wee can attaine it with any conjecture, be it never so slender: but sith Faith ought to have relation to a simple and free promise, there is left no cause of doubting. For with what confidence (I beseech you) shall we be armed, if we say that God is favourable unto us upon this condition, so that the purenesse of our life doe deserve it? But because I have appointed one place properly for the discussing hereof, therefore I will speake no more of them at this present, specially forasmuch as it is plaine enough, that there is nothing more contrarie to faith, than either conjecture or any thing neere unto doubting. And they doe very ill writhe to this purpose that testimonie of the Preacher, which they have oft in their mouths: No man knoweth whether hee bee worthe of hatred or love. For (to speake nothing how this place is in the common translation corruptly turned) yet very children can not be ignorant what *Salomon* meaneth by such words: that is, that if any man will judge by the present state of things, whom God hateth, or whom God loveth, hee laboureth in vaine, and troubleth himselfe to no profit: sith all things happen alike, both to the righteous and the wicked, to him that offereth sacrifices and him that offereth none. Whereupon followeth, that God doth not alway witnesse his love to them, to whom he maketh all things happen prosperously, nor doth alwaies utter the hatred to them whom he punisheth. And that hee doth to condemne the vanitie of mans wit, sith it is so dull in things most needfull to be knowne: as hee had written a little before, that it cannot be discerned what the soule of man differeth from the soule of a beast, because it seemeth to die in like manner: If any man will gather thereof, that the opinion that we hold of the immortality of Soules standeth upon conjecture: may he not worthily be counted a mad man? Are they then in their right wits, which gather that there is no certaintie of Gods grace, because wee can conceive none by the carnall beholding of present things?

39. But they alleadge that it is a point of rash presumption, to take upon us an undoubted knowledge of Gods will. I would indeed grant it unto them, if wee did take

Eph. 1.

1 Cor. 1. 27. & 5. 5.

The assurednes of our faith is not extinguished when it is disquieted.

P sal. 46. 3.

P sal. 3. 6.

Esay 30. 15.
P sal. 37. 7.
Heb. 10. 36.

The certaintie of grace which we have by Faith is more than moraller conjectural

Eccle. 9. 2.

Eccle. 9.

It is no presumption to know the love of God towards us and his Spirit which is

- 1 Cor. 2.12. so much upon us, that wee would make the incomprehensible secret purpose of God subject to the slenderesse of our wit: But when we simply say with *Paul*, that we have received not the spirit of this world, but the Spirit that is of God, by whose teaching we may know those things that are given us of God, what can they barke against it, but they must slanderously speake against the Spirit of God? But if it bee a horrible robbrie of God to accuse the revelation that cometh from him, either to be lying, or unassured or undoubtfull, what doe wee offend in affirming that it is assured? But they say, that this also is not without great presumptuousnesse that we dare so glory of the Spirit of Christ. Who would thinke that their dulnesse were so great that would be counted masters of the world, that they so fowly stumble in the first principles of Religion? Surely I would not thinke it credible, unlessse their owne writings, that are abroad did testifie it. *Paul* pronounceth that they onely are the children of God, that are moved with his Spirit: and these men would haue them that bee the children of God, to be moved with their owne spirit, and to be without the Spirit of God. *Paul* teacheth that we call God our Father, as the holy Ghost ministrerth that word unto us, which onely can beare witness to our Spirit that we are the Children of God: These men although they forbid us not to call upon God, yet doe take away his spirit, by whose guiding he should have been rightly called upon. *Paul* denieth that they are the servants of Christ, that are not moved with the Spirit of Christ: these men feigne a Christianitie that needeth not the Spirit of Christ. *Paul* maketh no hope of the blessed resurrection, unlessse we feele the holy Ghost abiding in us: they forge a hope without any such feeling. But peradventure they will answer, that they doe not denie, that we ought to be endued with it, but that it is a point of modestie and humilitie not to acknowledge it. What meaneth he then, when he biddeth the Corinthians to trie whether they be in the Faith, to proue themselves whether they haue Christ, whom unlessse a man doe acknowledge to be dwelling in him, he is a reprobate? But by the Spirit that God hath given us (saith *Tobn*) we know that he abideth in us. And what doe we else but call the promises of Christ in doubt, when we will be counted the servants of God without his Spirit, which he hath openly declared, that he would poure out upon all his? Beside that, we doe wrong to the holy Ghost, which doe separate from him Faith that is his peculiar worke. Sith these are the first lessons of godly religion, it is a token of miserable blindnesse to haue Christians noted of arrogance, that dare glory of the presence of the holy Ghost, without which glorying Christianitie it selfe doth not stand. But they declare by their example how truly Christ said, that his Spirit is unknowne to the world, and is onely knowne of them with whom he abideth.
40. And because they will not goe about to overthrow the stedfastnesse of Faith with digging onely of one mine, they assaile it also otherwise. For they say, that although according to our present state of righteousnesse, we may gather a iudgement of the grace of God, yet the knowledge of perseverance to the end abideth in suspence. A goodly confidence of saluation forsooth is left unto us, if wee judge by morall conjecture, that for a present moment we be in favour, and what shall become of us to morrow we cannot tell. The Apostle teacheth farre otherwise: I am surely perswaded (saith he) that neither Angels, nor powers, nor principalities, neither death nor life, neither present things nor things to come, shall sever us from the love wherewith the Lord embraceth us in Christ. They seeke to escape with a trifling solution, prating that the Apostle had that by special revelation. But they are holden too hard to slip away so. For there he entreateth of those good things that commonly come by Faith to the Faithfull, not those that hee himselfe specially feeleth. But the same *Paul* in another place putteth us in feare with mention of our weaknesse and unstedfastnesse: Let him that standeth (saith he) beware that he fall not. It is true, but not such a feare whereby wee should bee overbrowne, but whereby we may learne to humble our selves under the mighty hand of God, as *Peter* expoundeth it. Then how against order and truth is it to limit the assurednesse of Faith to a moment of time, whose proprietie is to passe beyond the spaces of this life, and extend further to immortality to come? Sith therefore the Faithfull doe impute it to the grace of God, that being lightened with his Spirit they doe by Faith enjoy the beholding of the heavenly life: so far is such glorying from presumptuousnes,

that if any man may be ashamed to confesse it, he doth therein more bewray his extreame unthankfulnesse, in unkindly hiding Gods goodnesse, than he doth declare his modestie or submission.

41. Because it seemed that the nature of Faith, could not otherwise better or more plainly bee declared, than by the substance of the promise upon which it reiteth as upon her proper foundation; so that if the promise be taken away, Faith by and by fallerh downe or rather vanisheh away: therefore we tooke our definition from thence, which yet varieth not from that definition, or rather description of the Apostle, that he applyeth to his discourse, where he saith that Faith is a substance of things to bee hoped for, and a certaintie of things that are not seene. For by this word *Hypostasis* substance (for that terme he useth) he meaneth as it were, an upholding stay, whereupon the godly minde leaneth and reiteth. As if hee should say that faith is a certaine and assured possession of those things that are promised us of God, unless a man had rather to take Hypostasis for assistance, which I mislike not, albeit I follow that which is more commonly received. Again, to signifie that even to the last day when the bookes shall be opened, they are higher than those things that may be perceived with our senses, or seene with our eyes, or handled with our hands, and that the same are no otherwise possessed by us: but if wee goe beyond the capacity of our owne wit, and bend our understanding above all things that are in the world, wea and climbe above our selves, he hath therefore added that this assurednesse of possession, is of things that lie in hope, and therefore are not seene. For plaine appearance (as *Paul* writeth) is not hope, neither hope we for those things that we see. And when he calleth it a certaintie or prooffe (or as *Augustine* hath of translated it) a conjunction of things not present: for in Greeke it is *Elenchos*, he saith as much as if he did say, that it is an evident shewing of things not appearing, a seeing of things not seene, a plainnesse of darke things: a presence of things absent, an open shewing of hidden things. For the mysteries of God, such as they bee that pertaine to our salvation, cannot be seene in themselves and in their owne nature, as they call it: but we behold them onely in his word, of whose truth we ought to be so fully perswaded, that we ought to hold all that he speaketh as it were already done and fulfilled. But how can the minde lift up it selfe to receive such a taste of Gods goodnesse, but that it must needs bee therewith wholly kindled to love God againe? For that flowing plenty of sweetnesse which God hath laid up in store for them that feare him, cannot be truly knowne, but that it must therewithall vehemently move affection: and whose affection it once moveth, it utterly ravisheth and carrieth him beyond himselfe. Therefore it is no marvell, if it so perverse and crooked heart never entereth this affection, by which being conveyed up into the very heaven, we are suffered to come to the most secretly hidden treasures of God, and the most sacred privie places of his kingdome, which may not be defiled with the entrance of an unclean heart. For that which the Schoolemen teach, that charitie is before faith and hope, is a meere madnesse. For it is faith onely that first engendreth charity in us. How much more rightly doth *Bernard* teach: I beleeve (saith he) that the testimony of conscience which *Paul* calleth the glory of the godly, consisteth in three things. For first of all it is necessary to beleeve that thou canst not have forgivenesse of finnes, but by the pardon of God: than that thou canst have no good worke at all, unless he also give it: last of all that thou canst by no workes deserve eternall life, unless it also bee given freely. A little after he addeth that these things suffice not, but that there is a certaine beginning of faith, because in beleeving that finnes cannot be forgiven but of God, wee ought also to beleeve that they are not forgiven us, till also we be perswaded by the testimonie of the holy Ghost, that salvation is laid up in store for us: because God forgiveth finnes, he himselfe giveth merits, and he himselfe also giveth rewards, that wee may not stay still in this beginning. But these and other things shall be to be entreated of in places fit for them. Now let it onely suffice to know what faith is.

42. Now wherefoever this lively faith shall be, it cannot bee possible but that it hath with it the hope of eternall salvation, as a undividable conjunction: or rather that it engendreth or bringeth it forth out of it selfe, which hope being taken away, how eloquently and gloriously soever we talke of faith, yet we are convicted to have no faith at all.

The Apostles definition of Faith: who termeth it a substance of things hoped for and a certaintie of things unseene. *Heb. 11. 1.*

Dan. 7. 10.

Rom 8. 25.
August Hom.
in Joh 79. 95.
De peccat.
merit. Scilicet.
mill. li. 2. 2. 31.

Lb 3. Sen dist.
25. & 12. plus.
Ser. 1. in An-
nuntiatione.
2 Cor. 1. 2.

Hope and Faith
undivisible conjunction
non separabile.

all. For if faith (as is above said) be an assured persuasion of Gods truth, that it cannot lie unto us, nor deceive us, nor become void, then they that have conceived this assurednesse, truly doe therewithall looke for a time to come that God shall performe his promises, which in their persuasion cannot be but true: so that briefly hope is nothing else, but a looking for those things which faith hath beleeveth to bee truly promised of God. So faith beleeveth that God is true, hope looketh for the performance of his truth in convenient time. Faith beleeveth that he is our Father, hope looketh for him to shew himselfe such a one toward us. Faith beleeveth that eternall life is given us, hope looketh that it be one day revealed. Faith is the foundation whereupon hope resteth, hope nourisheth and sustaineth faith. For as no man can looke for any thing at Gods hand, but he that hath first beleeveth his promises: so againe the weaknesse of our faith must with patient hope and expectation bee sustained and cherished, that it fall not as fainting for wearinesse. For which reason *Paul* doth well place our salvation in hope. For hope, while it in silence looketh for the Lord, restraineth faith that it fall not headlong with too much haste; hope strengthneth faith, that it waver not in Gods promises, nor begin to doubt of the truth of them: hope refresheth faith that it wax not weary: Hope stretcheth faith to the uttermost bound, that it faint not in the mid course, nor in the very beginning. Finally, hope by continuall renewing and restoring, it maketh it now and then to rise up fresher than it selfe to continuance. But how many waies the helpes of hope are necessarie to the strengthning of faith shall better appeare, if we consider with how many sorts of temptations they are assailed and shaken, that have embraced the word of God. First, the Lord in deferring his promises doth oftentimes hold our mindes longer in suspence than we would wish: here it is the office of the hope to performe that which the Prophet commandeth, that though his promises doe tarrie, yee should wait still for them. Sometime hee suffereth us not onely to faint, but also seemeth to be highly displeas'd: here it is much more necessarie to have hope to helpe us, that according to the saying of another Prophet, we may still looke for the Lord that hath hidden his face from *Iacob*. There rise up all scornors (as *Peter* saith) that aske: where is his promise of his coming? for as much as since the fathers slept, all things so continue from the beginning of the creation. Yea the flesh and the world doe whisper the same thing in our eares. Here must faith stayed with sufferance of hope be holden fast fixed in beholding of eternitie that it may account a thousand yeeres like as one day.

Rom. 8. 24.

Heb. 2. 3.

E say 8. 17.
2 Pet. 3. 4.

Psal. 90. 4.

The conjunction
of faith and hope
causeth many
things to be spo-
ken of the one,
which properly
agree unto the
other.

2 Pet. 3. 8.

2 Pet. 1. 5.

Phil. 1. 20.

Gal. 5. 5.

43. For this conjoyning and alliance the Scripture sometimes confoundeth the names of Faith and Hope. For when *Peter* teacheth that we are by the power of God preserved through faith, unto the disclosing of salvation, he giveth that unto faith which did more fitly agree with hope, and not without cause, forasmuch as wee have already taught, that hope is nothing else but the nourishment and strength of faith. Sometimes they are joyned together: as in the same Epistle. That your faith and hope should be in God. But *Paul* to the Philippians out of faith, deriveth expectation, because in patiently hoping, we hold our desires in suspence, till Gods convenient opportunity be opened. All which matter wee may better understand by the 10. chapter to the Hebrewes, which I have already alleaged. *Paul* in another place, although he speake unproperly, yet meaneth the same things in these words: Wee looke in the spirit through faith for hope of righteoussesse, even because wee embracing the testimonie of the Gospell concerning his free love, doe looke for the time when God shall openly shew that which is now hidden under hope. And now it is plaine how foolishly *Peter Lombard* saith two foundations of hope, that is, the grace of God, and the deserving of works. Hope can have no other marke to be directed unto, but faith: and wee have already declared that faith hath one only marke, the mercy of God, to which it ought to looke (as I may so speake) with both eyes. But it is good to heare what a lively reason he bringeth. If (saith he) thou darest hope for any thing without deserving, that shall not be worthy to be called hope, but presumption. Who (gentle reader) will not worthily abhorre such beasts, that say, it is a rash and presumptuous deed, if a man have confidence that God is true of his Word? For where the Lord willeth us to looke for all things at his goodnesse, they say it is presumption to leane and rest upon it.

A master

A master meet for such schollers as he found in the mad schoole of filthy bablers. But as for us, when wee see that we are commanded by the oracles of God to conceive a hope of salvation, let us gladly presume so much upon his truth, as trusting upon his onely mercy, casting away the confidence of workes to be bold to hope well. Hee will not deceiue that said: Be it unto you according to your Faith.

Mat. 9. 19.

THE THIRD CHAPTER.

That we are regenerate by Faith. Wherein is entreated of Repentance.

Albeit we have already partly taught how Faith possesseth Christ, and how by it we enjoy his benefits: nevertheless this were yet darke, unless we did also make declaration of the effects that we feele thereby. Not without cause it is said, that the summe of the Gospell standeth in repentance and in forgiveness of finnes. Therefore leaving out these two points, whatsoever we shall say of faith, shall be but a hungry and imperfect, yea and in a manner unprofitable disputation of Faith. Now forasmuch as Christ doth give both unto us, and we obtaine both by Faith, that is to say, both newnesse of life and free reconciliation, reason and order of teaching requireth, that in this place I begin to speake of both. Our next passage from Faith shall be to Repentance, because when this article is well perceived, it shall the better appeare how man is justified by onely Faith and meere pardon, and yet how reall holinesse of life (as I may so call it) is not severed from free imputation of righteousnesse. Now it ought to bee out of question, that Repentance doth not onely immediately follow Faith, but also spring out of it. For whereas pardon and forgiveness is therefore offered by the preaching of the Gospell, that the sinner being delivered from the tyrannie of Satan, from the yoke of sinne, and from miserable bondage of vices, may passe into the kingdome of God, truly no man can embrace the grace of the Gospell, but he must returne from the errors of his former life into the right way, and apply all his studie to the meditation of Repentance. As for them that thinke that Repentance doth rather goe before Faith than flow or spring forth of it, as a fruit out of a tree, they never knew the force thereof, and are moved with too weake an argument to thinke so.

Out of faith repentance springeth.

2. Christ (say they) and *John* in their preachings doe first exhort the people to Repentance, and then they afterward say that the kingdome of heaven is at hand. Such commandement to preach, the Apostles received, such order *Paul* followed, as *Luke* reporteth. But while they superstitiously sticke upon the joyning together of syllables, they marke not in what meaning the words hang together. For when the Lord Christ and *John* do preach in this maner: Repent ye, for the kingdome of heaven is come neere at hand: doe they not fetch the cause of Repentance from very grace and promise of salvation? Therefore their words are as much in effect as if they had said: because the kingdome of heaven is come neere at hand, therefore repent yee. For *Matthew* when he had shewed that *John* so preached Faith that in him was fulfilled the prophetic of *Esay*, concerning the voice crying in the wilderness. Prepare the way of the Lord, make straight the paths of our God. But in the Prophet that voice is commanded to begin at comfort and glad tidings. Yet when we referre the beginning of Repentance, to Faith, we doe not dreame a certaine meane space of time, wherein it bringeth it out; but wee meane to shew that a man cannot earnestly apply himselfe to Repentance, unless he know himselfe to be of God. But no man is truly perswaded that hee is of God, but he that hath first received his grace. But these things shall bee more plainly discerned in the proceesse following. Peradventure this deceived them, that many are first by terrors of conscience tamed, or framed to obedience, before that they have thoroughly digested, yea before they have tasted the knowledge of grace. And this is the feare at the beginning, which some account among vertues, because they see that it is neere to true and just obedience. But our question is not here how diversly Christ draweth us unto him, or prepareth us to the endevour of godlinesse: onely this I say, that there can be no uprightnesse found where reigneth not the Spirit which Christ received, to communicate the same to his members. Then according to that saying of the Psalm: With thee is mercifulnesse, that thou maiest bee feared,

Their grounds weeke who thinke that Repentance goeth before Faith.
 Mat. 3. 2.
 Mat. 4. 17.
 Act. 20. 21.

Esay 40. 3.

Psal. 130. 4.

Osee 6.1.

no man shall ever reverently feare God, but he that trusteth that God is mercifull unto him: no man will willingly prepare himselfe to the keeping of the law, but he that is perswaded that his services please him: which tenderneffe in pardoning and bearing with faults, is a signe of fatherly favour. Which is also shewed by that exhortation of *Osee*, Come let us returne to the Lord, because he hath plucked us and he will heale us: he hath stricken us, and hee will cure us, because the hope of pardon is used as a pricke to make them not to lie dull in their finnes. But their doring error is without all colour of reason, which to begin at repentance doe appoint certaine daies to their new converts, during the which they must exercise themselves in penance: and when those daies are once past, they admit them to the communion of the grace of the Gospell. I speake of many of the Anabaptists, specially those that marvellously rejoyce to be counted spirituall, and their companions the Jesuites, and such other dregs. Such fruits forsooth, that spirit, of giddinesse bringeth forth, to determine repentance within compass of a few daies, which a Christian man ought to extend in continuance throughout his whole life.

Repentance rightly said to consist of two parts, Mortification and Vivification: so that Vivification bee taken not for the cheerefulnesse which the soule receiveth when it recovereth out of feare & trouble, but for the purpose and desire which it hath to lead a new life.

Two kinds of repentance, the one of the Law, the other of the Gospell.

Gen. 4. 12.
1 King 15. 30.
Mat. 27. 4.

4 Reg. 20.
Ez. 38. 1.
Joh. 3. 5.

3. But certaine learned men, even long before these times, meaning to speake simply and sincerely of repentance, according to the truth of Scripture, have said that it consisteth of two parts, mortification, and vivification. Mortification they expound to be a sorrow of the soule and feare conceived of the acknowledging of sinne, and of the feeling of the judgement of God. For when a man is once brought into knowledge of sinne, then he truly beginneth to hate and abhorre sinne: then he heartily misliketh himselfe, confesseth himselfe to be miserable and lost, and wisheth himselfe to bee an other man. Further, when he is touched with some feeling of the judgement of God (for the one immediatly followeth upon the other) then he lieth stricken and overthrowen then hee trembleth, humbled and cast downe, then he is discouraged and despaireth. This is the first part of repentance, which they have commonly called contrition. Vivification they expound to bee the comfort that groweth of faith, when a man overthrowen with conscience of sinne, and stricken with feare of God, looking afterward unto the goodnesse of God, unto the mercy, favour and salvation, that is through Christ, raiseth up himselfe, taketh breath againe, recovereth courage, and returneth as it were from death to life. And these words, if they have a right exposition, doe aptly enough expresse the nature of repentance. But where they take Vivification for the cheerefulnesse, which the minde receiveth being brought into quietnesse from trouble and feare, therein I agree not with them: forasmuch as it rather signifieth a desire to live holily and godly which groweth of regeneration, as if it were said, that man dieth to himselfe, to begin to live to God.

4. Some other, because they saw this word diversly taken in Scripture, have made two sorts of repentance; and because they should make them differently knowne by some marke, they have called one repentance of the law, by which the sinner wounded with the feare of yron of sinne, and worne away with feare of the wrath of God, sticketh fast in that trouble and cannot winde himselfe out of it. The other Repentance they call of the Gospell, by which the sinner is indeed grievously vexed with himselfe, but he riseth up higher and taketh hold of Christ, the salve of his sore, the comfort of his feare, the haven of his miserie. Of the repentance of the law they put those examples. *Cain, Saul, and Judas*. Whose repentance when the Scripture rehearseth unto us, it meaneth that they acknowledging the grievousnesse of their sinne, were afraid of the wrath of God, but in thinking upon God onely as a revenger and Judge, they fainted in that feeling. Therefore their repentance was nothing else but a certaine entry of hell, wherinto they being entred into this present life, began already to suffer punishment, from the face of the wrath of Gods Majestie. The repentance of the Gospell, we see in all them, that being galled with the spurre of sinne in themselves, but comforted and refreshed with confidence of the mercy of God, are turned unto the Lord. *Ezechias* was stricken with feare, when hee received the message of death: but he prayed weeping, and looking unto the goodnes of God, hee tooke againe good confidence unto him. The *Ninivites* were troubled with the horrible threatning of destruction. But they clothed themselves in sackcloth and ashes and prayed hoping that the

Lord

Lord might be turned to them and turned from the furor of his wrath. *David* confessed that he had too much sinned in numbring the people: but he said further, Lord take away the wickednesse of thy servant. He acknowledged his offence of adulterie, when *Nathan* rebuked him, and did cast himselfe downe before the Lord, but therewithall he also looked for pardon. Such was the repentance of them at the preaching of *Peter* were pricked in their hearts, but trusting upon the goodnesse of God, they said furthermore: Ye men and brethren, what shall we doe? And such was the repentance of *Peter* himselfe, which wept indeed bitterly, but he ceased not to hope well.

5. Although all these things be true, yet the very name of repentance (so farre as I can learne by the Scripture) is otherwise to be taken. For where they comprehend Faith under repentance, it disagreeeth with that which *Paul* saith in the Acts, that hee testified to the Jewes and Gentiles repentance unto God and faith in *Jesus Christ*, where he reckoneth repentance and Faith as two divers things, What then? Can true repentance stand without Faith? No: But though they cannot be severed, yet they must be distinguished. As Faith is not without hope, and yet Faith and Hope are divers things, so repentance and Faith, although they hang together with one perpetuall bonde, yet they rather would be conjoynd than confounded. And truly I am not ignorant, that under the name of repentance is comprehended the whole turning unto God, whereof Faith is not the least part: but in what meaning it is so comprehended, shall most easily appeare when the force and nature thereof shall be declared. The name of repentance in Hebrew is derived of converting or returning, in Greeke of changing of the minde or purpose, and the thing it selfe doth not ill agree with either derivations, whereof the summe is, that we departing from our selves should turne unto God, and putting off our old minde, should put on a new. Wherefore in my judgement, repentance may thus not amisse be defined: that it is a true turning of our life unto God, proceeding from a pure and earnest feare of God, which consisteth in the mortifying of the flesh and of the old man, and in the quickening of the Spirit. In this sense are to be taken all the preachings wherein either the Prophets in old time, or the Apostles afterward exhorted the men of their time to repentance. For this only thing they travelled to perswade, that confounded with their owne finnes, and pricked with feare of the Lords judgement, they should fall downe and be humbled before him, against whom they had offended, and with true amendment returne into his right way. Therefore these words, To be turned or returne unto the Lord. To repent, or doe penance, are among them used without difference in all one signification. And therefore also the holy historie saith, that men repent after the Lord, when they that lived wantonly in their owne lusts, not regarding him, doe begin to follow his word, and are readie at their Captaines commandement to goe whither he calleth them. And *John* and *Paul* used these words, to bring forth fruits worthe of repentance, for, to lead such a life as may represent and testifie such an amendment in all their doings.

6. But before we goe any further, It shall be profitable that we doe more plainly set out at large the definition that we have made. Wherein there be chiefly three points to be considered. First when we call it a turning of life unto God, we require a transforming, not onely in outward workes, but also in the Soule it selfe, which when it hath put off her oldnesse, then beginneth to bring forth the fruits of workes agreeable to her renewing. Which when the prophet goeth about to expresse, he commeth to them whom he calleth to repentance, to make them a new heart. Therefore *Moses* oftentimes meaning to shew how the Israelites might repent, and so be rightly turned unto the Lord, teacheth that it be done with all their heart, and with all their Soule, (which manner of speaking we see often repeated of the Prophets) and naming it the circumcising of the heart, he shaketh away all inward affections. But there is no place whereby a man may better perceive what is the naturall proprietie of repentance, than the fourth Chapter of *Ieremie*. If thou returne to me, O *Israell*, (saith the Lord) returne to me, plow up your arable land, and sow not upon thornes. Bee circumcised to the Lord, and take away the uncircumcised skines of your hearts. See how he pronounceth, that they shall nothing prevaile in taking upon them the following of righteousness, unless wickednesse be first plucked out of the botome of their hearts.

And

Reg. 2.
1 Sam. 12. 13.
Act. 37.

The definition
of repentance.
Act. 20. 21.

Mat. 3.
1 Sam. 7. 2.

Luc 3. 8.
Ro. 10. 4.
Act. 26. 20.
The turning of
our lives unto
God is none
an alteration
not onely of our
outward actions,
but also and is
spiritually of our
Soules.
Ezec. 18. 13.

Jer. 4. 3.

And to move them throughly, he warneth them that they have to doe with God, with whom there is nothing gotten by dallying, because he hateth a double heart. Therefore *Esay* laugheth to scorne the foolish endeavours of hipocrites, which did indeed busily goe about an outward repentance in ceremonies, but in the meane time they had no care to loose the bundles of wickednesse, wherewith they held poore men fast tied. Where also he very well sheweth in what duties unfained repentance properly standeth.

7. The second point was, that we taught that repentance proceedeth of an earnest feare of God. For, before that the minde of a sinner be enclined to repentance, it must bee stirred up with thinking upon the judgement of God. But when this thought is once throughly settled, that God will one day goe up into his judgement seat, to require an account of all sayings and doings: it will not suffer the silly man to rest, nor to take breath one minute of time, but continually stirreth him up to thinke upon a new trade of life, whereby he may safely appeare at that judgement: Therefore oftentimes the Scripture, when it exhorteth to repentance maketh mention of the judgement: as in *Ieremy* least peradventure our wrath goe out as fire, and there bee none to quench it, because of the naughtinesse of your workes. In *Pauls* sermon to the Athenians: And whereas hitherto God hath borne with the times of this ignorance, now he giveth warning to men, that all men every where may repent them, because he hath appointed the day wherein he will judge the world in equity. And in many other places. Sometime it declareth by the punishments already extended, that God is a judge, that sinners should thinke with themselves, that worse things hang over them if they doe not repent in time. You have an example thereof in the 29. of *Exodus*. But because the turning beginneth at the abhorring and hatred of finne, therefore the Apostle maketh sorrowfulnessse, such as is according to God, the cause of repentance. And hee calleth sorrowfulnessse according to God, when we are not onely afraid of punishment, but do hate and abhorre sin it selfe, forasmuch as wee understand that it displeaseth God. And no marvell. For unlesse we be sharply pricked, the slothfulnessse of our flesh could not be corrected, yea prickings would not suffice for the dulnesse and slothfulnessse thereof, unlesse God in stretching out his rods should pearce more deeply. This is also an obstinacy which must be beaten downe as it were with beetles. Therefore the perverseness of our nature enforceth God to the severity that hee useth in threatening, because he should in vaine call us alluringly with faire speech while we lie a sleepe. I recite not the testimonies that commonly offer themselves to be found. The feare of God is in another manner also the beginning of repentance. For though mans life were absolutely furnished with all points of vertues, if it bee not applied to the worshipping of God, it may indeed be praised of the world, but in heaven it shall bee meere abomination, forasmuch as the chiefe point of our righteousnesse is to give God his due right and honour, whereof he is wickedly robbed, when we bend not our selves to yeeld us subject to his government.

8. Thirdly, it remaineth that wee declare what is meant by this that wee say, that Repentance consisteth in two parts, that is to say, mortifying of the flesh, and quickning of the spirit. The Prophets doe plainly expresse it, although somewhat simply and grossly according to the capacity of the carnall people, when they say: Cease from evill and doe goodnesse. Againe: Be washed, bee cleane, take away the evill of your workes from mine eies: Cease to doe perversly, learne to doe well, seeke judgement, helpe the oppressed &c. For when they call men away from wickednesse, they require the death of the whole flesh, which is stuffed full of wickednesse and perversnesse. It is indeed an uneasie and hard thing to put off our selves, and to depart from our naturall disposition. Neither can it be thought that the flesh is throughly dead, unlesse all that we have of our selves be abolished. But forasmuch as all the affection of the flesh is enmity against God, the first entry to the obeying of his law, is the forsaking of our owne nature: Afterward they expresse the renewing by the fruits that follow thereof, as righteousnesse, judgement, and mercy. For it were not enough to doe those duties rightly, unlesse the minde it selfe and the heart have first put on the affection of righteousness, judgement, and mercy. That is done when the spirit of God hath

Esa. 58. 6.

The beginning
of our conversi-
on unto God is
feare.

Jer. 4. 4.
A. 7. 17. 30.

2 Cor. 7. 10.

Repentance con-
sisteth in the
mortifying of
the flesh and the
quickning of the
spirit.
Psal. 34. 14.
Esay 1. 16.

Rom. 8. 4.

so foked in new thoughts and affections, our soules first washed with his holinesse, that they may rightly be counted new. And truly as wee are naturally turned away from God, so unlesse the forsaking of our selves doe goe before, wee can never goe toward that which is right. Therefore wee are so oft commanded to put off the old man, to forsake the world and flesh, to bid our lusts farewell, and to bee renewed in the spirit of our minde. Moreover the very name of mortification doth put us in minde how hard it is to forget our former nature: because we thereby gather that we are not otherwise framed to the feare of God, nor doe learne the principles of godlinesse, but when wee are violently slaine with the word of the spirit, and so brought to nought, even as though God should pronounce, that to have us to be accounted among his children, there needeth a death of all our common nature.

9. Both these things doe happen unto us by the partaking of Christ. For if wee doe truly communicate of his death, by the power thereof our old man is crucified, and the body of sinne dieth, that the corruption of our former nature may live no more. If we be partakers of his resurrection, by it we are raised up into a newnesse of life, that may agree with the righteousness of God. In one word, I expound Repentance to be regeneration, which hath no other marke whereunto it is directed, but that the image of God which was by *Adams* offence foully defaced, and in a manner utterly blotted out, may be renewed in us. So the Apostle teacheth when he saith: but we representing the glory of God with uncovered face are transformed into the same image, out of glorie into glory, as by the spirit of the Lord. Again, be ye renewed in the spirit of your minde, and put on the new man, which is created according to God in righteousness and holinesse of truth. Again in another place: putting on the new man, which is renewed after the knowledge and image of him that created him. Therefore by this regeneration we be by the benefit of Christ restored into the righteousness of God, from which we were fallen by *Adam*. After which manner it pleased the Lord wholly to restore all those whom he adopteth into the inheritance of life. And this restoring is fullfilled not in one moment, or one day, or one yeare, but by continuall, yea and sometimes slow proceedings God taketh away the corruptions of the flesh in his elect, clenseth them from filthinesse, and consecrateth them for temples to himselfe, renuing all their senses to true purenesse, that they may exercise themselves all their life in Repentance, and know that this warre hath no end but in death. And so much the greater is the lewdnesse of that filthy railler and Apostata *Scribbler*, which foolishly saith, that I confound the state of this present life with the heavenly glory, when I expound by *Paul*, the image of God to be holinesse and true righteousness. As though when any thing is defined, wee should not seeke the whole fullnesse and perfection of it. And yet we deny not place for increase: but I say that how neere any man approacheth to the likeness of God, so much the image of God shineth in him. That the faithfull may attaine hereunto, God assigneth them the race of Repentance wherein to run all their life long.

10. The children of God therefore are so delivered by regeneration from the bondage of sinne, not that having now obtained the full possession of libertie, they should feele no more trouble by their flesh, but that they should have remaining a continuall matter of strife, wherewith they may be exercised, and not onely bee exercised, but also may better learne their owne weaknesse. And in this point all writers of sound judgement agree together, that there remaineth in man regenerate a feeling of evill, from whence continually spring desires that allure and stir him to sinne. They confesse also that the holy ones are still so holden intangled with that disease of lusting, that they cannot wightstand but that sometime they are tickled and stirred either to lust, or to covetousnesse, or to ambition, or to other vices. Neither is it needfull to labour much in searching what the old writers have thought herein, forasmuch as onely *Augustine* may bee sufficient for it, which hath faithfully and with great diligence gathered all their judgements. Therefore let the readers gather out of him, such certainties as they shall desire to learne of the opinion of antiquitie. But there may seeme to bee this difference betweene him and us, that he when he granteth that the faithfull so long as they dwell in a mortall body are so holden bound with lusts, that they cannot but lust, yet daereth not call that disease sin, but being content to expresse it by the name of weaknes,

*True repentance
nothing else but
regeneration
wherby Christ
restoreth us unto
the righteousness
of God, from
whence by sinne
we were fallen.
Rom. 6. 6.
2 Cor. 3. 18.
Eph. 4. 23.*

Col. 3. 10.

1 Cor. 7. 12.

2 Cor. 4. 4.

*In the regenerate
there remains
still concupisence,
which concupisence
is sin and
not weaknesse
only, as S. Augusti-
ne teacheth it.*

Lib. ad Bonif. 4.
Lib. 1. c. 2.
contra Julia-
num.

he teacheth that then onely it becommeth finne, when either worke or consent is added to conceit or receiving, that is, when Will yeeldeth to the first desire: but we account the very same for finne, that man is tickled with any desire at all against the law of God, yea we affirme that the very corruption that ingendreth such desires in us, is finne. We teach therefore that there is alway finne in the holy ones, untill they be unclothed of the mortall body, because there remaineth in their flesh the peruerfnesse of lusting, that fighteth against uprightnesse. And yet he doth not alway forbear to use the name of Sinne, as when he saith: This *Paul* calleth by the name of finne, from whence spring all sins unto a fleshly concupisence. This as much as pertaineth to the holy ones, loofeth the kingdome in earth, and perisheth in heaven. By which words hee confesseth, that the faithfull are guilty of sin, inasmuch as they are subject to the lusts of the flesh.

11. But this that is said, that God purgeth his Church from all finne, that he promifeth that grace of deliverance by baptisme, and fulfilleth it in his elect, we refer rather to the guiltinesse of finne, than to the very matter of finne. God truly performeth this by regenerating them that he bis, that in them that kingdome of finne is abolished (for the holy Ghost ministreth them strength, whereby they get the upper hand and are conquerours in the battell) but it ceaseth only to reigne and not to dwell in them. Therefore we so say, that the old man is crucified, and the law of finne abolished in the children of God, that yet there remaine some leavings, not to have dominion in them, but to humble them by knowledge in conscience of their owne weakenesse. And wee confesse that the same are not imputed, as if they were not: but wee affirme that this commeth to passe by the mercy of God, that the holy ones are delivered from this guiltinesse, which otherwise should justly bee reckoned sinners and guilty before God. And this sentence is shall not bee hard for us to confirme, forasmuch as there are evident testimonies of the Scripture upon this matter. For what could wee have more plaine, than that which *Paul* cryeth out to the Romans Chapter 7. First both we have in another place shewed, and *Augustine* proveth by strong reasons, that *Paul* there speaketh in the person of a man regenerate. I speake not of this, that he useth these words, *Evill* and Sinne, that they which will speake against us may not cavill against those words: but who can deny, that a striving against the Law of GOD is evill, who can deny a withstanding of Iustice to bee finne? Finally, who will not grant that there is a fault where is a spirituall misery? But all these things are reported of this disease by *Paul*. Againe, wee have an assured demonstration by the Law, by which this whole question may easily be discussed. For wee are commanded to love God with all our hearts, with all our soule, with all our powers. Sith all the parts of our Soule ought to be so occupied with the love of God, it is certaine, that they satisfie not the Commandement, that conceive in their heart any desire bee it never so litle, or suffer any such thought at all to enter into their mind, as may withdraw them from the love of God into vanity? For what? are not these the powers of the Soule, to be affected with sodaine motions, to comprehend with wit, to conceive with minde? Therefore, when these doe open a way for vaine or corrupt thoughts to enter into them, doe they not shew that they are even so much void of the love of God? Wherefore, who so confesseth not that all the lusts of the flesh are finnes, and that the same disease of lusting, which they call a feeding, is the well spring of finne, he must needs deny that the transgression of the Law is finne.

12. If any man thinke it an absurdity, that all the desires wherewith man is naturally moved in affection, are universally condemned, whereas they be put into man by God the author of nature. We answer, that we doe not condemne those desires that God hath so engraven into the minde of man at the first Creation, that they cannot bee rooted out without destroying the very nature of man, but onely outrageous and unbridled motions that fight against the ordinance of God. But now sith by reason of the perverfnesse of nature, all his powers are infected and corrupted, that in all her doings appeareth a continuall disorder and intemperance, because the desires cannot bee severed from such intemperance: therefore we say that they are corrupt. Or (if you like to have the whole summe in fewer words) we teach that all the desires of men are evill: and wee accuse them to be guilty of finne, not in that that they are naturall, but

Ser. 6. de verbis
Apost.

How Christ is
said to purge his
Church: from
sin, and finne to
remaine in every
member of his
Church so purged.
Ephes. 5. 26.
Rom. 6. 6.

Rom. 7. 6.

Our naturall de-
sires are corrupt
not in that they
are naturall but
in that they are
inordinate.

for that they are inordinate : and we call them inordinate, because no part or cleane thing can come out of a corrupt and uncleane nature. And *Augustine* doth not so much vary from this doctrine as he appeareth in shew, while he somewhat too much feareth the envy that the Pelagians laboured to bring him into, he sometime forbearth to use the name of sinne. Yet where he writeth that the Law of sinne still remaining in the holly ones, the only guiltinesse is taken away, he plainly sheweth that he doth not so much disagree from our meaning.

13 We will alleadge some other sentences, whereby shall better appeare what hee thought. In the second booke against *Iulian* : This Law of sinne is both released by the spirituall regeneration, and abideth in the mortall flesh, released herein, because the guiltinesse is taken away in the Sacrament whereby the faithfull are regenerate : and it abideth, because it worketh the desires against which the faithfull doe fight. Againe, Therefore the law of sin (which was also in the members of so great an Apostle) is released in baptisme, but not ended. Againe, The law of sinne (of which yet remaining the guiltinesse, is in baptisme discharged) *Ambrose* called wickenesse : because it is wickednesse for the flesh to lust against the spirit. Againe, Sinne is dead in respect of the guiltinesse wherein it held us, and even being dead, it still rebelleth till it be healed with perfection of buriall. And yet plainer in the fifth booke. As the blindness of heart is both a sinne, whereby man beleeveeth not in God : and also a punishment of sinne, whereby a proud heart is chastised with worthy correction : and the cause of sinne, when any thing is committed by the error of a blinde heart : so the lust of flesh against which a good spirit lusteth, is both sinne, because there is in it disobedience against the government of the minde : and also the punishment of sinne, because it is given for recompence to the deservings of the disobedient : and the cause of sinne in man, when hee consenteth by deflection, or in man, when hee is borne by infection. Here without any doubtfull speech hee calleth it sinne, because when error was once overthrowne, and the truth confirmed, hee lesse feared slanderous reports. As in the 41. Homily upon *Iohn*, where doubt lesse he speaketh according to the true meaning of his minde, he saith. If in the flesh thou serve the law of sinne, doe that which the Apostle himselfe saith : let not sinne reigne in your mortall body to obey the desires thereof. He saith not, let it not be, but let it not raigne. So long as thou livest, sinne must needs be in thy members at least, let Raigne be taken from it. Let not that bee done which it commandeth. They that defend that lust is no sinne, are wont to object that saying of *James* : Lust, after that it hath conceived, bringeth forth sinne. But this is easily confuted. For unlesse wee thinke that hee speaketh of onely ill workes or actuall finnes, evill will it selfe, shall not be accounted sinne. But where he calleth mischievous deeds and wicked offences the ofsprings of sinne, and giveth unto them the name of sinne, it doth not by and by follow thereof, but that to lust, is an evill thing and damnable before God.

14. Certaine Anabaptists in this age, devise I wote not what phranticke intemperance instead of spirituall regeneration : saying that the children of God restored into the state of innocency, now ought no more to be carefull for brideling of the lust of the flesh : that the Spirit is to be followed for their guide, under whose guiding they never goe out of the way. It were incredible that mans minde could fall to so great madnesse, unlesse they did openly and proudly babble abroad this doctrine. Truly it is monstrous. But it is meete that such should suffer the punishment of such blasphemous boldnesse, that so have perswaded their mind to turne the truth of God into a lie. Shall all the choise of honesty and dishonesty, right and wrong, good and evill, vertue and vice, bee taken away ? Such difference (say they) cometh of the curbednesse of old *Adam*, from which we are exempted by Christ. So now there shall be no difference betweene fornication and chastity, plaine dealing and subtilty, truth and lying, justice and extortion. Take away vaine feare, say they, the Spirit will command thee no evill thing, so that thou boldly and without feare yeeld thee to the guiding thereof. Who can choose but bee astonished at these monstrous things ? Yet it is a common learning among them, which blinded with madnesse of lusts, have put off all common reason, but what Christ (I beleeve you) doe they frame unto us, and what spirit doe they

Ad. Denif.

Concupiscentie
acknowledged by
S. Augustine and
S. Ambrose to be
sin : whereunto
S. James is not re-
pugnant when he
saith that concu-
piscence after it
is conceived
doth bring forth
sinne.

Rom. 6. 11.

James. 1.

The phrantique
imagination of
Anabaptists teach-
ing that men
regenerate should
like no care to
bridle any disor-
dered desire in
themselves, but
onely follow the
command of the
spirit which can-
not lead them into
any evill, what
whatsoever they
doe in this their
state of unregene-
red innocency it
is good and
good.

belch

belch out? For we reknowledge one Christ, and his onely Spirit whom the Prophets have commended, whom the Gospell given us doth preach, of whom we there heare no such thing. That Spirit is no patron of man-slaughter, whoredome drunkenesse, pride, contention, covetousnesse, and guile: but the authour of love, chastitie, sobriety, modesty, peace, temperance, and truth. It is not a giddy spirit, and runneth headlong without consideration through right and wrong, but is full of wisdom and understanding, that discerneth rightly betweene just and unjust. It stirreth not unto dissolure and unbridled licentiousnesse, but maketh difference betweene lawfull and unlawfull, and teacheth to keepe measure and temperance: but why doe we labour any longer in confusing this beastly rage? To Christians, the Spirit of the Lord is not a troublesome fantasie, which either themselves have brought forth in a dreame, or have received, being forged of other: but they reverently seeke the knowledge of him at the Scriptures, where these two things be taught of him: First that he is given us unto sanctification, that he might bring us into the obedience of Gods will, being purged from uncleannesse and defilings, which obedience cannot stand, unlesse lust be tamed and subdued, whereunto these men would give the bridle at liberty. Secondly, we are taught that we are so cleaned by his sanctification, that we are still besieged with many vices and much weaknesse, so long as we are enclosed in the burden of our body: whereby it commeth to passe, that being farre distant from perfection, we have need alway to increase somewhat, and being entangled in vices, we have need daily to wrestle with them. Whereupon also followeth, that shaking off sloth and carelesnesse, we must watch with heedfull miades, that wee be not compassed unaware with the snares of our flesh. Unlesse peradventure we thinke that we have proceeded further than the Apostle, which yet was wearied of the Angell of Satan, that his strength might be made perfect with weaknesse, and which did unfainedly represent in his flesh, that division of the flesh and of the spirit.

15. But whereas the Apostle in describing of repentance, reckoneth seven either causes, or effects, or parts thereof, he doth that of a very good cause: and these they be: endeavour or carefulnesse, excusing, indignation, feare, desire, zeale, punishment. Neither ought it to seeme any absurdity, that I dare not certainly determine whether they ought to be counted causes or effects. For both may be defended in disputation. They may bee also called affections joyned with repentance, but because, leaving out those questions, we may understand what *Paul* meaneth, wee shall bee content with a simple declaration of them. He saith therefore, that of the heaviness which is according to God, ariseth carefulnesse. For he that is touched with an earnest feeling of displeasure, because he hath sinned against his God, is therewithall stirred up to diligence and heedfulnessse, to winde himselfe clearly out of the snares of the devill, to take better heed of his snares, to fall no more from the governance of the holy Ghost, not to be oppressed with security. Next is Excusing, which in this place signifyeth not the defence, whereby a sinner to escape the judgement of God, either doth deny that he hath offended or diminished the hainousnesse of his fault, but a purgation which standeth rather in craving of pardon, than in defence of the cause. Like as the children that are not reprobate, when they acknowledge and confesse their faults, doe yet use entreating, and that it may take place, they protest by all meanes that they can, that they have not cast away the reverence that they owe to their parents. Finally, they so excuse them, as they goe not about to prove themselves righteous and innocent, but onely that they may obtaine pardon. Then followeth indignation, whereby the sinner fretteth inwardly with himselfe, quarrelleth with himselfe, is angry with himselfe, when he recordeth his owne perversnesse, and his owne unthankfulnessse to God. By the name of feare, he meaneth, that trembling that is stricken into our minds, so oft as we think both what we have deserved, and how horrible is the severity of Gods wrath against sinners. For we must needs then be vexed with a marvellous unquietnesse, which both instructeth us to humility, and maketh us more ware against the time to come. Now if out of feare doe spring that carefulnesse, whereof hee had spoken before, then wee see with what linking they hang together. It seemeth to me that he hath used this word Desire, for diligence in our duty, and ready cheerefulnessse to obey, whereunto the acknowledging

2 Cor. 12. 15.
Rom. 7. 6.

1 Cor. 7. 11.
Seven either effects, causes, or properties of repentance, reckoned up by the Apostle,

of our owne faults ought chiefly to provoke us. And thereunto also belongeth zeale, which he joyneeth immediately next unto it. For it signifieth a fearefulnesse, wherewith we be kindled when we be spurred forward with these pricking thoughts: what have I done? whether had I throwne my selfe headlong, if the mercy of God did not helpe me? The last of all his punishment, for the more rigorous that we be to our selves, and the straighter that wee examine our owne finnes, so much the more wee ought to trust that God is favourable and mercifull unto us. And truly it is not possible, but that the soule being stricken with horror of the judgement of God, must needs doe some execution in the punishing of it selfe. Truly the godly doe feele what punishments are, shame, confusion, mourning, loathing of themselves, and other affections that spring out of earnest acknowledging of finnes. But let us remember that there is measure to be kept, that sorrow doe not swallow us up, because nothing more readily hapeneth to fearefull consciences than falling to despaire. And also by that crafty meane, whomsoever Satan findeth overdrowne with dread of God, hee more and more drowneeth them in the gulfe of sorrow, that they may never rise up againe. Truly the feare cannot be too great which endeth with humility, and departeth not from hope of pardon. But alway (as the Apostle teacheth) the sinner must beware, that while he move himselfe to the loathing of himselfe, he despaire not, oppressed with too great feare, for so doe wee flee away from God which calleth us to him by repentance. Upon which point the lesson of *Bernardis* very profitable: Sorrow for finnes is necessary, if it be not continuall. I counsel you sometime to returne your fault from grievous and painful remembrance of your owne waies, and to climbe up to the plaine ground of cheerefull remembrance of benefits of God. Let us mingle hony with wormewood, that the wholesome bitterness may bring us health, when it shall bee drunke tempered with sweetnesse. And if you thinke of your selves in humility, thinke also of the Lord in goodnesse.

26 Now it may be also perceived what be the fruits of repentance, even the duties of godlinesse toward God, and of charity toward men, and therewithall a holinesse and purenesse in all our life. Finally, the more earnestly that any man examineth his life by the rule of Gods law, so much the surer tokens he sheweth of his repentance. Therefore the holy Ghost oftentimes, when he exhortheth us to repentance, calleth us sometime to all the commandments of the law, sometime to the duties of the second table. Albeit in other places after that he hath condemned uncleannesse in the very fountaine of the heart, he descendeth afterward to outward testimonies that doe set out true repentance, of which thing I will hereafter set before the readers eyes a table in description of a Christian life. I will not gather testimonies out of the Prophets, wherein they partly seeme at their follies that goe about to appease God with ceremonies, and doe shew that they be meere mockeries, and partly doe teach that outward uprightnesse of life is not the principall part of repentance, because God looketh upon the heart: whosoever is even meanelly exercised in the Scripture, shall perceive of himselfe with out any other mans putting in minde, that when we have to doe with God, we labour in vaine, unless we beginne at the inward affection of the heart. And the place of *Ier* shall not little helpe to the understanding of the rest, where hee saith, *Tear your heart and not your garments.* Also both those points are expressed in these words of *Iames*: *Yee wicked doers, cleanse your hands: yee double men, purge your hearts.* Where indeed there is an addition joyned to the first part, but after is shewed the very fountaine and beginning that they must wipe away their secret filthinesse, that there may be an altar set up to God in the very heart. Beside this there are also certaine outward exercises, which wee use privately as remedies to humble our selves or to tame our flesh, and publicly for the declaration of repentance. And they proceed from that punishment of which *Paul* speaketh, for these are the properties of an afflicted minde, to bee in loathsomenesse, mourning, and weeping, to flee gorgeousnesse and all trimming, and to forsake all delights. Then hee that feeleth how great an evill is the rebellion of the flesh, seeketh all remedies to bridle it. Moreover hee that well be-thinketh him how grievous a thing it isto have offended the justice of God, cannot rest untill hee have in his owne humility given glory unto God. Such exercises the old writers do oftentimes rehearse, when they speake of the fruits of repentance.

Heb. 11.3

Sermone II. in Can.

The fruits of repentance, purging of the heart, outward amendment of life and manners. Besides which their are also certaine externall exercises serving to humble: or to declare that we are humbled, wherein the old writers have two waies gone beyond measure. loc. 2. 13.

Iac. 4. 8.

1 Cor. 7. 31.

further, and to call againe into our remembrance things that seeme long agoe buried. Which lesson *David* giveth us by his example. For being touched with shame of his newly committed faults, hee examineth himselfe even to the time when hee was in his mothers wombe, and confesseth that even then hee was corrupted and infested with the filthinesse of the flesh. And this hee doth not to diminish the hainousnesse of his fault, as many hide themselves in the multitude, and seeke to escape punishment by wrapping other with them. But *David* doth farre otherwise, which with simple plainnesse enforceth his fault in saying, that being corrupt from his first infancy, he hath not ceased to heepe evils upon evils. Also in another place hee likewise so examineth his passed life, that he craveth the mercy of God for the finnes of his youth. And truly then onely shall wee prove our drounesse to be shaken away from us, if groaning under our burden and bewailing our evils, we aske reliefe of God. It is moreover to be noted, that the repentance which we are commanded continually to apply, differeth from that repentance, that listeth up as it were from death, them that either have filthily fallen, or with unbridled licentiousnesse have throwne forth themselves to sinne, or after a certaine manner of rebellious revolting, have shaken off the yoke of God. For the Scripture oftentimes, when it exhorteth to repentance, meaneth thereby as it were a passage or rising againe from death into life: and when it rehearteth that the people did penance, it meaneth that they were turned from their idolatry and other grosse offences. And in like manner *Paul* threatneth mourning unto sinners that have not done penance for their wantonnesse, fornication, and unchastity. This difference is to be diligently marked, least while we heare that few are called to penance, a more than carelesse assurednesse should creepe upon us, as though the mortifying of the flesh did no more belong unto us, the cure whereof, the corrupt desires that alway tickle us, and the vices that commonly bud up in us, doe not suffer us to release. Therefore the speciall Repentance which is required but of some, whom the Devill hath violently carried away from feare of God, and fast bound with damnable snares, taketh not away the ordinary Repentance which the corruptnesse of nature compelleth us to apply throughout all the whole course of our life.

10 Now if that be true, which is most evidently certaine, that all the summe of the Gospell is contained in these two principall points, Repentance and Forgivenessse of finnes: doe we not see, that the Lord doth therefore freely justifie them that be his, that he may also by the sanctification of his Spirit restore them into true righteousness? *Iohn* the Angel sent before the face of Christ to prepare his waies, preached: Repent ye, for the kingdome of Heaven is come neere at hand. In calling them to Repentance, he did put them in minde to acknowledge themselves sinners, and all that that was theirs, to be damnable before the Lord, that they might with all their hearts desire the mortifying of there flesh and a new regeneration in the Spirit. In telling them of the kingdome of God, he calleth them to Faith. For by the kingdome of God which he taught to be at hand, he meant forgivenessse of finnes, salvation, and life, and all that ever we get in Christ. Wherefore in the other Evangelists it is written, *Iohn* came preaching the Baptisme of Repentance unto forgivenessse of finnes. And what is that else, but that they being oppressed and wearied with the burden of finnes should turne to the Lord, and conceive good hope of forgivenessse and salvation? So Christ also began his preaching: The kingdome of God is come neere at hand: repent yee and beleeve the Gospell. First hee declareth that the treasures of Gods mercy are opened in him, and then he requireth repentance, and last of all confidence in the promises of God. Therefore when hee meant briefly to comprehend the whole summe of the Gospell, he said that we must suffer and rise againe from the dead, and that Repentance and forgivenessse of finnes must be preached in his name. The Apostles also preached the same after his resurrection, that hee was raised up by God, to give to *Israel* repentance and forgivenessse of finnes. Repentance is preached in the name of Christ, when men doe heare by the doctrine of the Gospell, that all their thoughts, their affections, and their endeavours are corrupt and faulty, and that therefore it is necessary that they be borne againe if they will enter into the kingdome of God. Forgivenessse of finnes is preached when men are taught that Christ is made to them redemption,

Psal 51. 7.

Psal 25. 9.

1 Cor 12. 21.

Howe Repentance and forgivenessse of finnes containe the substance of the Gospell. Mat. 11. 10. Mat. 3. 2.

Mat. 1. 4. Luke 3. 3.

Mat. 1. 15.

Luk. 24. 26.

Cor. 1. 30.

As Repentance
openeth us
unto Christ,
so Christianity
shall lead us on
the way of conti-
nual repenting
or amending our
lives.

Esa. 61. 1.
Mat. 11. 5.
Luk. 4. 18.
Mat. 9. 14.
Act. 3. 26. &
5. 31.
Eph. 5. 6. 1 & 7.
20. & 55. 6.
Act. 2. 38.

Id cum alib.
turn in Phoe-
done multis
dilatatur.

Repentance the
gift of God:
which gift being
denied unto
some kinde of
sinners the Na-
tarians took
thereby occasion
to exclude all
from it which sin
after grace once
received.

Act. 3. 16.
2 Tim. 2. 25.
Ephes. 2. 10.

Esa. 59. 20.

Esa. 63. 17.

Heb. 6. 6.

righteousnesse, salvation and life: in whose name they are freely accounted righteous and innocent in the sight of God. Whereas both these graces are received by Faith, as I have in another place declared: yet because the goodnesse of God whereby finnes are forgiven, is the proper object of Faith, therefore it shall be good that it be diligently distinguished from Repentance.

20 Now as the hatred of sinne, which is the beginning of Repentance, openeth us the first entry unto Christ, which sheweth himselfe to none but to miserable and afflicted sinners, which grone, labour, are loden, are hungry and thirsty, and pine away with sorrow and misery: so must wee endeavour toward Repentance, throughout all our life apply it, and follow it to the end, if we will abide in Christ. For he came to call sinners, but to Repentance: he was sent to blesse the unworthy, but so that every one should turne himselfe from his wickednesse. The Scripture is full of such sayings. Wherefore when God offereth forgivenesse of finnes, he likewise useth to require on our part Repentance, secretly declaring thereby, that his mercy ought to be to men a cause to repent them, Doe (saith he) judgement and righteousnesse, because salvation is come neere at hand. Againe, there shall come to *Sion* a Redeemer, and to them that in *Jacob* repent for their finnes. Againe, Seeke the Lord while hee may bee found: call upon him while he is neere. Let the wicked leave his way and the wickednesse of his thoughts, and bee turned to the Lord, and hee shall have mercy on him. Againe, Turne ye and repent, that your finnes may be done away. Where yet is to be noted, that this condition is not so annexed as though our Repentance were a foundation to deserve pardon, but rather (because the Lord hath determined to have mercy upon men to this end that they should repent) hee teacheth men whether they shall travell if they will obtaine grace. Therefore so long as we shall dwell in the prison of our body, we must continually wrastle with the vices of our corrupt flesh, yea with our owne naturall soule. *Plato* saith in certaine places, that the life of a Philosopher is a meditation of death, but we may more truly say, that the life of a Christian man is a perpetuall studie and exercise of mortifying the flesh, till it being utterly slaine, the Spirit of God get the dominion in us. Therefore I thinke that he hath much profited, that hath learned much to mislike himselfe: not that hee should sticke fast in that mire and goe no further, but rather that he should hast and long toward God, that being grafted into the death and life of Christ, hee should study upon a continuall repentance: as truly they cannot other wise doe, that have a naturall hatred of sinne: for no man ever hated sinne, unlesse he were first in love with righteousnesse. This doctrine, as it was most simple of all other, so I thought it best to agree with the truth of the Scripture.

21 Now that Repentance is a singular gift of God, I thinke it be so well knowne by the doctrine above taught, that I need not to repeat a long discourse to prove it againe. Therefore the Church prayeth and hath in admiration the benefit of God, that hee hath given the Gentiles Repentance unto salvation. And *Paul* commanding *Timothy* to be patient and milde toward the unbelievers, saith: If at any time GOD give them Repentance that they may repent from the snares of the devill. God indeed affirmeth that hee willeth the conversion of all men, and directeth his exhortations generally to all men: But the effectuall working thereof hangeth upon the Spirit of regeneration. Because it were more easie to create us men, than of our owne power to put on a better nature. Therefore in the whole course of regeneration we are not without cause called, the worke of God created to good workes, which hee hath prepared that wee should walke in them, Whomsoever the Lords will is to deliver from death, those he quickeneth with the spirit of regeneration: not that repentance is properly the cause of salvation, but because it is already sene that it is inseparable from Faith and from the mercy of God: sith (as *Esay* testifieth) that there is a Redeemer come to him, and to those that in *Jacob* are returned from their wickednesse. This truly standeth stedfastly determined, that wheresoever liveth the feare of God, there the Spirit hath wrought unto the salvation of man. Therefore in *Esay*, when the Faithfull complain and lament that they are forsaken of God, they reckon this as a token of being reprobates, that their hearts were hardened by God. The Apostles also meaning to exclude Apostataes from hope of salvation, appointeth this reason, that it is impossible

impossible for them to be renewed unto Repentance: because God in renewing them whom he will not have perish, sheweth a token of his fatherly favour, and in a manner draweth them unto him with the beames of his cheerefull and merry countenance: on the other side with hardning them, he thundreth against the reprobate, whose wickednesse is unpardonable. Which kinde of vengeance the Apostle threatneth to willfall Apostataes, which when they depart from the Faith of the Gospell, doe make a scorn of God, reprochfully despise his grace, and defile and tread under feet the blood of Christ, yea as much as in them is they crucifie him againe. For hee doth not (as some fondly rigorous men would have it) cut off hope of pardon from all wilful sinnes, but teacheth that Apostacie is unworthy of all excuse: so that is no marvell that God doth punish a contempt of himselfe so full of sacriledge, with unappealable rigor. For he saith that it is impossible, that they which have once bene enlightened, have tasted of the heavenly gift, have bene made partakers of the holy Ghost, have tasted of the good word of God, and the powers of the world to come, if they fall, should be renewed to Repentance, crucifying againe of new, and making a scorn of the Sonne of God. Againe in another place: If (saith hee) wee willingly sinne after knowledge of the truth received, there remaineth no more sacrifice for sinnes, but a certaine dreadfull expectation of judgement, &c. These also be the places, out of the wrong understanding whereof, the *Novations* in old time have gathered matter to play the mad men: with whose rigorousnesse certaine good men being offended, beleevd that all sinne and blasphemy shall bee forgiven, except the sinne against the holy Ghost, which is not forgiven neither in this world, nor in the world to come. It is certaine (I say) that the Apostle was contented with this exception, unlesse wee will make him an adversary to the grace of Christ. Whereupon followeth, that pardon is denied to no speciall offences, but onely to one, which proceeding of a desperate rage, cannot be ascribed to weaknesse, and openly sheweth that a man is possessed of a devill.

22. But to discusse this, it behooveth to enquire what is that same so horrible offence, that shall have no forgiveness. Whereas *Augustine* in one place defineth it an obstinate stiffnesse even unto death, with despaire of pardon, that doth not well agree with the very words of Christ, that it shall not bee forgiven in this world. For either that is spoken in vaine, or it may be committed in this life. But if *Augustines* definition be true, then it is not committed, unlesse it continue even unto death. Whereas some other say that he sinneth against the holy Ghost, that envicth the grace bestowed upon his brother: I see not from whence that is fetched. But let us bring a true definition which being once proved with sure testimonies, shall easily by it selfe overthrow all the rest. I say therefore, that they sinne against the holy Ghost, which of set purpose resist the truth of God, with brightnesse whereof they are so dazzled, that they cannot pretend ignorance: which they doe onely to this end to resist. For Christ meaning to expound that which hee had said, immediatly addeth: Hee that speaketh a word against the sonne of man, it shall be forgiven him: but he that blasphemeth against the holy Ghost, shall not bee forgiven. And *Matthew* for the blasphemy against the holy spirit putteth the spirit of blasphemy. But how can a man speake a reproch against the Sonne, but it is also spoken against the holy Ghost? They that stumble unaware against the truth of God, not knowing it, which doe ignorantly speake evil of Christ, having yet this minde, that they would not extinguish the truth of God disclosed unto them, or once with one word offend him, whom they had knowne to be the Lords anointed: these men sinne against the father and the Sonne. So there are many at this day, that doe most hatefully detest the doctrine of the Gospell, which if they did know it to be the doctrine of the Gospell, they would be ready to worship with all their heart. But they whose conscience is convinced, that it is the word of God which they forsake and fight against, and yet cease not to fight against it, they are said to blaspheme

Heb. 10. 29.

Heb. 6. 4.

Heb. 10. 37.

The definition of
sinne against the
holy Ghost: which
sinne proceedeth
not of ignorance
but of malice.

March, 12. 32.

Mark. 3. 29.

Luc. 12. 10.

A.C. 6. 10.

Math. 9. 43.
& 12. 24.

1 Tim. 1. 13.

2 Joh. 1. 19.

Heb. 6. 4.

Heb. 10. 16.

To them that sin
against the holy
Ghost pardon is
not denied if they
repent, but repen-
tance because
they are unwor-
thy of pardon.
Zach. 17.

the holy Ghost : forasmuch as they wraſtle against the enlightning that is the worke of the holy Ghost. Such were many of the Jewes, which when they could not resist the Spirit that spake by *Stephen*, yet endeavoured to resist. It is no doubt but that many of them were carried unto it with zeale of the law, but it appeareth that there were some other that of malicious wickednesse did rage against God himselfe, that is to say against the doctrine, which they were not ignorant to bee of God. And such were those Pharisees, against whom the Lord envieth, which to overthrow the power of the holy Ghost, defamed him with the name of *Beelzebub*. This therefore is the spirit of blasphemy, when mans boldnesse of set purpose, leapeth forth to reproach the name of God. Which *Paul* signifieth when hee saith, that hee obtained mercy, because he had ignorantly committed those things through unbelief, for which otherwise he had bene unworthy of Gods favour. If ignorance joyned with unbelief was the cause that he obtained pardon, thereupon followeth, that there is no place for pardon, where knowledge is joyned to unbelief.

23. But if thou marke it well, thou shalt perceive that the Apostle speaketh not of one or other particular fall, but of the universall departing whereby the reprobate doe forsake salvation. And it is no marvell, that they whom *Iohn* in his canonically Epistle affirmeth not to have bene of the elect, from whom they went out, doe feele God unappeasable. For he directeth his speech against them, that imagined, that they might returne to the Christian religion, although they had once departed from it : and calling them from this false and pestilent opinion, hee saith that which is most true, that there is no way of returne open for them to the communion of Christ, that wittingly and willingly have cast it away : but they cast it not away, that onely in dissolute licentiousnesse of life transgresse the word of the Lord, but they that of set purpose cast away his whole doctrine. Therefore the deceit is in these words of falling and sinning. Because the Novatians expound Falling to be, if a man being taught by the law of the Lord, that he ought not to steale or to commit fornication, abstaineth not from stealing or fornication. But contrariwise I affirme, that there is a secret comparison of contraries, wherein ought to be repeated all things contrary to that which was first spoken, so that here is expressed not any particular fault but the whole turning away from God, and (as I may so call it) the Apostasie of the whole man. Therefore when he said, they which have fallen after that they have once bene enlightened, and have tasted the heavenly gift, and bene made partakers of the holy Ghost, and also tasted the good word of God and the powers of the world to come : it is to be understood of them, that with advised ungodlinesse have choked the light of the holy Spirit, have spit out againe the taste of the heavenly gift, have estranged themselves from the sanctification of the holy Ghost, have troden under foote the word of God and the powers of the world to come. And the more to expresse that advised purpose of wickednesse, in another place afterward he addeth this word by name Wilfully. For when he saith, that there is left no sacrifice for them that sinne willingly after knowledge of the truth received, he doth not deny, that Christ is a continuall sacrifice to purge the iniquities of the holy ones (which hee expressly crieth out almost in the whole Epistle, where he declareth the priesthood of Christ) but he saith, that there remaineth no other when that is once forsaken . and it is for saken, when the truth of the Gospell is of set purpose renounced.

24. But whereas some doe thinke it too hard and too far from the tender mercifullnesse of God, that any are put away that flee to beseeching the Lords mercy : that is easily answered. For he doth not say, that pardon is denied them if they turne to the Lord : but he utterly denieth, that they can rise unto Repentance, because they are by the just judgement of God stricken with eternall blindness for their unthankfulnesse. And it maketh nothing to the contrary, that afterward he applyeth to this purpose the example of *Esau*, which in vaine attempted with howling and weeping to recover his right of the first begotten. And no more doth that threatening of the Prophet, when they cry I will not heare. For in such Phrases of speech is meant neither the true conversion, nor calling upon God, but that carefulnesse of the wicked wherewith being bound, they are compelled in extremity to looke unto that which before they carelessly neglected.

neglected that there is no good thing for them but in the Lords helpe. But this they doe not so much call upon, as they mourne that it is taken from them. Therefore the Prophet meaneth nothing else by crying, and the Apostle nothing else by weeping, but that horrible torment which by desperation fretteth and vexeth the wicked. This, it is good to marke diligently, for else God should disagree with himselfe, which cryeth by the Prophet that he will be mercifull so soone as the sinner turneth. And as I have already said, it is certaine that the minde of man is not turned to better, but by Gods grace preventing it. Also his promise concerning calling upon him, will never deceive. But that blind torment wherewith the reprobate are diversly drawne, when they see that they must needs seeke God, that they may finde remedy for their evils, and yet doe flee from his presence, is improperly called Conversion and Prayer.

Ezec. 12. 11.

Althoug God for common examples sake doe sometimes remitt temporal punishments upon a counsellor, as in Achab, yet his wrath without hearty conversion is not turned away.

1 Reg. 28. 19.

Gen. 17. 18.

25 But a question is proved, whereas the Apostle denieth that God is appeased with fained repentance, how *Achab* obtained pardon and turned away the punishment pronounced upon him, whom yet it appeareth by the rest of the course of his life to have bene onely stricken amazed with sudden feare. He did indeed put on sackcloth, scattered ashes upon him, lay upon the ground, and (as it is testified of him) he was humbled before God: but it was not enough to cut his garments when his heart remaineth thicke and swolne with malice. Yet we see how God is turned to mercy. I answer, that so sometimes hypocrites are spared for a time, but yet so that ever the wrath of God lyeth upon them, and that it is done not so much for their sakes, as for common example. For whereas *Achab* had his punishment mitigated unto him, what profit got he thereby, but that hee should not feele it alive in earth? Therefore the curse of God although it were hidden, yet had a fast abiding place in his house, and he himselfe went into eternall destruction. This same is to be seene in *Esau*. For though he had a repulse, yet a temporall blessing was granted him at his weeping. But because the spirituall inheritance, by the Oracle of God could not rest but with one of the brethren, when *Jacob* was chosen and *Esau* refused, that putting away did exclude the mercy of God: this comfort was left him as to a beastly man, that he should be fat with the fat of the earth and the dew of Heaven. And this is it that I said even now, that it ought to be referred to the example of the other, that we should learne the more chearefully to apply our mindes and endeavours to repentance, because it is not to be doubted that when we are truly and hartily turned, God will be ready to forgive us, whose mercifullnesse extendeth it selfe even to the unworthy, so long as they shew any griefe at all. And therewithall we be also taught, how terrible judgement is prepared for all the oblatinate, which now make it a sport with no lesse shamelesse face, than iron heart to despise and set nought by the threatnings of God. After this manner he oftentimes reached out his hand to the children of *Israel*, to relieve their miseries, although their crimes were counterfeited, and their hearts double and false, as himselfe in the Psalm complaineth, that they by and by returned to their nature, and so minded with so friendly gentle dealing to bring them to earnest conversion, or to make them unexcusable. Yet in releasing punishments for a time, he doth not bind himselfe to a perpetual law thereby, but rather riseth sometimes more rigorously against Hypocrites, and doubleth their paines, that thereby may appeare how much fainting displeaseth him. But (as I have said) he sheweth some examples of his readinesse to give pardon, by which the godly may be encouraged to amendment of life, and there pride may be the more grievously condemned, that stubbornly kicke against the pricke.

Psal. 78. 36.

THE FOURTH CHAPTER.

That all that the Sophisters babble in their Schooles of Penance is far from the purenesse of the Gospell. Where is entreated of Confession and satisfaction.

NOW I come to discusse those things, which the Schoole Sophisters have taught of repentance. Which I will runne over in as few words as may be, because I minde not to goe through all, least this booke, which I labour to draw into a short abridgement, should grow to a huge greatnesse. And the Sophisters have entangled it in

The schoolmens error lye in defining and devising repentance.

The first is out of Gregorie, and is rehearsed lib. 4. Sent. dist. 14. cap. 1. The second out of Amb. & refer. illic. & in Decr. Dist. 3. de Pœnit. prior. The third out of August. refer. ca. Dist. ca. Pœn. post. The fourth out of Amb. refer. Dist. 1. Pœnica. Vera Pœnit.

Lib. 4. Sen. 6. cap. 1. de Pœnit. dist. 1. c. perfecta penitencia.

so many volumes, being a matter otherwise not very hard, that a man shall hardly finde how to get out, if he once fall into their degrees. First, in defining it, they shew that they never understood what Repentance was. For they take hold of certaine sayings of the old writers, which do nothing at all expresse that nature of Repentance, as that to repent is to weepe for sinnes passed and not to commit finnes to be wept for: Againe, that it is to lament evils passed, and not to commit againe other evils to be lamented. Againe: that it is a certaine sorrowfull revenge, punishing in himselfe that which he is sorrie to have committed. Againe: that it is a sorrow of heart, and bitteresse of soule, for the evils that a man hath committed or to which he hath consented. But, to grant these things well said of the Fathers (which a contentions man might easily enough denie) yet they were not spoken to this intent to describe Repentance, but onely to exhort them to whom they wrote, that they should not fall againe into the same offences, out of which they had bene drawne. But if we list to turne all such titles of commendation into definitions, then other may also be adjoynd as rightfully as they. As this of *Chrysostom*, Repentance is a medicine that destroyeth sinne, a gift given from heaven, a marvellous vertue, a grace surmounting the force of the law. Yea and the doctrine which they afterward teach, is somewhat worse then these definitions. For they sticke so earnestly in outward exercises that a man can gather nothing else out of infinite volumes, but that Repentance is a discipline and rigorousnesse that servert partly to tame the flesh, and partly to chastice and punish vices: but they keepe marvellous silence of the inward renewing of the minde that draweth with it correction of life. There is indeed much talk among them of Contrition and Attrition: they torment soules with many doubts, and doe thrust into them much trouble and carefulnesse: but when they seeme to have thoroughly wounded the hearts, they heale the bitteresse with a slight sprinkling of ceremonies. And when they have thus curiously defined repentance, they divide it into contrition of heart, confession of mouth, and satisfaction of worke, no more logically then they defined it, although they would seeme to have wasted all their age in framing of syllogismes. But if a man will goe about to prove by the definition (which kind of argument is of force among Logicians) that a man may weepe for his sinnes passed, and commit no more to bee wept for, that hee may bewaile his evils passed, and commit no more to be bewailed, and that hee may punish himselfe for that which he was sorrie to have committed, &c. although he doe not confesse with his mouth: how will they maintaine their division? For if that true penitent man doe not confesse, then Repentance may be without confession. But if they answer, that this division is referred to repentance in respect that it is a Sacrament, or is meant of the whole perfection of Repentance, which they comprehend not in their definitions, then is there no cause to blame mee, but let them lay the fault in themselves that make not a purer and plainer definition, I truly (according to my grossenesse) when any thing is disputed of, doe referre all things to the very definition, which is the stay and ground of the whole disputation. But admit that to be their matterlike licence. Now let us particularly consider all the parts in order. Whereas I doe negligently leape over as trifles those things that they with great gravitie of countenance doe publish for mysteries. I doe it not unwittingly, (neither were it very painefull for me to confute all that they thinke themselves to have deeply and subtly disputed) but I would thinke it against conscience to wearie the Readers with such trifles without any profit. Truly it is easie to know by the questions which they move and tosse, and wherewithall they miserably encomber themselves, that they prate of things that they know not. As for example: whether the repentance of our sinne pleaseth God, when obstinacy endureth in other. Againe: whether the punishments laid upon man by God, doe availe to satisfaction. Againe: whether repentance may be oftentimes reiterated for deadly sinnes: where they foully and wickedly define, that penance is daily done but for veniall sinnes. Likewise they very much torment themselves with a grosse error, upon the saying of *Hierome*, that repentance is a second board after shipwracke. Wherein they shew that they never waked from their brutish dulnesse, to feele so much as a farre off the thouthandth part of their faults.

2 But I would the Readers should note, that here is not a quarrell about the shadow of an Ass, but the most earnest matter of all others is intreated of, that is to say, forgiveness

We should never
aspire to

reliefe of finnes. For whereas they require three things to repentance, contrition of heart, confession of mouth, and satisfaction of worke: they doe therewithall teach that those three things are necessary to the obtaining of forgiveness of finnes. But if it be bove us to know any thing at all in all our religion, this truly behoveth us most of all: I meane to understand and know well by what meane, with what law, upon what condition, with what easinesse or hardnesse the forgiveness of finnes is obtained. If this knowledge stand not plaine and certaine, the conscience shall have no rest at all, no peace with God, no confidence or assurednesse, but continually trembleth, wavereth, is troubled, is tormented, is vexed, horribly dreads, hateth and fleeth the sight of God. But if the forgiveness of finnes hang upon those conditions to which they doe bind it, then nothing is more miserable, nothing in more lamentable case than we. They make Contrition, the first part of obtaining pardon, and they require that to be a true Contrition, that is to say perfect and full: but in the meane time they doe not determine when a man may be assured, that hee hath to the full measure perfectly performed this contrition. Truly I grant that every man ought diligently and earnestly to enforce himselfe, with bitterly weeping for his finnes, to whet himselfe more and more to a loathing and hatred of them. For this is a sorrow not to be repented, that breedeth repentance unto salvation. But when there is such a bitterness of sorrow required as may proportionally answer the greatness of the fault, and such as may in ballance counterpoise with the trust of pardon; here, the poore consciences are marvellously tormented and troubled, when they see themselves charged with a due contrition of finnes, and doe not so attaine the measure of that due, that they can determine with themselves, that they have duly performed so much as they duly ought. If they say that wee must doe as much as lyeth in us, then come wee still to the same point that we are at before: for how dare any man assure himselfe that he hath employed all his force to bewaile his finnes? So when the consciences having long wrestled with themselves, and long beene exercised with battels, doe at length finde no haven to rest in, yet somewhat to ease themselves, they enforce themselves to a sorrow, and wring out teares to make perfect their contrition.

3. But if they say that I slander them: Let them come forth and shew any one man, that by such doctrine of contrition hath not either beene driven to despaire, or hath not set for his defence a counterfeiting of sorrow instead of true sorrow, against the judgement of God. We have also our selves said in one place, that forgiveness of finnes never commeth without repentance, because none but the afflicted and wounded with conscience of finnes, can sincerely call upon the mercy of God: but we have therewithall further said, that repentance is not the cause of the forgiveness of finnes. As for those torments of soules, which they say must be performed of duty, we have taken them away: we have taught the sinner not to looke upon his owne contrition nor his owne teares, but to fasten both his eyes upon the onely mercy of God. We have only put him in minde that Christ called the labouring and laden; when hee was sent to publish glad tidings to the poore, to heale the contrite in heart, to preach remission to captives, to deliver prisoners: and to comfort them that mourne. From which should be excluded both the Pharisees, that filled with their owne righteousnesse, doe not acknowledge their owne povertie, and also the despisers that carelesse of Gods wrath doe seeke no remedie for their evils. For such doe not labour, nor are laden, nor contrite in heart, nor bond, nor captive. But there is great difference betwene teaching a man to deserve forgiveness of sins with due and full contrition, which the sinner can never performe: and instructing him to hunger and thirst for the mercy of God, that by the acknowledging of his owne miserie, by his owne quietnesse, wearinesse and captivity, it may be shewed him, where he ought to seeke for reliefe, rest and liberty: and finally, he may be taught in the humbling of himselfe, to give glory to God.

4. Concerning confession, there hath beene alwaies great strife betwene the Canonists and the Schoole divines: while the one sort affirme, that confession is commaunded by the speciall commandement of God, and the other sort deny it and say, that it is commaunded onely by the Ecclesiasticall constitutions. But in this contention hath appeared the notable shamelesse of the divines, that have corrupted and

*any quietnesse
of minde if not
which the
Schoolmen
have taught
concerning con-
trition were
true.*

*The pardon of
our finnes doth
not depend upon
the measure of
our contrition.*

Mat. 1. 2. 18.
Eia. 6. 6.
Luk 4. 18.

*The grounds of
Popes cause of
force.*

and violently wrested as many places of Scripture, as they alleaged for their purpose. And when they saw that they could not so obtaine that which they required, they which would bee thought more subtil then the rest, escaped away with this shift, that confession came from the law of God, in respect of the substance of it, but afterward received forme of the law Positive. Even as the foolishest sort among the Lawyers doe say, that Citations came from the law of God, because it is said: *Adam* where art thou? And likewise Exceptions, because *Adam* answered as it were by way of exception saying: The wife that thou gavest me, &c. But that both citations and exceptions received from given them by Civill law. But let us see by what arguments they prove this confession, either Formed or Unformed to bee the commandements of God. The Lord (say they) sent the leprous men to their Priests. But what? Sent he them to confession? Who ever heard it spoken, that the Leviticall Priests were appointed to heare confessions? Therefore they flie to allegories, And say. It was commanded by the Law of *Moses*, that the Priests should discern betweene leprosie and leprosie: first is a spirituall leprosie, therefore it is the priests office to pronounce upon it. Before that I answer them, I aske this by the way, If this place make them judges of the spirituall leprosie, why doe they draw to them the knowledge of naturall and fleshy leprosie? This forsooth is not to mocke with the Scriptures. The law giveth to the Leviticall Priests the knowledge of the Leprosie, therefore let us take it upon us. Sinne is a spirituall leprosie, therefore let us all be examiners of sinne. Now I answer: sith the priesthood is removed, it is necessary that the Law bee removed also. All priesthoods are removed to Christ, and fulfilled and ended in him, therefore to him only all the right and honour of priesthood is also removed. If they love so well to follow allegories, let them set Christ before them for the onely priest, and heape upon his judgement seat the free jurisdiction of all things: this we can easily be contented to suffer. Moreover their allegorie is very unfit, that setteth among the ceremonies that law which is meere-ly politike. Why then did Christ send the leprous men to the Priests? That the Priests should not cavill that he did breake the law that commanded the man healed of the leprosie, to be shewed before the Priests and purged with offering of sacrifice: therefore hee commanded the leprous men being cleansed, to doe that which belonged to the law. Goe (saith hee) and shew yourselves to the Priest, and offer the gift that *Moses* hath commanded in the Law that it should bee for a witnessse unto them. And truly this miracle should have beene a witnessse unto them, for they had pronounced them leprous, and now they pronounce them healed. Are they not, whether they will or no, compelled to become witnessses of Christs miracles? Christ leaveth to them his miracle to be examined, they cannot deny it. But because they still dally with it, therefore this worke is for a witnessse unto them. So in another place: This Gospell shall bee preached in all the world, for a witnessse to all nations. Againe: Ye shall be led before kings and governours, for a witnessse to them, that is: that in the judgement of God they may be more strongly convinced. But if they had rather follow *Chrysofome*: hee also teacheth that Christ did this for the *Jewes* sake that he should not be accounted a breaker of the Law. Albeit in so cleare a matter I am ashamed to alleage the witnessse of any man: whereas Christ pronounceth that he leaveth the right of the law whole to the priests as to the professed enemies of the Gospell, which were alway bent to carpe against it, if their mouth had not beene stopped. Wherefore that the popish sacrificing priests may still keepe this profession, let them openly take parts with them which must of necessity be restrained by force, that they speake not ill against Christ. For this nothing belongeth to his true ministers.

5 They bring their second argument out of the same fountain, that is from an allegorie, as though allegories were of great force to confirme any doctrine. But let them bee of force, if I doe not prove that I can make a fairer shew of them for my side, then they can for theirs. They say, The Lord commanded his Disciples, that when *Lazarus* was rayfed up, they should unbind and loose him from his bonds. Here first they lie: for it is no where read that the Lord said this to the Disciples: and it is much more likely that hee said to the Jewes that stood by him, that the miracle might bee made the more evident without suspicion of fraud, and his power appear the greater, that

without

Gen. 3. 9.

Mat. 8. 4.
Luke 5. 15.
Deut 17. 8.

Heb. 7. 11.

Math 24. 14.
Math. 10. 18.

Hom. 12. de 1
muliere Chananaea.

Christs commanding to loose the bonds from *Lazarus* whom he raised out of the grave frivolously alleaged to prove a particular confession.
Ioh. 11. 44.

without any touching, with his onely word he raised up dead men. For thus I expound it: that the Lord, to take away all wrongfull opinion from the *Jewes*, willed them to rowle away the stone, to feele the sinke, to behold assured tokens of death, to see him rising by the onely power of his word, and them first to feele him living. And this is the judgement of *Chryostom.* But let us grant that this was spoken to the Disciples: what will they get thereby: That the Lord gave his Apostles power to loose. But how much more fitly and more handsomely might these things be applied by way of allegorie, to say that by this signe the Lord meant to intract his faithfull, to loose them that he had raised up: that is, that they should not call into remembrance those finnes that he had forgotten: that they should not condemne them for sinners, whom he had acquitted: that they should not reproach men with those things that he had forgiven: that they should not be rigorous to punish, and lightly offended, where he is mercifull and easily entreated to spare? Truly, nothing ought to move us more to readinesse to forgive, than the example of the judge that threatneth that he will be unappealable to them that bee too rigorous, and ungentle. Now let them goe and boast of their allegories.

Set. contra. Iudæos, Gentiles & heretic.

Auricular confession waite. 7 proved either by their acknowledging of their sins whom Iohn did baptize, or by S. Iames shew willing men to make their mutuell confessions

6 But now they joyn more neere hand with us. when they sight (as they thinke with open sentences. They that came to *Iohns* baptisme, did confesse their finnes, and *Iames* willeth that we confesse our sins one to another. No marvaile if they that would bee baptised did confesse their finnes, for it is said before that *Iohn* preached the baptisme of Repentance, and baptised in water unto Repentance. Whom should hee then have baptizd, but them that had confessed themselves sinners? Baptisme is a token of the forgiveness of finnes: and who should bee admitted to this token but sinners, and they that acknowledge themselves to be such? Therefore they confessed their finnes, they might bee baptizd. And not without cause doth *Iames* bid us confesse one to another. But if they did marke what followeth next after, they would understand, that this also maketh little for them. Confesse (saith he) one to another your finnes, and pray one for another. He joyneth together mutuell confession and mutuell prayer. If we must confesse to the priests onely, then must we also pray for Priests onely. Yea, What and if it might follow of the words of *James*, that onely Priests might confesse? for when hee willeth that wee should confesse one to another, hee speaketh onely to them that may heare the confession of other: his word is in Greeke *Alléous*, mutually, interchangeably by turnes, or (if they so like best to terme it) by way of reciprocation one to another. But so interchangeably none can confesse, but they that are meet to heare confessions. Which prerogative sith they vouchsafe to grant onely to Priests, we doe also put over the office of confessing to them onely. Therefore away with such triflings, and let us take the very meaning of the Apostle which is simple and plaine: that is, that we should lay our weakenesse one in anothers bosome to receive mutuell counsell, mutuell compassion, and mutuell comfort one of another: then that we being naturally privy to the weakenesse of our brethren, should pray for them to the Lord. Why doe they then alludge *Iames* against us: which doe so earnestly require the confession of the mercy of God? but no man can confesse Gods mercie, unlesse he have first confessed his owne miserie. Yea we rather pronounce him accursed that doth not before God, before his Angels, before the Church, yea and before all men confesse himselfe a sinner. For the Lord hath concluded all under finnes, that all mouthes might bee stopped, and all flesh humbled before God, and he onely iustified and exalted.

Gal. 3. 22. Rom. 3. 9.

Auricular confession a mere humane constitution not grounded upon any divine law. This was the 183. Popes.

7 But I marvaile with what face they dare affirme, that the confession whereof they speake, is of the law of God: the use whereof we grant indeed to bee very ancient, but such as we are able to prove in old time to have bene at liberry. Truly even their owne Chronicles declare, that there was no certaine Law or constitution of it before the times of *Innocent* the third. Surely, if they had had a more ancient law they would rather have taken hold thereof, than have been contented with the decree of the councill of *Laterane*, and so made themselves to be laughed at, even of children. In other things they sticke not to make forged decrees, which they father upon the most ancient Councils, than they may with very reverence of antiquity dazzle the eyes of the simple. In this point, it came not in their miode to thrust in such a false packe. Therefore by their owne wisnesse, there are not yet passed three hundred yeares since

Innocent

Innocent the third laid that shure upon men, and charged them with necessity of Confession. But, to speake nothing of the time: the very barbarousnesse of the words miniseth the credit of that law. For where these good fathers command every one of both kindes, male and female, once every yeare to confesse all his finnes to his owne priest, pleasant men doe merrily take exception, that in this commandement are contained only *Hermaphrodites*, and say that it belongeth not to such a one as is either male or female onely. Since that time, a more grosse beastlinesse hath bewrayed it selfe in their schollers, that cannot expound what is meant by his owne priest. Whatsoever all the Popes hired bablers doe prate, wee hold both that Christ was never the author of this law that compelleth men to reckon up their sins, and also that there passed a thousand and two hundred yeeres from the resurrection of Christ before that any such law was made. And so, that this tyranny was then first brought in, when all godlinesse and learning being destroyed, the visitors of Pastors had without choise taken all licentiousnesse upon them. Moreover, there are evident testimonies both in histories and other ancient writers, which teacheth that this confession was a politicke discipline reedemed by the Bishops, not a law made by Christ or his Apostles. I will alleage but one out of many, which shall be a plaine proofe thereof. *Sozomenus* reporteth that this constitution of Bishops was diligently kept in all the West churches, but especially at Rome. Whereby he sheweth that it was no universall ordinance of all churches. But he saith that there was one of the Priests peculiarly appointed to serve for this office. Whereby he doth sufficiently confute that which these men doe falsly say of the keyes given for this use universally to the whole order of priesthood. For it was not the common office of all priests, but the speciall duty of some one that was chosen thereunto by the Bishop. The same is he, whom at this day in all the Cathedrall churches they call Penitentiarie, the examiner of hainous offences, and such whereof the punishment pertaineth to good example. Then he saith immediately after, that this was also the manner at Constantinople, till a certain woman feigning that she came to confession, was found so to have coloured under that pretence the dishonest company that shee used with a certaine Deacon. For this act, *Nectarius* a man notable in holinesse and learning, bishop of that Church, tooke away that custome of confessing. Here, here let these asses lift up their eares. If auricular confession were the law of God, how durst *Nectarius* repell and destroy it? Will they accuse for an heretike and schismaticke *Nectarius* a holy man of God, allowed by the consenting voices of all the old fathers? But by the same sentence they must condemne the Church of Constantinople, in which *Sozomenus* affirmeth that the manner of confessing was not onely let slip for a time, but also discontinued even till within time of his remembrance. Yea let them condemne of Apostasie not onely the Church of Constantinople, but also all the East Churches which have neglected that law, which (if they say true) is inviolable and commanded to all Christians.

8 This abrogation *Chrysofome*, which was also bishop of Constantinople doth in so many places evidently testifie, that it is marvell that these dare mutter to the contrary. Tell (saith he) thy finnes that thou mayest doe them away, if thou be ashamed to tell any man thy finnes that thou hast done, tell them daily in thy soule. I doe not say, Confesse them to thy fellow servant, that may reproach thee: tell them to God that taketh care for them. Confesse thy sins upon thy bed, that there thy conscience may daily recognise her evils. Againe: but now it is not necessary to confesse when witnesses be present: let the examination of thy finnes be done with thy thought: let this judgement be without witness: let onely God see thee confessing. Againe: I doe not lead thee into a stage of thy fellow servants, I doe not compell thee to disclose thy finnes to men, rehearse and utter thy conscience before God. Shew thy wounds to the Lord the best surgeon, and aske salve of him. Shew to him, that will reproach thee with nothing, but will most gently heale thee. Againe: Tell no man, least he reproach thee, for neither is it to be confessed to thy fellow servant, that may utter abroad, but to the Lord. To the Lord shew thy wounds which hath care of thee, that is both gentle and a Physician. Afterward hee bringeth in God speaking thus: I compell thee not to come into the mids of a stage, and call many witnesses, tell thy sinne to me alone privately

Tripert. hist.
lib. 9.

In the Church of
Constantinople
auricular confession taken by
S. Chrysofome for
no such thing, as
whereunto all
men should stand
bound.
Hom. 2. in
Psal. 50.
Ser. de Penit.
& confesse.
Hom. 5. de in-
comprehen.
Dei natura.
contra Anom.
mos.
Hom. 4. de La-
zaro.

vately that I may heale thy fore. Shall we say that *Chrystostom*: did so rashly, when hee wrote this & other like things, that he would deliver mens consciences from these bonds wherewith they be bound by the law of God? not so. But he dare not require that as of necessitie, which he doth not undertake to be commanded by the word of God.

9. But that the matter may be made the plainer and easier, first wee will faithfully rehearse, what kinde of confession is taught by the word of God: and then we will also declare their inventions, but not all (for who could draw dry fish an infinite sea?) but onely those wherein they comprehend the summe of their secret confession. Heere I am loth to rehearse how of the old translator hath given in translation this word Confesse in steed of Praise: which the grossest unlearned men commonly know: saying that it is good to have their presumptuousnesse bewraied, that doe give away that which was written of the praises of God, to their owne tyrannicall commandement. To prove that confession availeth to cheere the mindes, they thrust in that place of the Psalm: In the voice of rejoycing and confession. But if such change may serue, then we shall have what we list, proved by what we list. But seeing they are so become past shame, let the godly readers remember that by the just vengeance of God they have bene cast into a reprobate minde, that their presumption should bee the more detestable. But if we will rest in the simple doctrine of the Scripture, we shall not be in danger of any such deceipts to beguile us. For there is appointed one order of confessing, that forasmuch as it is the Lord that forgiveth, forgetteth, and putteth away sin: therefore we should confesse our finnes to him for to obtaine pardon, hee is the Physician therefore let us shew our diseases unto him. It is hee that is grieved and offended, therefore let us seeke peace at his hand. Hee is the knower of hearts, and privie to all thoughts, therefore let us make hast to powre out our hearts, before him. Finally it is he that calleth sinners, therefore let not us delay to come to him. I have (saith *David*) made my sinne knowne unto thee, and have not hidden my unrighteousnesse. I have said, I will confesse against me my unrighteousnesse to the Lord, and thou hast forgiven the wickednesse of my heart. Such is the other confession of *David*. Have mercy upon me O God, according to thy great mercy. And such is the confession of *Daniel*; Wee have sinned, Lord we have done perversly, we have committed iniquities, and have bene rebellious in swarving from thy Commandement. And such are other confessions that are commonly found in Scripture, the rehearfall whereof would almost fill a great volume. If we confesse our finnes (saith *Iohn*) the Lord is faithful to forgive us our finnes.. To whom should we confesse? even to him: that is, if we fall downe with a troubled and humbled hart before him, if hartily accusing and condemning our selves before him we pray to be acquitted by his goodnesse and mercy.

10. He that hartily and before God shall embrace this confession, shall undoubtedly have both a tongue readie to confesse, so oft as it shall be needfull for him to publish the mercy of God before men, and not onely to whisper the secret of his heart to one man, and once, and in his eare: but oft and openly, and in the hearing of all the world simply to rehearse both his owne shame and the magnificence and glory of God. After this manner when *David* was rebuked of *Nathan*, he was pricked with the sting of conscience, and confessed his sinne before both God and man. I have (saith hee) sinned to the Lord, that is to say, now I alleadge nothing for my excuse, I use no shifts, but that all men may judge me a sinner, and that the same thing which I would have had secret from the Lord, may be also open to men. Therefore a willing confession before men alway followeth the secret confession that is made to God, so oft as it is profitable for the glory of God or for the humbling of our selves. For this reason the Lord in old time ordained in the people of *Israel*, that the Priest should first speake the words, and the people saying after him, should openly confesse their iniquity in the Church: For he foresaw that this helpe was necessary for them, that every man might bee the better brought to a just reknowledging of himselfe. And meet it is that with the confession of our owne misery we should among our selves, and before all the world glorifie the goodnesse and mercy of our God.

11. And it is convenient that this kinde of confession bee both ordinary in the Church, and also extraordinarily used in speciall manner, if it happen at any time the

The Scripture requires confession of finnes, but unto God.

Psal. 13. 5.

Psal. 51. 5.

Dan. 9. 5.

1 Joh. 1. 9.

A confession of our finnes openly as occasion shall require, such unto men also allowable.

2 Sam. 12. 13.

Levit. 16. 19.

Public confession of finnes

not onely in particular persons but i. generall assemblies also both ordinarie and sometimes extraordinary allowable and very needfull. Nhe. 1. 7.

Private confession of sinnes for some men in some cases requisite to be made unto their pastors.

Jac 5. 16.

Mat. 16. 19.

Matth. 18.

Joh. 3. 23.

people to be guilty of any generall fault. Of this second kinde we have an example in that solemne confession which all the people used by the meanes and guiding of *Esdra*s and of *Nehemias*. For whereas that long banishment, the destruction of the City and Temple, the dissolving of religion, was the punishment of the common revolting of them all: they could not acknowledge the benefit of deliverance in such sort as was meet, unlesse they did first condemne themselves. Neither maketh it matter, if in a whole Congregation some few sometime be innocent. For sith they see the members of a feeble and diseased body, they ought not to boast of healthfulness. Yea it is not possible but they must also themselves gather some infection, and beare part of the blame. Therefore so oft as we be afflicted, either with pestilence or war, or barrenesse or any other plague: if it be our duty to flie to mourning, to fasting, and to other signes of guiltinesse: then confession it selfe, whereupon all these things doe hang, is not to be neglected. As for the ordinary confession, beside that it is commended by the Lords owne mouth, there is no wise man that considering the profit thereof, dare disallow it. For whereas in all holy assemblies we make our apparance in the sight of God and the Angels: what other beginning may there be of our pleading, but our reknowledging of unworthinesse? But that (some man will say) is done by every prayer. For so oft as we pray for pardon, we thereby confesse our finnes. I grant. But if you consider how great is our carelesnesse, or drouinesse, or sluggishnesse, you will grant me that it should be a profitable ordinance, if by some solemne use of confession, the Christian common people should be exercised to humbling themselves. For though the ceremony that the Lord commanded the *Israelites*, was parcell of the nurture of the law, yet in some manner it also belongeth to us. And truly we see that this use is in well ordered Churches, profitably observed, that every Sunday the minister should rehearte a forme of confession in the name of himselfe and of all the people, wherein he accuseth all of wickednes and craveth pardon of the Lord. Finally, with this key the gate to prayer is opened as well privately to every man, as univerally to all men.

12. Moreover the Scripture alloweth two formes of private confession, one that is made for our owne sake, whereof that saying of *Lames* is spoken, that wee should confesse our finnes one to another, for his meaning is, that disclosing our wickednesse one to another, we should one helpe another with mutuall counsell and comfort. The other forme that is to be used for our neighbours sake, to appease him and reconcile him unto us, if he have in any thing bene offended by us. Now in the first kinde of confession, although *Lames* in this hath assigned no man by name, into whose bosome we should unload our selves, leaveth us a free choise to confesse to him, that shall seeme meekest unto us of all the flocke of the Church: yet we ought principally to choose the Pastors, because they are for the most part in comparison of the other to be judged meekest. I say that they are meekest in comparison of the rest, because the Lord appointeth them by the very calling of their ministerie, at whose mouth we should be instructed to subdue and correct our finnes, and also may receive comfort: by trust of pardon. For as the office of mutuall admonishment and reproving is committed to all men, yet it is specially joynted to the ministers. So when as wee all ought to comfort and confirme one another in confidence of Gods mercie: yet wee see that the ministers to assure our consciences of the forgivenesse of finnes, are ordained as it were witnesses and pledges therefore, in so much that they be said to forgive finnes and loose soules. When thou hearest this to be ascribed unto them, thinke that it is for thy profit. Therefore let every one of the faithfull remember this to bee his dutie, if hee bee privately so vexed and troubled with the feeling of finnes, that he cannot winde out himselfe without helpe of another, not to neglect the remedy that the Lord hath offered him: that is, for his reliefe to use the private confession to his owne Pastor: and for his comfort to crave the private helpe of him, whose dutie it is both publicly and privately to comfort the people of God with the doctrine of the Gospell. But alway this moderation is to be used, where God appointeth no certaintie, not to binde consciences with a certaine yoke. Hereupon followeth that such Confession ought to be free: not to be required of all men, but to be commended to those onely that shall understand themselves to have neede of it. Then that even they that use it for their neede, should not be

compelled

compelled by any commandement, or trained by any deceit, to reckon up all their finnes, but so farre as they shall thinke it behoovefull for them, that they may receive sound fruit of comfort. Faithfull Pastors ought not only to leave this liberty to the Churches, but also to maintaine it, and stoutly stand in defence of it, if they will have tyrannie absent from their ministry, and superstition from the people.

13. Of the other sort of confession Christ speaketh in *Matthew*. If thou offer thy gift at the altar, and there rememberst that thy brother hath any thing against thee, leave thy gift there, and goe, and first be reconciled to thy brother, and then come and offer thy gift. For so charity, that hath bene appaired by our fault, is to be repaired by acknowledging and craving pardon of the offence that wee have committed. Vnder this kinde is contained their confession, that have sinned even the offending of the whole Church. For if Christ maketh so great a matter of the private offence of one man, to forbid from holy mysteries all them that have sinned against their brother, till they be with iust amends reconciled: how much greater reason is it, that he that hath offended the Church with any evil example, should recover the favour of the Church with acknowledging his fault? So was the Corinthian received againe to the communion, when he had yeilded himselfe obedient to correction. Also this forme of confession was used in the old Church, as *Cyprian* maketh mention. They doe penance (saith he) in due time, and then they come to confession, and by laying on of the hands of the Bishop and the Cleargy, they receive leave to come to the communion. Any other order or forme of confessing, the Scripture utterly knoweth not, and it is not our duty to binde consciences with new bonds, whom Christ most sharply forbiddeth us to bring in bondage. In the meane time I doe so much not speake against it, that the sheepe should present themselves to their shepherd when they meane to be partakers of the holy Supper, that I would most gladly have it every where observed. For both they that have an encombred conscience, may from thence receive singular profit, and they that are to be admonished doe by that meane prepare place for admonishment, but so alway that tyrannie and superstition be away.

14. In these three kinds of confession, the power of the keyes hath place: that is either when the whole Church with solempne reknowledging of their fault craveth pardon: or when a private man, that by any notable fault hath bred common offence, doth declare his repentance: or when he that for the quietnesse of his conscience, doth neede helpe of the minister, discloseth his weaknesse unto him. But there are divers waies of taking away offence, because although thereby also the peace of conscience is provided for, yet the principall end is, that hatred should be taken away, and mens mindes knit together with a bond of peace. But this use that I have spoken of is not to be despised, that we may the more willingly confesse our finnes. For when the whole Church standeth as it were before the judgement seate of God, confesseth it selfe guilty, and hath one onely refuge unto the mercy of God: it is no slender or light comfort to have there present Christs Embassador, having commandement of reconciliation, of whom it may heare absolution pronounced unto it. Here the profitablenesse of the keyes is worthily commended, when this embassage is performed rightly, and with such order and religiousnesse as becometh it. Likewise when he that had in a manner estranged himselfe from the Church, receiveth pardon and is restored into brotherly unitie: how great a benefit is it that he undertandeth himselfe to be forgiven by them, to whom Christ hath said: To whomsoever ye forgive finnes in earth, they shall be forgiven in heaven. And of no lesse effectualnesse and profit is private absolution, when it is asked by them that have need of speціаль remedie to relieve their weaknesse. For it happeneth oftentimes, that he which heareth the generall promities that are directed to the whole congregation of the faithfull, remaineth neverthelesse in some doubt and hath still an unquiet minde, as though hee had not yet obtained pardon: and the same man, if he have disclosed to his parson the secret fore of his minde, and heareth peculiarly directed to himselfe that saying of the Gospell, Thy sins are forgiven thee, Be of good hope, stablisheth his mind unto assurednesse and is delivered from that trembling where with he was before tormented. But when we speake of the keyes, wee must take heed that we dreame not of a certaine power severed from the preaching of the Gospell.

Particular men bound to confesse their faultes unto men against whom they have offended. Mat. 5. 23.

1 Cor. 11. 5.

A commendable kinde of absolution or correspondence to the former kinde of confession.

Mat. 18. 18. John 20. 23.

Mat. 9. 1.

In another place we shall have occasion more fully to declare this matter againe, where we shall intreat of the government of the Church: and there shall wee see that all the power to binde and to loofe, which Christ hath given to his Church, is bound to the word. But this is most true in the mystery of the keyes, the whole force whereof standeth in this, that the grace of the Gospell be publikely and privately sealed up in the hearts of the faithfull, by them whom the Lord hath ordained: which cannot bee done but by onely preaching.

15. But what say the Romish Divines? They decree that every one of either kind, so soone as they come to the yeeres of discretion, must yeerely once at the least confesse all their finnes to their owne Priest: and that their sinnes not forgiven, unlesse they have firmly conceived an intent to confesse it: which intent if they performe not when occasion is offered that they may doe it, there is now no more eurie open for them into Paradife. And that the Priest hath the power of the keyes wherewith he may loofe and binde a sinner: because the word of Christ is not in vaine. Whatsoever yea binde, &c. About this power they stoutly fight among themselves. Some say that there is but one key in substance, that is the power to binde and loofe, and as for knowledge, that it is indeed requisite for a good use, but that it is onely as an accessary and is not essentially joynd with the other. Some other, because they saw this to be too much an unbridled licence, have reckoned up two keyes, discretion and power. Other againe, when they saw the lewd boldnesse of Priests to bee restrained by this moderation, have forged other keyes, that is to say, authority, of discerning which they should use in giving determinate sentence and power, which they should practise in executing of their sentence: and that knowledge standeth by as a Counsellor. But they dare not simply expound this binding and loofing to be to forgive and put away sinnes: because they heare the Lord crying out in the Prophet: It is I, and none other but I: it is I, it is I that put away thy sinnes, O Israell. But they say it is the Priests office to pronounce who be bound or loofed, and to declare whose sinnes are forgiven or retained, and that he doth declare it, either by confession when he absolveth and retaineth sinnes, or by sentence when he excommunicateth and receiveth againe to partaking of the Sacraments. Finally, when they understand that they be not yet out of this doubt, but that it still may be objected against them, that oftentimes their priests doe binde and loofe men unworthy, which are not therefore bound or loofed in heaven: then (which is their last refuge) they answer that the giving of the keyes must be construed with a limitation, that is to say, that Christ hath promised, that before his judgement seat such sentence as the Priest shall be allowed as hath bene justly pronounced, according as the deservings of him that is bound or loofed, did require. Moreover they say, that these keyes are given by Christ to all Priests, and are delivered to them by their Bishops, at the time of their promoting to Priethood: but the free use of them remaineth onely with such as doe exercise Ecclesiasticall offices: and that the excommunicate and suspended priests have indeed the keyes, but rustie and bound up. And they that say these things may well seeme modest and sober in comparison of the rest, which upon a new anvill have forged new keyes, with which they say the treasure of the Church is locked up. These keyes we shall hereafter trie in place fit for it.

16. Now I will in few words answer to every one of these particularly. But at this present I speake not by what right or what wrong they binde the soules of the faithfull their laws, so far as much as we wil consider that when place serveth. But where they charge men with a law of reckoning up all their finnes: where they say that sinne is not forgiven but upon condition, if there be an intent conceived to confesse it: where they babble that there remaineth no entrie into Paradife, if occasion of confessing be neglected: this is in no wise to be suffered. Must all finnes be reckoned up? But David, (who as I thinke) had well studied upon the confession of his finnes, yet cried out: who shall understand his errors? Lord cleanse mee from my secret finnes. And in another place. My iniquities have passed above my head, and like a waigthy burden have waxed heave above my strength. Truly hee understood how great was the bottomlesse depth of our finnes: how many were the sorts of our mischievous doings, how many heads this monster Hydra did beare, and how long a taile she drew after her. Therefore hee

The keyes wherewith the Church of Rome supporteth her priests authorised to binde and loofe after confession made.

C. Omnis utriusque sexus. De summa trinitate & fide cath. It is a decree of Pope Innocentius, in the council of Laterane, and is recited.

Lib. 4. Senten.

14. ca. 2. li. 4.

4. Sent. dist. 19.

ca. 2.

Mat 18. 19.

Esa. 43. 11.

& 25.

A tyranny to impose upon man a law binding them to reckon up all their sins.

Plal. 19. 13.

Plal. 38. 5.

went not about to reckon up a register of them, but out of the depth of evils, he cried unto the Lord: I am overwhelmed, I am buried and choaked, the gates of hell have compassed me, let thy hand draw me out, which am drowned in the great pit, and am fainting and ready to die. Who now may thinke upon the numbering of his finnes, when he seeth that *David* can make no number of his?

17. With this butchery, the soules that have bene touched with any feeling of God, have been more cruelly vexed. First they called themselves to account: then they divided finnes into armes, into boughes, into branches, and into twigges, according to these mens rules: then they weighed the qualities, quantities, and circumstances. And so the matter went a little forward. But when they had proceeded a little further, than was on each side skie, and on each side, no haven, no safe roade: the moe that they had passed over, the greater heape alway did thrust it selfe into their sight, yea they rose up as high mountaines, and there appeared no hope, not so much as after long compassings, any way to escape. And to they did sticke fast betwene the sacrifice and the stone, and at last was found no other issue but desperation. Then these cruel butchers, to ease the wounds that themselves had made, laid certaine gentle plaisters, that every man should doe as much as he could. But new cares againe rose up, yea new torments did flea the silly soules, as to thinke: I have not employed time enough, I have not ind devoured my selfe with such diligence as I ought, I have passed over many things by negligence, and the forgetfulness that cometh by negligence is not excusable. Then were there ministred other plaisters to asswage such paines, as, Repent thee of thy negligence: if it be not altogether carelesse, it shall be pardoned. But all these things cannot close up the wound, and are not so much element of the evill, as poyson covered with hony, that they should not with their bitternesse offend the first taste but enter into the bowels before that they be perceived. Therefore this terrible saying alway calleth upon them and soundeth in their eares: Confesse all thy finnes. And this horrour cannot be appeased but by assured comfort. Heere let the readers consider, how possible it is to bring into account all the doings of a whole yeere, and to gather together what finnes they have done every day; forasmuch as experience proveth to every man, that when at evening he shall reckon up the faults but of one day, his memory is confounded therewith, so great a multitude and diversity presenteth it selfe. For I speake not of grosse and blockish hypocrites that thinke they have done sufficiently, if they have noted three or foure of the greatest finnes: but I speake of the true worshippers of God, which when they see themselves oppressed with the examination that they have made, doe adde also this saying of *John*: If our owne heart doe accuse us, God is greater than our heart: and so they quake for feare at the sight of the Judge, whose knowledge far surmounteth our understanding.

18. But whereas a great part of the world rested them upon such flatteries, wherewith so deadly a poyson was tempered, this came not so to passe, because they beleevd that God was satisfied, or because they themselves were fully satisfied: but that the anchor cast as it were in the mid sea, should rest a little from sailing, or as a wayfaring man weary and fainting should lie downe in the way. I labour not much in proving this. For every man may be witness to himselfe, I will in a short sum shew, what manner of Law this was. First simply it is impossible, and therefore it can doe nothing but destroy, damne, confound, and cast in ruine and desperation. And then when it hath led sinners from the true feeling of their finnes, it maketh them hypocrites and ignorant of God and themselves. For while they are wholly busied in reckoning up of their sins, in the meane time they forget the secret linke of vices, their hidden Iniquities, and inward filthinesse, by knowledge whereof they should chiefly have weighed their misery. But this was a most certain rule of confession, to acknowledge and confesse the bottomlesse depth of our evill to be so great as passeth our understanding. After this rule we see that the Publicanes confession was made, Lord be mercifull to me a sinner: as if hee should say: All that ever I am, I am altogether a sinner, and I cannot attaine with wit, or expresse with tongue the greatnesse of my finnes: let the bottomlesse depth of thy mercy swallow up the bottomlesse depth of my sinne. But when thou wilt say, what? are not all our finnes to be confessed? is no confession acceptable to God, but that which

*The misery
wherein their
soules were
which had a
cure and did
make a confession
in subjects
as the Church of
Rome required.*

1 John 3.20.

*The confessing of
our sins is a thing
impossible, neither
is the confessing
of them if it were
possible so necessary
that without it
all men are ex-
cluded heaven.*

Luc. 18.23.

is knit up in these two words, I am a sinner? No, but rather we must endeavour our selves as much as in us lieth, to poure out our heart before the Lord, and not onely in one word confesse our selves sinners, but also truly and heartily acknowledge our selves to bee such: and with all our thought record, how great, and diversis our silit of finnes, not onely that we be uncleane, but what, how great, and in how many parts is our uncleannesse: not onely that we be debtors, but with how great debts wee bee loden, and how many waies charged: not onely that we be wounded, but also with how many and deadly strokes wee bee wounded. With this reknowledging when the sinner hath wholly powred out himselfe before God, let him earnestly and sincerely thinke that yet there remaine moe finnes, and that the secret corners of their evils are to deepe, that they cannot bee thoroughly disclosed. And hee crieth out with David Who understandeth his errors? Lord cleanse me from my hidden finnes. Now where they affirme that finnes are not forgiven but with an intent of confessing firmly conceived, and that the gate of Paradise is shut against him that neglecteth occasion offered when he may be confessed, God forbid that wee should grant them that. For there is no other forgiveness of sinne, than alwaies hath bene. It is not read, that all they have confessed their finnes in the eare of some Priest, That wee reade to have obtained forgiveness of finnes at Christs hand. And truly they could not confesse, where there were neither any Priests Confessors, nor any confessing at all. And in many ages after, this confession was unheard of, at which time finnes were forgiven without this condition. But that wee may not neede to dispute longer about this, as about a doubtfull matter, the word of God is plaine, which abideth for ever: Whosoever the sinner repenteth, I will no more remember all his iniquities. Hee that dare adde any thing to this word, bindeth not finnes, but the mercie of God. For whereas they say, that judgement cannot be given but when the cause is heard, we have a solution in readinesse, that they doe presumptuously take that upon themselves, which have made themselves Judges. And it is a marvell that they doe so boldly frame to themselves such principles, as no man in his right wit will grant. They boast that the office of Binding and Loosing is committed to them, as though it were a certaine jurisdiction joyned with Inquisition. Moreover their whole doctrine crieth out, that this authoritie was unknowne to the Apostles. Neither doth it belong to the Priest, but to him which desireth absolution, to know certainly whether the sinner be loosed or no: forasmuch as he that heareth can never know whether the reckoning be just and perfect. So should there bee no absolution but such as is restrained to his words that is to be judged. Moreover the whole order of Loosing standeth of Faith and Repentance, which two things are hidden from the knowledge of man, when sentence must be given upon another man. It followeth therefore that the assurance of Binding and Loosing is not subject to the judgement of an earthly Judge: because the minister of the word, when he doth his office, cannot give absolution but conditionally: but that this is spoken for the finnes sake, Whose finnes ye forgive, &c. that they should not doubt that the pardon which is promised by the Commandement and word of God, shall be ratified in Heaven.

19. Therefore it is no marvell, if wee condemne and desire to have utterly taken away this Auricular confession, a thing so pestilent and so many waies hurtfull to the Church: but if it were a thing by it selfe indifferent, yet forasmuch as it is to no use nor profit, and hath given cause to so many wickednesse, sacrileges and errors, who will not thinke that it ought to bee presently abolished? They doe indeed reckon up some good uses, which they boast upon as very profitable, but these either false or of no value at all. One onely they commend with a singular prerogative, that shame is a great punishment of him that confesseth, whereby the sinner both is for a time to come made wayrer, and preventeth the punishment of God in punishing himselfe. As though we did not humble a man with shamefastnesse enough, when we call him to that high judgment seate of heaven. I meane to the hearing of God. It is forsooth very well profited, if for shame of one mans knowledge we cease to sinne, and bee not ashamed to have God witness of our evill conscience. Although the very same is also most false, for it is to bee seene that by nothing groweth greater confidence or licentiousnesse to sinne, than when

Psal. 141. 31.

Ezc. 18. 20.

Auricular confession a mean to make men not ashamed of sinning but bold to sinne.

when men having made confession to a Priest, thinke that they may wipe their mouth and say, I did it not. And not onely they are made all the yeere long the bolder to sin; but all the rest of the yeere bearing themselves bold upon confession, they never sigh unto God, they never returne to themselves, but heape sinnes upon sinnes, till they vomit up all at once as they thinke. And when they have once vomited them up, they thinke themselves discharged of their burden, and that they have taken away from God the judgement that they have given to the Priest, and that they have brought God in forgetfulnesse when they have made the Priest privie. Moreover who doth merrily see the day of confession at hand? Who goeth to confession with a cheerefull heart, and commeth not to it rather against his will, and as it were drawing backward, like as if he were taken by the necke and drawne to prison? unlesse peradventure it bee the very Priests, that use joyfully to delight themselves with mutuall rehearals of their doings, as it were with merrie tales? I will not defile much paper with monitrous abominations whereof auricular confession swarmeth full. Onely this I say, if that holy man did not unwisely, that for one rumor of fornication tooke away confession out of the Church, yea out of the remembrance of his flocke: then wee be thereby put in minde what is needfull to be done at this day upon infinite whoredomes, adulteries, incests, and bawderies.

20. Where the Confessioners alleadge for this purpose the power of the Keyes and doe thereupon set the poupe and prore of their kingdome, as the proverbe is: it is to be seene how much they ought to availe. Then (say they) are the Keyes given without cause? Is it said without cause: Whatsoever you loose upon earth, shall be also loosed in Heaven? Doe we then make the word of Christ voide? I answer there was a weightie cause why the Keyes should be given, as both I have even now already declared, and shall more plainly shew againe when I come to entreat of excommunication. But what if I doe with one sword cut off the hold of all that they require, that is, with saying, that sacrificing Priests are not the vicars nor successors of the Apostles? But this shall also be to be intreated of in another place: but now they raise up an engine whereby they would most of all defend themselves, and thereby may all their buildings bee overthrowne. For Christ did not give his Apostles the power to binde and loose, before that he gave them the holy Ghost. Therefore I say, that none have the power of the Keyes that have not first received the holy Ghost. I denie that any man can use the Keyes but having the holy Ghost going before, and teaching him and informing him what is to be done. They trisling say, that they have the holy Ghost. But indeed they deny it, unlesse peradventure they saigne (as they doe saigne indeed) the holy Ghost to bee a vaine thing and a thing of nothing, but therein they shall not bee beleevd. And by this engine they are utterly overthrowne, that of whatsoever doore they boast that they have the Key, a man may alway aske them whether they have the holy Ghost, which is the Judge and governour of the Keyes. If they answer that they have, then they may be asked againe, whether the holy Ghost may erre. This they will not bee glad to speake expressely, although they crookedly utter the same by their doctrine. It is therefore to be gathered, that no Priests have power of the Keyes which doe commonly without consideration loose those things that the Lord would have to be bound, and bind those things that the Lord commanded to be loosed.

21. Whereas they see themselves convinced by most cleare experiments, that they doe without choise loose and binde the worthy and unworthy, they usurpe a power without knowledge. And though they dare not denie that knowledge is requisite for a goode use, yet they write that the very power is given to evill disposers of it. But this is the power, whatsoever thou bindest or loosest in earth, shall be bound or loosed in heaven. Either the promise of Christ must lie, or they that have this power doe well binde and loose. Neither may they dally and say, that the saying of Christ is limited according to the deserving of him that is bound or loosed. And wee also confesse that none can bee bound or loosed, but they that are worthy to bee bound or loosed. But the Messengers of the Gospell and the Church have the word, by which they measure this worthinesse, in this word the messengers of the Gospell, may promise to all men forgiveness of sinnes in Christ by Faith, they may proclaime damnation unto all

Authority granted to binde and loose is no authorizing of Popes, priests, or above us successors as they doe.
Match. 18. 18.

The abuse of bindeing and loosing without knowledge.

1 Cor. 6. 9.

and upon all that embrace not Christ. In this word the Church pronounceth that fornicators, adulterers, thieves, manslaughterers, covetous men, unjust men, have no part in the kingdome of God, and bindeth such with most sure bonds. With the same word the Church looseth them whom it comforteth being repentant. But what power shall this be, not to know what is to be bound or loosed, and not to be able to binde or loose without knowledge: Why then doe they say that they loose by authority given unto them, when the loosing is uncertaine? What have wee to doe with this imaginative power, if there be no use of it? But I have it alreadie proved that either there is no use of it, or so uncertaine an use as may be accounted for none at all. For whereas they confesse that there is a great part of Priests that doe not rightly use the Keies, and that the power without lawfull use is of no effect. Who shall assure me that he, of whom I am loosed, is a good user of the keies? If he be an evill user of it, what hath he else but such a void disposing of them, as to say, what is to be bound or loosed in thee I know not, for as much as I lacke the right use of the keys, but if thou deserve, I loose thee. But so much might doe, I will not say a lay man (for they could nor beare that with patient eares) but a Turke or a Divell, For it is as much as to say, I have not the word of God the sure rule of loosing, but there is power given me to loose thee, if thy deservings be so. We see therefore what they meant, when they defined the keies to be the authoritie of discerning, and power of executing? and that knowledg is adjoynd for a counsellor, and like a counsellor serveth for a good use: undoubtedly even they desired to raigne at their owne will, licentiously without God and his word.

The uncertain-
ties and absurdities
of popish ab-
solutiō.

22. If any man take exception and say, that the lawfull ministers of Christ shall be no lesse doubtfull in their office, because the absolution that hangeth upon Faith shall alway remaine doubtfull: and then that sinners shall have either none, or a cold comfort, because the minister himselfe which is no competent judge of their faith, cannot be assured of their absolution: we have answered thereunto in readinesse. For they say that no finnes are forgiven by the Priest, but such whereof himselfe hath bene the hearer: so by their opinion, the forgiveness hangeth upon the judgement of the Priest, and if he doe not wisely discern who be worthy of pardon, the whole doing is void and of no effect. Finally the power whereof they speake, is a jurisdiction adjoynd to examination, whereunto pardon and absolution is restrained. In this point is found no sure ground, but rather it is a bottomlesse depth: For where the confession is not found, the hope of pardon is also laime, and then the Priest himselfe must needs sticke in suspence while he cannot tell, whether the sinner doe faithfully reckon up all the evill deeds. Finally (such is the ignorance and rudenesse of Priests) the most part are no fitter to doe this office, than a shoemaker to plow the ground, and the rest in a manner all ought worthily to suspect themselves. Hereupon therefore riseth the perplexitie and doubtfulness of the Popes absolution, because they will have it grounded upon the person of the Priest, and not onely that, but also upon knowledge, that he may judge onely of things informed, examined and proved. Now if a man should aske of these good doctors, whether a sinner be reconciled to God, when some finnes are forgiven: I see not what they have to answer, but that they shall be compelled to confesse that all is unprofitable, that the Priest pronounceth of the forgiveness of those finnes that he hath heard rehearsed, so long as the other finnes are not delivered from condemnation. On the behalfe of him that confesseth how hurtfull carelesse holdeth his conscience bound, appeareth hereby that when hee resteth upon the Priests discretion, as they call it, he can determine nothing certainly by the word of God. The doctrine that we teach is free and cleere from all these absurdities. For the absolution is conditional, that the sinner should trust that God is mercifull unto him, so that he sincerely seeke the cleansing of his finnes in the sacrifice of Christ, and obey the grace offered him. So hee cannot erre, which according to the office of a Preacher, proclaimeth that which is given him in instructions by the Word of God. And the sinner may embrace a sure and cleare absolution, when that simple condition is annexed of the embracing the grace of Christ, according to that generall doctrine of the master himselfe. Be it done to thee according to thy Faith. Which hath been wickedly despised in the Papacie.

Mat. 9. 39.

23. How foolishly they confound those things that the Scripture teacheth of the power of the keyes, I have promised that I will speake in another place, and there shall be a more convenient place for it, when I come to intreat of the government of the Church. But let the readers remember that those things are wrongfully wrested to Auricular and secret confession, which are spoken by Christ partly of the preaching of the Gospell, and partly of excommunication. Wherefore when they object that the power of loosing is given to the Apostles, which Priests may use in forgiving sinnes acknowledged unto them, it is plaine that they take a false and fond principle, because the absolution that serveth Faith, is nothing else but a witness of pardon taken out of the free promise of the Gospell. As for the other confession, that hangeth upon the discipline of the Church, it pertaineth nothing to secret sinnes but rather to example, that common offence of the Church may be taken away. But whereas they scrape together here and there testimonies, to prove that it sufficeth not to confesse sinnes either to God onely or to lay men, unless a Priest be the hearer of them, their travell therein is but lewd, and such as they may be ashamed of. For when the Ancient Fathers counsell sinners to unburden themselves to their owne Pastour, it cannot bee expounded of particular rehearfall which then was not in use. Then *Lombard* and such like (such was their sinister dealing) seeme of set purpose to have given themselves to fained bookes, by pretence whereof they might deceive the simple. They doe indeed truly confesse, that because absolution alway accompanieth Repentance, therefore there properly remaineth no bond when a man is touched with Repentance, although he have not yet confessed, and therefore that then the Priest doth not so much forgive sins as pronounce and declare them forgiven. Albeit in the word of declaring, they lye bring in a grosse error, thrusting a ceremonie in steed of doctrine. But whereas they patch unto it, that hee is absolved in the face of the Church that had already obtained pardon before God: they doe inconveniently draw to the peculiar use of every particular man, that which wee have already said to bee appointed for the common discipline, where the offence of a heinous and notorious fault is to be taken away. But by and by after, they deprave and corrupt moderation, adding an other manner of forgiving with an enjoying of penalty and satisfaction, wherein they presumptuously claime to their owne sacrifices a power to part that in halves, which God hath in all places promised us whole together. For when he simply requireth Repentance and Faith, this partition or exception is a very robbrie of God. For it is in effect as much as if the Priest taking upon him the person of a Tribune, should become intercessor to God and would not suffer God of his meere liberality to receive him into favour, that hath lien prostrate before the Tribunes seates and there hath been punished.

24. The whole summe commeth to this point, that if they will make God the Author of this counterfet confession, therein is their falsehood condemned, as I have proved them false forgers in the few places that they alleadge. But sith it is evident that it is a Law made by men, I say that it is both tyrannicall and made injuriously against God, who binding mens consciences to his word, will have them free from the bondage of men. Now when for the obtaining of pardon, there is a necessity prescribed of that thing which the Lord would be free, I say that this is a sacrifice not to be suffered, because there is nothing more properly belonging to God, than to forgive sinnes, wherein consisteth salvation for us. Moreover I have shewed that this tyrannie was first brought in, when the world was oppressed with filthy barbarousnesse. I have also taught that it is a pestilent law, that either throweth downe headlong into desperation the poore soules in whomsoever abideth a feare of God: or where there reigneth carelesnesse, delighteth them with vaine flatteries, and so maketh them duller. Last of all I have declared, that whatsoever mitigations they bring, tend to no other end, but to entangle, darken and deprave pure doctrine, and hide ungodlinesse with deceitfull colours.

25. The third place in repentance they assigne to satisfaction, whereof all that ever they babble may be overthrowne with one word. They say that it is not enough for him that repenteth, to abstaine from his former evils, and change his behaviour into better, unless hee make satisfaction to God for those things that hee hath done: And that

*things: spoken of
the Gospell and
of excommunica-
tion wrested to
the maintenance
of auricular con-
fession: vaine de-
vise, concerning
the absolution of
them that con-
fesse corrupt in-
junctions of pe-
nitences and satis-
factions laid upon
them that are
absolved.*

*Auricular con-
fession, in humane
constitution, esta-
blished in most
corrupt times of
the Church, bring-
ing sense to de-
spaire and some to
be carelesse, im-
possible to be de-
fended or colour'd
by any Justice in the
world.*

*Satisfaction
grossely added as
a part necessary
to Repentance.*

Lib. 4. Sentent.
Distin. 10. ca.
4. c.
Non sufficit de
pont. ca. med.
cadem dist. ca.
nullus eadem.
dist.

Efay 52. 3.
Rom 5. 8.
Col. 2. 14.
Tit. 3. 5.

Efay 43. 15.

Act. 10. 43.

2 Cor. 5. 19.

The faith which
holdeth Christ to
be the propitiator
for our sins can-
not stand with
that doctrine
which teacheth
satisfaction to be
made by us for
sins committed
after baptism.

Lib. 7. Sen-
tent. dist. 9.
1 Pet. 2. 24.
2 Tim. 1. 9.
1 John 2.
2 & 12.

John 1. 36.

that there be many helps by which we may redeeme sins, as weepings, fastings, obla-
tions and the workes of charity. With these we must winne the Lord to bee favoura-
ble, with these we must pay our debts to the righteousnesse of God, with these wee must
make amends for our faults, with these wee must deserve pardon. For although by
the largenesse of his mercy he hath forgiven our fault, yet by the discipline of his jus-
tice he retaineth the paine, and that this is the paine that must be redeemed with satis-
factions. But in effect all that they say cometh to this point, that wee doe indeed ob-
taine pardon of our finnes at the mercifullnesse of God, but by meanes of the deserving
of our workes, by which the offence of our finnes may be recompensed, that due sa-
tisfaction may bee fully made to Gods righteousnesse. Against such lies, I set the free
forgivenesse of finnes, than which there is nothing more evidently spoken of in the
Scripture. First what is forgivenesse, but a gift of meere liberalitie? For the creditor
is not said to forgive, that acknowledgeth by acquittance that the money is paid, but
he that without any payment willingly of his owne liberality cancelleth the debtors
bond. Secondly, why is this word, Freely added, but to take away all opinion of sa-
tisfaction? With what confidence therefore doe they yet set up their satisfaction, that
are stricken downe with so mightie a thunderbold? But what? when the Lord crieth
out by *Efay*, It is I, It is I that doe put away iniquities for mine owne sake, and will not
be mindfull of thy finnes: doth he not openly declare, that he fetcheth the cause and
foundation of forgivenesse onely from his owne goodnesse? Moreover whereas the
whole Scripture beareth this witness of Christ, that forgivenesse of finnes is to bee re-
ceived by his name, doth it not thereby exclude all other names? How then doe they
teach, that it is received by the name of satisfactions? Neither can they denie that they
give this to satisfactions, although they say that the name be used as helps by way of
meanes. For whereas the Scripture saith. By the name of Christ, it meaneth that wee
bring nothing, we alleadge nothing of our owne, but rest upon the onely commenda-
tion of Christ. As *Paul*, where hee affirmeth that God is reconciling the world to
himselfe in Christ, for his sake not imputing to men their finnes, he immediately shew-
eth the meane and manner how, because he that was without sinne, was made sinne
for us.

26. But (such is their perversnesse) that say that both forgivenesse of finnes and
reconciliation are performed both at one time, when we are in Baptisme received into
the favour of God by Christ: that after Baptisme wee must rise againe by satisfactions,
and that the blood of Christ profiteth nothing, but so farre as it is distributed by the
keyes of the Church. Neither doe I speake of a doubtfull matter, forasmuch as they
have in most evident writings bewraied their owne filthinesse, and not one or two of
them, but all the Schoolemen univerally. For their master after that hee had confessed
that Christ had paid the penaltie of finnes upon the tree, according to the doctrine
of *Peter*, immediately correcteth his saying with adding this exception, that in Bap-
tisme all temporall penalties of finnes are released, but after baptism they are mini-
shed by the helpe of penance, that so the crosse of Christ and our penance may worke
together. But *John* saith far otherwise, if any sinne, we have an advocate with the fa-
ther, even Jesus Christ, which is the propitiation for our finnes, I write unto you chil-
dren, because your finnes are forgiven you for his names sake. Truly, hee speaketh to
the faithfull, to whom when he setteth forth Christ to be the propitiation of finnes, hee
sheweth that there is no other satisfaction, by which God, being displeas'd, may bee
made favourable and appeas'd. Hee doth not say: God was once reconciled vnto you
by Christ, now seeke you other meanes, but he maketh him a perpetuall advocate, al-
way to restore us by his intercession into the favour of his father: a perpetuall propiti-
ation, by which our finnes may be cleansed away. For this is ever true that the other
John said: Behold the Lamb of God, behold him that taketh away the finnes of the
world. He taketh them away (saith he) himselfe and none other, that is to say, foras-
much as he alone is the Lambe of God, he alone also is the oblation for finnes, he alone
the propitiation sacrifice, he alone the satisfaction. For whereas the right and power to
forgive belongeth properly to the Father, in the respect that hee is distinguished from
the sonne, as we have already seene: Christ is heere set in another degree, that taking
upon

upon himselfe the paine due unto us, he hath taken away our guiltinesse before the judgement of God. Whereupon followeth, that we shall no otherwife be partakers of the satisfaction made by Christ, unless the same honour remaine whole with him, which they do wrongfully take to themselves that goe about to appease God with their owne recompensings.

27. And here it is good to consider two things: that Christ may have his due honour kept unto him whole and unminished: and that the consciences being assured of the forgivenesse of sin, may have peace with God. *Eusebius* saith, that the father hath laid the iniquities of us all upon his sonne, that wee should bee healed by his stripes. Which thing *Peter* rehearsing in other words saith: that Christ did in his body beare our finnes upon the tree. *Paul* writeth that sinne was condemned in his flesh, when he was made sinne for us. That is to say, that the force and curse of sinne was slaine in his flesh, when he was given to be a sacrifice, upon which the whole heape of our finnes with all their malediction and curse, with the dreadfull judgement of God, and condemnation of death should be cast. Heere those triflings are in no case to be heard, that after the first purging, every one of us doth none otherwife feele the effectualnesse of the passion of Christ, than after the measure of satisfactorie repentance: but so oft as we fall, we be called backe to the only satisfaction of Christ. Now set before thee their pestilent follies, as for example: That the grace of God worketh alone in the first forgivenesse of finnes: that if we afterward fall, to the obtaining of a second forgivenesse our workes doe worke with it. If these things may have place, doe these things that are heere before assigned to Christ, remaine safe unto him? It is a marvellous great defence, betweene this, that our iniquities are laid upon Christ, that they should be cleansed in him, and this, that they are cleansed by our owne workes: betweene this that Christ is the procuring of mercy, and this, that God must be made mercifull by workes. But if wee speake of pacifying the conscience: what pacification shall this be for a mans conscience, to heare that his finnes are redeemed by satisfactions? When shall hee certainly know the measure of his satisfaction? Therefore he shall alway doubt whether he have God mercifull or no, he shall alway be vexed, and alway quake for feare. For they that rest upon light petty satisfactions, doe too contemptuously esteeme the judgement of God, and doe little consider how great is the grievousnesse of sinne, as we shall declare in another place. But although we grant them to redeem some finnes with just satisfaction: yet what will they doe when they are oppressed with so many sins, for satisfaction whereof, an hundred lives, although they were wholly applied therunto, cannot suffice? Beside that, all the places wherein the forgivenesse of finnes is affirmed, doe not belong to younglings, but to the already regenerate children of God, and them that have bene long nourished in the bosome of the Church. That embassage which *Paul* so honourably extolleth, I beseech you in the name of God, be yee reconciled unto God, is not directed to strangers, but to them that had bene already regenerate. But hee bidding satisfactions farewell, sendeth them to the crosse of Christ. So when he writeth to the Colossians, that Christ by the blood of the crosse hath pacified all things in heaven or in earth, he restraineth not this to the onely moment wherein we are received into the church, but extendeth it to our whole course. Which easily appeareth by the proceesse of the text, where he saith, that the faithfull have a redemption by the blood of Christ, that is forgivenesse of finnes. Albeit it is superfluous to heape together moe places that readily offer themselves to be found:

28. Here they flee to the sanctuarie of the foolish distinction, that some finnes are venial, and some deadly: that for deadly finnes is great satisfaction due, that veniall finnes are purged with more easie remedies, as with saying of the Lords prayer, with sprinkling of holy water, with absolution at the masse. So they mocke and trifle with God. But whereas they alway have in their mouth veniall and deadly sin, yet they could never discern the one from the other, saying that they make ungodlines and uncleannesse of heart a veniall sin. But we (as the Scripture the rule of right and wrong teacheth us) do pronounce, that the reward of sin is death, and that the soule that sinneth is worthy of death. But that the finnes of the faithfull are veniall, not for that they doe not deserve death, but because by the mercie of God there is no condemnation to them that

They cannot yield unto Christ that honor which they should, nor find that peace in their own consciences when they see who are the true benefactors in the force of their owne satisfactions.
Eia 53. 4.
1 Pet. 2. 24.
Rom. 8. 1.
Gal. 3. 13.

2 Cor. 5. 20.

Coloss. 1. 20.

The idle distinction of sins veniall and deadly sins.

Rom. 6. 2.
Eccl. 10. 2.
F. m. 8. 1.

that

that are in Christ Jesus, because they are not imputed: because they are taken away by pardon. I know how unjustly they slander this our doctrine. For they say, that it is the Stoicks strange conclusion, concerning the equalitie of finnes. But they shall easily be convinced by their owne mouth. For I demand of them, whether among the very same finnes that they confesse to be deadly, they doe not acknowledge one to bee greater than another. It doth not therefore immediately follow, that finnes are equal, because they are altogether deadly. When the Scripture definitively saith, that the reward of sinne is death, that the obedience of the Law is the way of life, and that the transgression of the Law is death, they cannot escape this sentence. What end of satisfying then will they finde in so great heape of finnes? If the satisfaction of one day bee the satisfaction of one sin, while they are about that one satisfaction, they wrap themselves in many sins, such the justest man passeth no one day wherein he falleth not many times. Now when they shall prepare themselves to make satisfaction for these sins, they shall heape up great numbers, yea rather innumerable. Then the hope of satisfying being cut off, what doe they stay upon? how dare they still thinke of satisfying?

29. They goe about to winde out themselves: but (as the proverbe is) the water still cleaveth upon them. They forge a distinction of fault and penaltie. They confesse that the fault is forgiven by the mercie of God, but that when the fault is forgiven, the penaltie remaineth, which the righteoufnesse of God requireth to bee paid: and that satisfactions doe properly belong to the release of the penaltie. Good God what a skipping lightnesse is this? now they confesse that the forgiveness of the fault lieth freely open for men, which sometime they teach men to deserve with prayers and weepings, and all other kindes of preparations. But yet still all that is taught us in the Scripture concerning the forgiveness of finnes, doth directly fight against this distinction. Which although I thinke that I have already more then sufficiently confirmed, yet I will adde some other testimonies wherewith these winding snakes may be holden so fast, that they shall not be able once to fold in the top of their taile. This is the new Testament which the Lord hath covenanted with us in Christ, that hee will not remember our iniquities. What he meant by these words, wee learne by another Prophet, wherethe Lord saith: If the righteous turne away from his righteoufnesse, I will not remember all his righteoufnesse. If the wicked depart from his wickednesse, I will not remember all his iniquities. Whereas he saith that he will not remember their righteoufnesse, that is as much to say, that hee will have no regard of them in respect to reward them. Therefore not to remember finnes, is as much as not to call them to punishment. The same thing is called in another place to cast it behinde his backe, to wipe it away like a cloude, to drowne it in the bottome of the sea, not to impute it and to hide it. By such manners of speech the holy Ghost doth plainly expresse his meaning unto us, if we would apply unto him willing eares to learne. Truly, if God doe punish sins, he imputeth them: if he taketh vengeance, he remembereth them: if he call them to judgement, he doth not hide them: if he examine them, hee doth not cast them behinde his backe: if hee looke upon them, hee hath not wiped them away like a cloud, if he see them, hee hath not cast them into the bottome of the Sea. And in this manner doth *Augustine* expound it in plaine words. If God have covered finnes, then hee would not looke upon them: if he would not looke upon them, then hee would not marke them: if hee would not marke them, then he would not punish them: he would not know them, he had rather pardon them. Why therefore did hee say that finnes were covered, that they should not be seene? What was meant by this that God did see finnes, but that he did punish them? But let us heare also out of another place of the Prophet, upon what conditions the Lord forgiveth finnes. If (saith hee) your finnes be as scarlet, they shall be made white as snow: if they be red like crimion, they shall be as wooll. And in *Jeremy* we reade thus: In that day the iniquitie of *Iacob* shall be sought for, and shall not be found: the sinne of *Judah*, and it shall not be. Because I will bee favourable to the remnants that I shall preserve. Wilt thou briefly understand what is the meaning of those words? Weigh on the other side what is meant by these speeches: that the Lord doth binde up iniquities in a sacke, doth gather them into a bundle and lay them up, and doth grave them with an yron pointell in an adamant stone. If they signi-

Prou. 24. 16.

God doth not remitt our sins and leave the penalties still without our own satisfaction take them away to be considered.

Jer. 31. 31.
Eze. 18. 24.
Esa. 38. 17.

Esa. 44. 22.
Mich. 7. 19.
Psal. 32. 12.
Psal. 52. 2.

Esa. 1. 18.

Jer. 50. 20.

Job 14. 17.
Ore 13. 18.
Jer. 17. 1.

ne (as it is out of doubt) that vengeance shall be given for recompence, then is it also not to be doubted, but that by contrarie sentences the Lord affirmeth, that hee remitteth all recompensing of vengeance. Here I must beseech the Readers not to hearken to my glosses, but onely that they will suffer the word of God to take some place.

30. What, I pray you, had Christ done for us, if wee should still be compelled to suffer paine for finnes? For when we say that hee did beare all our finnes in his bodie upon the tree, we meane nothing elsse thereby, but that hee suffered all the paine and punishment that was due unto our finnes. And the same hath *Ezay* more lively declared, where he saith: the chastisement (or correction) of our peace was upon him. What is the correction of our peace but the paine due to finnes: and which wee should have suffered before that we could be reconciled to God, unless that he had entred into our stead? Lo, thou seest plainly, that Christ suffered the paines of finnes, to deliver them that be his from them. And so oft as *Paul* maketh mention of the redemption performed by Christ, he used to call it in Greeke *Apolutrosin*, whereby hee meaneth not redemption: as it is commonly taken, but the very price and satisfaction of redemption. After which manner he writeth, that Christ gave himselfe *Anilutaron*, a price of ransom for us. What propitiation is there with the Lord (saith *Augustine*) but sacrifice? And what sacrifice is there, but that which is offered for us in the death of Christ? But that which is appointed in the law of *Moses* for clearing the offences of finnes, minneth us a strong battell ramme. For the Lord doth not there appoint this or that manner of satisfying, but requireth the whole recompence in sacrifices. Whereas yet in other things, he doth most diligently and in most exact order set out all the ceremonies of expiation. How cometh it to passe, that hee commandeth to recompence faults committed, with no workes at all, but requireth onely sacrifices for satisfaction, but because his will is so to declare, that there is onely one kinde of satisfaction, whereby his judgement is appeased? For the sacrifices that the *Israelites* did then offer, were not weighed by the worke of men, but were esteemed by their truth, that is to say, by the onely sacrifice of Christ. But what manner of recompence the Lord receiveth of us, *Osée* hath very well expressed in few words. Thou shalt (saith he) take away iniquitie, O God. Loe, here is forgiveness of finnes. And wee shall pay thee the calves of our lips: Loe here is satisfaction. I know that they doe subtilly slip away, when they make distinction betweene everlasting paine, and temporall paines. But when they reach that temporall paine is any kind of punishment, that God taketh as well of the bodie as of the soule, except onely everlasting death, this restraining of it doth little helpe them. For the places that we have above recited, doe expressely mean this, that God receiveth us into favour with this condition, that in pardoning the fault, he pardoneth all the paine whatsoever we had thereby deserved. And so oft as *David* or the other Prophets doe crave pardon of finnes, they doe also therewithall pray to bee released of the paine. Yea, the very feeling of Gods judgement doth drive them thereunto. Againe, when they promise mercy at the Lords hand, they doe in manner alway of purpose preach of the paines and the forgiveness thereof. Truly, when the Lord in *Ezechiel* pronounceth that hee will make an end of the exile in *Babylon*, and that for his owne sake, not for the Jewes sake, he doth sufficiently shew that both are of free gift. Finally, if wee be delivered by Christ from guiltinesse of fault, the paines that come thereof must needs cease.

31. But forasmuch as they doe also arme themselves with testimonies of Scripture, let us see what manner of Arguments those be that they alleadge. *David* (say they) being rebuked by *Nathan* the Prophet of adulterie and manslaughter, received pardon of his sinne, and yet he was afterward punished by the death of his sonne that hee had gotten by that adulterie. We are taught to redeme with satisfactions such paines as were to be extended after forgiveness of the fault. For *Daniel* advised *Nebuchadnezzar* to redeme his finnes with almes. And *Salmun* writeth that for equitie and godlinesse, iniquities are forgiven. And in another place, that with charitie the multitude of finnes is covered. Which sentence *Peter* also confirmeth. Againe, in *Luke* the Lord saith of the woman that was a sinner, that many finnes are forgiven her, because shee hath loved much. How perversly & wrongfully they ever weigh the doings of God, But if they had

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Christ in bearing our finnes suffer and God in pardoning them doth remit the paine which wee had thereby deserved.

1 Pet. 2.24.
Ez. 33. 5.
Rom. 3. 24.
1 Cor. 1. 30.
Eph. 1. 7.
Col. 1. 14.
1 Tim. 2. 6.

Osée 14. 3.

Ezech. 36. 31.
& 21.

Places of Scripture supposed to prove that except we ourselves doe satisfie God, our sins are punished after they are remitted.

2 Sam. 12. 13.
Dan. 4. 24.
1 Cor. 1. 6. 6.
& 10. 12.
1 Pet. 4. 8.
Luke 7. 47.

marked (as they should not have overpassed it) that there are two kinds of Gods judgement, they would have seene in this rebuking of *David*, a farre other manner of punishment, than such as might bee thought to tend to revengement. But because, it is not a litle beheveth us all to understand, whereunto the chastisements have respect, wherewith God correcteth us for our sinnes, and how much they differ from those examples wherewith he pursueth the wicked and reprobate with indignation: therefore I thinke it shall not bee beside the purpose, to comprehend it shortly in a summe. For the order of plaine teaching, let us call the one kinde of judgement, the judgement of Revenge, the other of Chastisement. It is to be understood, that God so punisheth his enemies with the judgement of revenge, that hee useth his wrath against them, confoundeth them, destroyeth them, and bringeth them to nought. Therefore let us take that to bee properly the vengeance of God, when his punishing is joynt with his indignation: with the judgement of chastisement he dealeth not so cruelly, as to bee angry: nor punisheth to destroy, nor sendeth downe his lightning to kill. Therefore it is not properly punishment or vengeance, but correction and admonishment. The one is the doing of a Judge, the other of a Father. For the Judge when he punisheth an evill doer, hee hath regard to the offence, and punisheth the very fault: when the father somewhat rigorously correcteth his childe, hee doth it not to be revenged on him, or to punish him, but rather to teach him, and make him wari-er in time to come. *Christofom*: in a certaine place useth a similitude somewhat differing from this, but yet it commeth to the same point. The sonne (saith hee) is beaten, and the servant also is beaten: but the one is punished as a bondservant, because hee hath offended, and the other is chastised as a freeman and as a sonne, needing correction. To the one his correction serveth for proove and amendment, to the other for a scourge and punishment.

32. But that we may have the whole matter shortly and in a ready summe, let this bee the first of two distinctions. Wheresoever punishment is to revenge, there sheweth it selfe the curse and wrath of God, which hee alway withholdeth from the faithfull. Contrariwise, Chastisement both is a blessing of God, and beareth a testimony of his love, as the Scripture teacheth. This difference is commonly every where sufficiently expressed in the word of God. For whatsoever afflictions the wicked suffer in this present life, therein is painted out unto us as it were, a certaine entry of hell, from whence they doe already see a far off their eternall damnation: and they are so far from being amended or taking any profit thereby, that rather by such beginning they are prepared to the most cruell hell, that at length abideth for them. But the Lord chastising chasticeth his servants, but hee doth not put them to death. Therefore they confesse that to be beaten with his rodde, was good for them unto true instruction. But as we read every where that the holy ones suffer such punishments with quiet minde, so they have alway praised to escape the first kinde of scourges. Chastice mee Lord (saith *Jeremy*) but in thy judgement, not in thy wrath, least thou destroy me. Poure out thy wrath upon the nations that have not knowne thee, and upon the kingdomes that have not called upon thy name. And *David* saith: Lord rebuke mee not in thy wrath nor correct me in thy anger. And it maketh nothing to the contrarie, that oftentimes it is said, that the Lord is angry with them that be his, when hee punisheth their siones. As in *Esay*: I will confesse to thee O Lord, because thou hast bene angry with mee: thy wrath is turned, and thou hast comforted mee. Againe *Abacuc*. Thou that hast bene angry shall remember mercy. And *Michie*: I will beare the wrath of the Lord, because I have sinned against him. Where hee putteth us in minde that not onely they that are justly punished, nothing prevaile with murmuring against him, but also that the faithfull have asswagement of their sorrow, in considering the purpose of God. For after the same manner it is said that hee doth defile his owne inheritance, which yet (as we know) hee will never defile. But that is spoken not in respect of the purpose or meaning of God that punisheth, but of the vehement feeling of sorrow which yet they feele that suffer any of his severitie, whatsoever it bee. But hee not onely pricketh his faithfull with no small rigour, but sometimes so woundeth them, that they thinke themselves not farre from the damnation of hell. So hee testifieth that they have de-

served

God punisheth
his enemies in
wrath, his chil-
dren in love.

Job 3.7.
Prov. 3.11.
Heb. 12.5.
Psal. 118.18.

Psal. 119.17.

J. rc. 10.14.

Gal. 6.3. &
8.3.

Esay 12.1.
Hab. 3.2.

Mich. 7.9.

serued his wrath, and so it behoveth that they should loath themselves in their evils, and be touched with the greater care to appease God, and carefully make haste to crave pardon. But even in the very same doing, hee sheweth a more evident testimony of his fatherly kindnesse than of his wrath. For the covenant continueth, that was made with us in our true *Sablon*: the truth whereof hee that cannot discern, hath affirmed, that it shall never bee made void. If (saith hee) his children forsake my Law, and walke not in my judgements: if they defile my statutes, and keepe not my commandments; I will visite their finnes with a rodde and with stripes: but I will not take away my mercie from him. Of which mercie to make us assured, hee saith, that the rodde wherewith hee will correct the posteritie of *Sablon*, shall bee of men, and stripes of the children of men: by which clauses when he meaneth moderation and lenitie, hee therewithall secretly declareth, that they cannot but be confounded with extreame and deadly horrour, that feele the hand of God to bee against them. How great regard he hath of this lenity in chastising his Israell, hee sheweth in the Prophet: I have purged thee (saith he) in fire: But not as Silver, for then thou shouldst have bene all consumed. Albeit hee teacheth that chasticements serve him for to cleanse him, but hee further saith, that hee useth the same so temperately, that hee bee not too much consumed by them. And that is needfull. For the more that every man reverently feareth God, and giveth himselfe to follow godlinesse, so much the tenderer he is to beare his wrath. For the reprobate, although they growe under his scourges, yet for that they weigh not the cause, but rather turne their backs both to their owne finnes and to the judgement of God: by that stoutheadnesse they gather a hardnesse: or because they murmur and kicke against him, and doe make an uprore against their Iudge, that furious suddaine rage attonieth them with madnesse and furor. But the faithfull being admonished by his correction, by and by descend to consider their finnes, and being stricken with dreid and horror, they flee in humble wise to pray to him for pardon, unlesse the Lord did alswage these sorrowes wherewith the poore soules torment themselves, they would faint a hundred times even in small tokens of his wrath.

33. Then let this bee the second distinction, that when the reprobate are stricken with the scourges of God, they do already after a certaine manner begin to suffer paines by his judgement, and though they shall not escape unpunished, for that they have not taken heed to such tokens of the wrath of God, yet they are not punished to this end, to make them come to a better minde: but onely that, to their great hurt, they should prove God to be a Iudge and revenger. But children are beaten with rods, not that they should thereby be punished of God for their finnes, but that they should thereby profit to amendment. Therefore we take it that they rather have respect to the time to come, than to the time past. This I had rather expresse in *Chrysostomes* words than mine owne. For this (saith he) God doth lay paine upon us, not punishing our sins past, but correcting us against time to come. And so saith *Augustine*: That which thou sufferest, that for which thou lamentest, is a medicine to thee and no paine, a chastisement and no damnation. Put not away the scourge, if thou wilt not bee put away from the inheritance, &c. Know ye brethren that all this miserie of mankinde when the world groaneth, is medicinall sorrow, and not a penall sentence, &c. These sentences I have therefore thought good to alleadge, that the manner of speech that I have above written, should not seeme to any man new and unused. And id hereunto serve all the complaints full of indignation wherein the Lord ofentimes doth exhortate of the unkindnesse of the people, for that they stiffely despised all punishments. In *Esay* hee saith: To what purpose should I strike you any more: from the sole of the foot to the crowne of the head, there is no whole place. But because the Prophets are full of such sayings, it shall be sufficient to have briefly shewed that God doth punish his Church for none other intent, but that it should be tamed and amend. Therefore when he did cast *Saul* out of the kingdom, he punished him to revengement: When he tooke from *David* his yong sonne, he corrected him to amendment. According to this meaning is that to be taken which *Psalm* saith, we are judged of the Lord, we are corrected that we should not be damned with this world: that is, when we that be the children of God are afflicted

Psal. 89. 31.

2 Sam. 7. 14.

Esa. 48. 10.

God punisheth the wicked to be revenged on them for having sinned, but his children to make them careful not to sinne.

In ferm. de penit. & confess.

Esa. 1. 5.

1 Sam. 15. 23.
2 Sam. 12. 18.
1 Cor. 11. 32.

Lib. de peccat.
merito, ac re-
mil. 2. cap. 33.
& 34.

Esa. 40. 1.

The miseries
whereunto we
are subject
would swallow
us up if we did
not know that
he which affli-
cteth us doth it
as a father and
not as a Iudge.
1 Pet. 4. 17.
Jere. 25. 29.
Psal. 88. 17.
Psal. 90. 7.

Psa. 94. 12.
Psa. 88. 17.

* Neither that
which David
suffered after
his sinne forgi-
ven, nor that
which Adam
and his posteritie
even they whose
iniquities are
done away doe
endure, is sustain-
ed to the end
that God may be
recompenced
with paine for sin
2 Sam. 14. 15.

with the hand of our heavenly Father, this is no paine wherewith we should bee con-founded, but onely a chastisement wherewith wee should bee instructed. In which point *Augustine* is plainly on our side. For he teacheth that the paines wherewith men are alike chastised by God, are diversly to be considered: because to the holy ones they are battels and exercises after the forgiveness of their finnes, to the reprobate they are without forgiveness paines of wickednesse. In which place he rehearteth how paines were laid upon *David* and other godly men, and faith, that the same tendeth to this end, that their godlinesse should bee such humbling of them, bee exercised and proved. And where *Esfay* faith, that the Jewish people had their iniquity forgiven them: because they had received full chastisement at the Lords hand: this proveth not that the pardon of finnes hangeth upon the full payment of the paine: but it is in effect as much as if he had said: Because ye have already suffered paines enough, and by the grievousnesse and multitude thereof have beene now pined away with long mourning and sorrow, therefore it is now time that receiving the tidings of full mercie, your hearts should rejoyce and feele mee to be your father. For there God did take upon him the person of a father, which repenteth him even of his just severity, when hee was compelled sharply to correct his Sonne.

34. With these thoughts it is necessary that the faithfull be furnished in bitterness of afflictions. It is time that the judgement began at the house of the Lord, in which his name is called upon. What should the children of God doe, if they did beleve the severity of God that they feele to bee his vengeance? For hee that being stricken by the hand of God, imagineth God a punishing Judge, cannot conceive him but angry and enemy unto him, and detest the very scourge of God as a curse and damnation; Finally, hee can never be perswaded that God loveth him, that shall thinke him so minded toward him, that he is still minded to punish him. But hee onely profiteth under the rod of God, that thinketh him to be angry with his finnes, but mercifull and loving to himselfe. For otherwise that must needs happen, which the Prophet complaineth that he felt, where hee faith. Thy wraths, O God have passed over mee: thy terrours have oppressed me. Also that which *Moses* writeth, because wee have fainted in thy wrath: and wee have beene troubled in thy indignation, thou hast set our iniquities in thy sight, and our secrets in the light of thy countenance: because all our daies are gone away in thy wrath: our yeeres are consumed as the word that is passed out of a mouth. On the other side *David* faith thus of his fatherly chastisements, to teach that the faithfull are rather holpen than oppressed thereby: Blessed is the man whom thou hast corrected O Lord, and hast instructed in thy law, to give him quiet from evill daies, while a pit is digged for the sinner. Truly it is a hard tentation, when God sparing the unbelievers and winking at their faults, seemeth more rigorous against them that be his. Therefore hee gave them a cause of comfort, the admonishment of the law, whereby they should learne, that it is done to provide for their salvation when they are called againe into the way, and the wicked are carried headlong into their errors, whose end is the pit. And it is no difference whether the paine be everlasting, or during for a time. For as well warre, famine, pestilence, and sicknesse, as the judgement of eternal death are the curses of God: when they are laid upon men to this end, to be instruments of the Lords wrath and vengeance against the Reprobate.

35. * Now (as I thinke) all men doe perceive whereupon tended that chastisement of the Lord upon *David*: even to bee an instruction that God is grievously displeas'd with manslaughter and adultery, against which he had shewed so great indignation in his beloved and faithfull servant: that *David* should be taught to be no more so bold to do the like deede: and not to be a paine wherby he should make a certaine recompence to God. And so is to be judged of the other kinde of correction, whereby the Lord punished his people with a sore pestilence, for *David*'s disobedience, whereinto he was fallen in numbering the people: For he did indeed freely forgive to *David* the guiltinesse of his sinne: but because it pertained both to the publike examples of all ages, and also to the humbling of *David*, that such a hainous offence should not remaine unpunished: therefore he most sharply chastised him with his rod. Which marke also

we ought to have before our eyes in the universall course of mankind. For whereas after pardon obtained, we doe all yet suffer the miseries that were laid upon our first parent for paine of sinne: we perceive our selves by such exercises to be admonished, how grievously God is displeas'd with the transgression of his law: that being throwne downe and humbled with knowledge in conscience of our owne miserable estate, wee may the more fervently aspire to true blessednesse. But hee shall be most foolish that shall thinke that the calamities of this present life are laid upon us for the guiltinesse of sinne. And that I thinke was the meaning of *Chrystome* when he wrote thus. If God do therefore lay paines upon us, that he should call us, persevering in evils to repentance, than when repentance is once shew'd, the paine shall be superfluous. Therefore as hee knoweth it to be expedient for every mans nature, so hee handleth one man more roughly, and another with more loving tendernesse. Therefore where he minded to teach, that hee is not unmeasurable in taking punishments, he reprocheth to the hard harted and obstinate people that being stricken yet they make not an end of sinning. In this meaning he complaineth, that *Ephraim* was a cake scorched one the one side, and raw one the other, because the corrections did not peirce into their mindes, that the people having their vices boiled out, might hee made meet to receive pardon. Truly hee that to speake, sheweth, that so soone as a man hath repented, hee will by and by become appeasable: and that by our stiffnesse hee is enforced to that rigour in chastising of faults, which should have beene prevented with willing amendment. Yet forasmuch as we all are of such hardnesse and rudenesse, as universallly needeth chastisement: it seemed good to him being a most wise Father, to exercise all without exception with a common scourge, all their life long. But it is marvellous why they so cast their eyes upon the onely example of *David*, and are not moved with so many examples, in which they might have beholden free forgiveness of finnes. It is read that the Publican went out of the Temple justified. There followed no paine. *Peter* obtained pardon of his offence, his teares we read (saith *Ambrose*) his satisfaction wee read not. And the man sicke of the Palsie heard it spoken to him: Rise, thy finnes are forgiven thee. There was no paine laid upon him. All the absolutions that are rehearsed in the Scripture, are set out as given freely. Out of this great number of examples a rule should rather have beene gathered, than of that onely example that containeth in it a certaine speciall matter.

36. *Daniel* in his exhortation wherein he counselleth *Nabucadnezar* to redeeme his finnes with righteousnesse, and his iniquities with pitying of the poore: his meaning was not to say, that righteousnesse and mercy are satisfactory appeasements of God, and redemption of paines (for God forbid that there were ever any redemption saving only the blood of Christ) but to refer this word Redeeming rather to men than to God, as if he had said: O King, thou hast used an unrighteous and violent government, thou hast oppressed the humble, thou hast spoiled the poore, thou hast hardly and unjustly handled thy people: for thy unjust exactions, for thy violence and oppression, now render to them mercy and righteousnesse. Likewise *Salomon* saith, that with charity the multitude of finnes is covered: not before God, but among men themselves. For thus is the whole verse: Hatred raiseth up contentions, but charitie covereth all iniquitie. In which verse, as his manner is, he doth by way of comparison of contraries, compare the evils that grow of hatreds, with the fruits of charity: in this meaning, they that hate together, doe one bite, barke at, reproch and raile at another, and turne all things to the worst, but they that love together, do dissemble many things among themselves, doe winke at many things, and pardon many things one to the other: not that the one alloweth the others faults, but beareth with them, and helpeth them with admonitions rather than galleth them with reproaching them. And it is not to be doubted that *Peter* alleageth this place in the same sense, unless wee will accuse him of depraving and wrongfully wresting the Scripture. But whereas hee teacheth that sinne is purged with mercifulnesse and liberality, he doth not mean that recompence is there-with made for sinne before the face of the Lord, so that God being appeas'd by such satisfaction doth releas the paine that otherwise he would have laid upon them, but after the accustomed manner of the Scripture hee declareth that they shall finde him

Hom. 3 de 2o vid. ad Staturum.

here. 5. 3. Oic. 7. 7.

Luke 18. 14. Luke 22. 61. Matth. 2. 9.

Daniel counselling Nabucadnezar to redeme his finnes with righteousnesse, and Salomon teaching that charity hideth a number of finnes did not mean that either the one or the other is any satisfactory appeasement of God for sin. Dan 4. 24. Prou. 10. 12.

1 Pet. 4. 8. Prou. 16. 6.

mercifull unto them that leaving their former vices and iniquities, doe turne to him by godlinesse and truth: as if he should say, that the wrath of God doth cease and his iudgement rest, when we cease from our evill doings. Neither doth hee there describe the cause of pardon, but rather the manner of true conversion. As many times the Prophets doe declare, that Hypocrits doe in vaine pester God with forged ceremonious usages in steed of repentance, whereas it is uprightnesse of life with the duties of charity that delighteth him. As also the author of the Epistle to the Hebrewes commending liberality and gentlenesse, teacheth that such sacrifices please God. And when Christ, taunting the Pharisees that giving heed only to cleansing of dishes, they neglected the cleannesse of the heart, commanded them to give almes that all might bee cleane: hee did not thereby exhort them to make satisfaction: but onely teacheth what manner of cleannesse pleaseth God. Of which kinde of speech we have intreated in another place.

37. As touching the place of *Luke*, no man that hath with sound judgement read the parable that the Lord did there recite, will make us any controversie thereupon. The Pharisee thought with himselfe, that the Lord did not know the woman, which he had so easily received into his presence. For he thought that Christ would not have received her, if he had knowne her such a sinner as she was. And thereby hee gathered, that Christ was not a Prophet that might in such sort bee deceived. The Lord, to shew that she was no sinner to whom her finnes were already forgiven, did put out this parable. There were two debtors to one creditor upon usurie: the one ought fifty, the other ought five hundred, both had their debts forgiven them. Whether oweth more thanke? the Pharisee answered: he, to whom most is forgiven. The Lord replied: learne hereby that this womans finnes are forgiven her, because she hath loved much. In which words (as you see) he maketh not her love the cause, but the proofes of the forgiveness of her finnes. For they are derived upon a similitude of that debtour, to whom five hundred was forgiven, to whom he did not say that therefore it was forgiven, because hee had loved much: but therefore loved much, because it was forgiven. And hereunto must that similitude be applied in this sort: Thou thinkest this woman to bee a sinner: but thou oughtest to know that she is none such, for as much as her finnes be forgiven her: And that her finnes be forgiven her, her love ought to prove unto thee, whereby shee rendereth thanke for this benefit. It is an argument gathered of the following effect, whereby any thing is proved by signes ensuing. By what means shee obtained forgiveness of finnes, the Lord openly testifieth: Thy faith, faith hee, hath saved thee. Therefore we obtaine forgiveness by faith: By charitie wee give thanks and testifie the bountifullnesse of the Lord.

38. As for those things that are commonly found in the bookes of old Writers concerning satisfaction, they little move me. I see indeed that many of them, (I will speake plainly) in a manner all whose bookes remaine, have either erred in this point, or spoken to crabbedly and hardly: but I will not grant that they were so rude and unskillfull as to have written those things in that sense that the new Satisfactioners doe read them. *Chrysofome* in one place writeth thus: where mercy is required, examination ceaseth: where mercy is asked, judgement is not rigorous: where mercy is craved, there is no place for paine: where is mercy, there is no inquisition. Where is mercy, the answer is pardoned. Which words howsoever they be wrested, yet they can never bee made to agree with the schoolemens doctrines. In the booke of Ecclesiasticall doctrines, which is fathered upon *Augustine*, is read thus: Satisfaction of repentance is, to cut off the causes of finnes, and not to grant an entry to their suggestions. Whereby appeareth that the doctrine of satisfaction, that was said to bee given in recompence of finnes committed, was even in those times laughed to scorne: forasmuch as they referre all satisfaction to a heedfulnesse in abtaining from finnes in time to come. I will not allege that which the same *Chrysofome* saith, that he requireth of us no more, but that wee should confesse our finnes unto him with teares, with such sentences as they referre all satisfaction to a heedfulnesse in abtaining from finnes in time to come. I will not allege that which the same *Augustine* indeed in some places calleth the workes of mercie, remedies to obtaine forgiveness of finnes: but because no man should stumble at that little word, he himselfe preventeth it in another place. The flesh

Heb. 13. 16.
Mat. 23. 29.
Luc. 11. 39.

The love which
the woman to
whom many sins
were forgiven
did shew to-
wards him
which did for-
give her, was not
a cause but a
proofe of her
pardoning.
Luke 7. 35.

The Fathers
though speaking
somewhat hardly
concerning satis-
faction, doe not
withstanding
meane far other-
wise than these
new satisfactio-
ners.
Hom. 2. in
Psal. 50.

Hom. 10 in
Gen.
Enchirad
Laurentium.
Mat. 6. 12.

of Christ (saith he) the true and onely sacrifice for finnes, not onely these finnes that are wholly put away in baptisme, but also these that afterward creepe in by weakenesse: for which the whole Church crieth out at this day, Forgive us our trespasses. And they are forgiven by that singular sacrifice.

39. They have for the most part called satisfaction, not a recompence to bee rendered to God, but an open declaration whereby they that had beene excommunicate when they would be received againe to the communion, did ascertaine the Church of their repentance. For there were joynd unto them when they did repent certaine fastings and other things, whereby they might perswade men, that they were truly and hartly wearie of their former life, or rather blot out the remembrance of their former doings? and so they were said to make satisfaction not to God, but to the Church. Which is also expressed of *Augustine* in these words in his Enchiridion to *Laurence*: Out of that ancient custome the confessions and satisfactions that are at this day used, tooke their beginning. Truly very viperous birthes, by which is brought to passe, that there remaineth not so much as a shadow of that better forme, I know that the old writers doe sometime speake somewhat hardly, and as I said even now, I doe not deny that peradventure they erred heerein. But those things that were besprinkled with a few spots, when they are once handled with these mens unwashed hands, are altogether defiled. And if we must contend with the authority of old writers: good God, what old writers doe they thrust unto us? A good part of those wherewith *Peter Lombard* their champion hath botched up his patched Sentences, is gathered out of the unfavouredotages of certaine Monkes that are carried about under the name of *Ambrose*, *Hierome*, *Augustine* and *Chrysostome*. As about this present question he taketh in a manner all out of *Augustines* booke of repentance, which is foolishly botched of good and bad by some scraper together. It beareth indeed the name of *Augustine*, but such a booke as no man being but meanely learned, would vouchsafe to acknowledge for his. But whereas I doe not so narrowly examine their follies, let the readers pardon me whom I would ease of that tediousnesse. For to me it should not be very laboursome, and yet very plausible to bewray to their great shame, those things that they have heretofore boasted upon as mysteries, but because my purpose is to teach fruitfully, therefore I passe them over.

THE FIFTH CHAPTER.

Of the supplyings which they adde to satisfactions, as pardons and Purgatorie.

Of this doctrine of satisfaction doe flow indulgences or pardons. For they say that, that which our power wanteth to make satisfaction, is supplied by these pardons. And they runne so farre forth into madnesse, that they define them to bee the distribution of the merits of Christ and of the Martyrs, which the Pope dealeth abroad by his Bulles. But although they have more need of *Helleborus* to purge their phrentike braine, than arguments to answer them, so that it is not much worth the travell to stand upon confuting such trifling errors, which are already shaken with many battlerammes, and of themselves grow into decayed age, and bend toward falling: yet because a short confutation of them shall be profitable for some that be ignorant, I will not altogether omit it. As for this that pardons have so long stand safe, and have so long beene unpunished, having beene used with so outrageous and furious licentiousnesse: this may serve to teach us in how darke a night of errors, men in certaine ages past have beene drowned. They saw themselves to be openly and uncolourably scorned of the Pope and his Bulbearers, gainful markets to bee made of the salvation of their soules the price of salvation to be valued at a few pence, and nothing set out to bee freely given: that by this colour they be wiped of offerings, to bee sithly spent upon brothels, bawds and banketings, that the greatest blowers abroad of the pardons are the greatest despisers of them, that this monster doth daily more and more with greater licentiousnesse overrunne the world, and grow into outrage, and that there is no end, new lead daily brought, and new money gotten. Yet with high reverence they received, they worshipped

Defenders of Popish satisfactions not much holpen by the writings of the ancient Fathers.

Cap. 65. and is rehearsed in the Decrets. cap. In actionibus de penitentia. dist. 1.

The world ever wiltingly abused by pardons.

worshipped and bought pardons, and such as among the rest saw somewhat farther, yet thought them to be godly deceits, whereby men might be beguiled with some profit: At the length, since the world suffered it selfe to be somewhat wiser, pardons wax cold, and by little and little become frozen, till they utterly vanish away.

2. But forasmuch as many that see the filthy gainings, the deceits, thefts, and robberies, wherewith the pardoners have heretofore mocked and beguiled us, yet see not the very fountaine of ungodlinesse from whence they spring: It is good to shew not onely of what sort pardons bee, but also what they bee, when they are wiped from all spots. They call the treasure of the Church, the merits of Christ and of the holy Apostles and Martyrs. The principall custodie of this barne (as I have already touched) they feigne to be delivered to the Bishop of *Rome*, that he should have the distribution of so great gifts, that hee might both give them by himselfe, and also grant jurisdiction to other to give them. Herupon procede from the Pope sometime plenary pardons, sometime pardons for certaine yeares: from the Cardinals, pardons for a hundred daies: from Bishops, pardons for fortie daies. But they be (as I may naturally describe them) the profaning of the blood of Christ, Satans mockerie, to lead away the Christian people from the grace of God, from the life that is in Christ and to turne them from the true way of salvation. For how could the blood of Christ be more filthily prophaned, than when it is denied to suffice to the remission of sinnes, to reconciliation and satisfaction, unlessse the want thereof as being withered and wasted should be otherwise supplied and perfected? The law and all the Prophets (saith *Peter*) beare witnessse of Christ, that by him forgivenessse of sinnes is to be received: Pardons give remission of sinnes by *Peter*, *Paul*, and the Martyrs. The blood of Christ (saith *John*) cleanseth us from sinne: Pardons doe make the blood of Martyrs the washing away of sinnes. Christ (saith *Paul*) which knew not sinne, was made sinne for us, that is the satisfaction of sinne, that wee might be made the righteousnesse of God in him: Pardons doe set the satisfaction of sinnes in the blood of Martyrs. *Paul* cryed out and testified to the Corinthians, that onely Christ was crucified and died for them: the Pardons pronounce, that *Paul* and other died for us. In another place hee saith that Christ purchased the Church with his blood: the pardons appoint another price of purchase in the blood of Martyrs. The Apostle saith, that Christ with one oblation made perfect for ever them that were sanctified: the pardons cry out to the contrary and say, that sanctification is made perfect by the Martyrs, which otherwise were not sufficient. *John* saith that all the Saints washed their Gownes in the blood of the Lambe: The pardons teach men to wash their Gownes in the blood of Saints.

3. *Leo* Bishop of *Rome* writeth notably well to the *Palestines* against these sacrileges. Although (saith he) the death of many Saints hath beene precious in the sight of the Lord, yet the killing of no innocent hath beene the propitiation of the world. The righteous one received, but gave not crownes: and out of the valiantnesse of the faithfull are graven examples of patience, not gifts of righteousnesse. For their deaths were every one singular to themselves, and none of them did by his end pay the debt of an other, forasmuch as there is one Lord Christ, in whom all are crucified, all are dead, buried, and raised up againe. Which sentence (as it was worthy to be remembered) he repeated in another place. There can nothing bee required more plaine to destroy this wicked doctrine. Yet *Augustine* speaketh no lesse fitly to the same effect, Though (saith he) we die brethren for brethren, yet the blood of no Martyrs is shed for the forgivenessse of sinnes. Which thing Christ hath done for us, neither hath hee therein done that for us, that we should follow him, but hath given us a thing to rejoyce upon. Againe in an other place, As onely the Sonne of God was made the Sonne of Man, to make us with him the Sonnes of God: so hee alone for us hath taken upon him punishment without evill deservings, that wee by him might without good deservings, obtaine grace not due unto us. Truly whereas all their doctrine is patched together of horrible sacriledges and blasphemies, yet this is a more monstrous blasphemie than all the other. Let them remember themselves whether these be not their decrees: that the Martyrs have by their death done more to God, and deserved more, than was needefull for themselves: and that they had remaining so great a plentie of deservings, as did also overflow

The ground of pardons is the merits of Saints then which unto the merit of Christ nothing can be more opposite.

Act 10. 43.

1 Joh. 2. 7.
2 Cor. 5. 21.

1 Cor. 1. 13.

Act 20. 18.
Heb. 10. 13.

Rev. 7. 14.

The evident testimonies of *Leo* and *Augustine* against their own vaine allegations for the deserts of Saints applicable unto others.
Epi. 31.
Psal. 116. 15.
Epi. 95.
Tract. in Jo. an. 83.

Lib. 4 ad Bonif. cap. 4.
Col. 1. 24.

overflow unto other : and that therefore, least so great goodnesse should be superfluous, their blood is mingled with the blood of Christ, and of both these bloods is made the treasure of the Church, for the remission and satisfaction of finnes. And that so is the saying of *Paul* to be taken : I supply in my bodie those things that want of the sufferings of Christ for his bodie, which is the Church. What is this else but to leave Christ onely his name, otherwise to make him a common petty Saint, that may scarcely among the multitude be knowne from the rest ? He onely, onely should have beene preached, he onely set forth, he onely named, he onely beene looked unto, when the obtaining of forgiveness of sinne, satisfaction, and sanctification are entreated of : But let us heare their curtailed arguments. Least the blood of the Martyrs should be shed in vaine, therefore let it be employed to the common benefit of the Church. Is it so ? was it no profit to glorifie God by their death ? to subscribe to his truth with their blood ? by despising this present life, to testifie that they sought for a better life ? by their steadfastnesse to strengthen the faith of the Church, and overcome the stubbornnesse of the enemies ? But this is the matter indeed : they acknowledged no profit of the Martyrs death, if Christ onely be the propitiator, if he onely died for our finnes, if hee onely was offered up for our Redemption. So (say they) *Peter* and *Paul* might nevertheless have obtained the crowne of victorie, if they had died in their beds. And whereas they have sought even to the shedding of their blood, it would not agree with the justice of God to leave the same barren and fruitlesse. As though God could not tel how to encrease in his servants their glory, according to the measure of his gifts. But the Church receiveth in common together profit enough, when it is by their triumphes encouraged to a zealous desire to fight.

4. But how maliciously doe they writ that place of *Paul* where hee saith, that hee supplieth in his bodie those things that wanted of the sufferings of Christ ? for hee referreth not the fault of supplying to the worke of redemption, satisfaction, and expiation : but to those afflictions wherewith all the members of Christ, that is to say, all the faithfull must be exercised so long as they shall be in this flesh. Hee saith therefore that this remaineth of the sufferings of Christ, that hee daily suffereth in his members the same that he once suffered in himselfe. Christ vouchsafeth to doe us so great honour, to reckon and account our afflictions his owne. Whereas *Paul* addeth these words, For the Church, he meaneth not for the redemption, for the reconciliation, for the satisfaction of the Church, but for the edifying and profit of the Church. As in another place he saith, that he suffereth all things for the elects sake, that he may obtaine the salvation which is in Christ Jesu. And he wrote to the Corinthians, that he suffered all the troubles that he suffered, for their comfort and salvation. And immediately in the same place expoundeth himselfe, when he saith further, that hee was made a minister of the Church, not for redemption, but according to the dispensation that was committed unto him, to preach the Gospell of Christ. If they yet require another expofitor, let them heare *Augustine*. The sufferings of Christ (saith he) are in Christ onely as in the head : and both in Christ and the Church, as in the whole body. Whereby *Paul* being one member saith, I supply in my bodie that which wanteth in the sufferings of Christ. Therefore, if thou whatsoever thou be that hearest this, art one of the members of Christ, whatsoever thou sufferest of them that are not the members of Christ, that same wanted in the sufferings of Christ. But wherunto the sufferings of the Apostles taken for the church of Christ do tend, he expoundeth in another place where he saith : Christ is to me the gate unto you : because ye are the sheepe of Christ bought with his blood : acknowledging your price, which is not given of mee, but preached by me. Then he addeth, As he hath given his soule, so ought wee to give our soules for our brethren, to edifie peace, and confirme Faith. These are *Augustines* words. But God forbid, that *Paul* should have thought that any thing wanted in the sufferings of Christ, as concerning all fulnesse of righteousnesse, salvation and life, or that hee meane to adde any thing therunto, which so plainly and honorably preacheth, that the aboundance of grace was so largely powred out by Christ, that it surmounted all the force of sinne, By it onely all the Saints have been saved, and not by the merit of their own life or death as *Peter* expressly testified : so that hee should bee slanderous against

S. Pauls words of supplying that which wanted in Christs sufferings maliciously were led to this purpose.
Col. 1. 24.

2 Tim. 2. 10.
1 Cor. 1. 6.

In Psal. 116.

Tras. in Ioan. 47.

Rom. 5. 15.

Act. 15. 11.

against God and Christ, that should repose the worthinesse of any Saint any where else than in the onely mercy of God. But why doe I tarry hereupon any longer, as upon a matter yet doubtfull, such the very bewraying of such monstrous errors is a sufficient confutation of them?

Whence the gracious indulgence of Christ which should be published by preaching of the Gospell began to be founded upon parchment and lead.

1 Cor. 17.

5. Now (to passe over such abominations) who taught the Pope to enclose in lead and parchment the grace of Jesus Christ, which the Lord willed to bee distributed by the word of the Gospell? Truly either the Gospell of God must be false, or their pardons false. For, that Christ is offered us in the Gospell, with all abundance of heavenly benefits, with all his merits, with all his righteousnesse, wisdom and grace, without any exception, *Paul* witnesseth where he saith, that the word of reconciliation was delivered to the ministers, whereby, they might use this forme of message as it were Christ giving exhortation by them: we beseech you, be ye so reconciled to God. He hath made him that knew no sinne, to be made sinne for us, that we might bee made the righteousnesse of God in him. And the faithfull know of what value is that common partaking of Christ, which (as the same *Apostle* witnesseth) is offered to bee enjoyed in the Gospell. Contrariwise the pardons doe bring out of the storehouse of the Pope, a certaine pittance of grace and fasten it to lead and parchment, yea and to a certaine place, and sever it from the word of God. If a man should aske whence this abuse tooke beginning: it seemeth to have proceeded hereof, that when in time past penitents were charged with more rigorous satisfactions than all could beare, they which felt themselves above measure oppressed with penance enjoyed them, required of the Church a release. The mitigation that was granted to such, was called an indulgence or pardon. But when they turned satisfactions from the Church to God, and said that they were recompences, whereby men may redeeme themselves from the judgement of God, then they therewithall did also draw these indulgences or pardons to be propitiatorie remedies, to deliver us from deserved punishments. As for these blasphemers that wee have recited, they forged them so shamelessly, that they can have no colour at all.

The foresaid ground being taken away purgatorie thereupon builded falleth.

Deut. 18. 21.

6. Now let them no more trouble us with their purgation, because it is with this axe already broken, hewed downe, and overthrowne from the very foundations. For I do not agree to some men, that thinke best to dissemble in this point, and make no mention at all of Purgatorie, whereupon (as they say) great contentions do arise, but small edification is gotten. Truly I my selfe would also thinke such trifles worthy to be negligently passed over, if they did not account them earnest matters: But forasmuch as purgatorie is builded of many blasphemies, and is daily upholden with new blasphemies, and raiseth up many & grievous offences, truly it is not to be winked at. This peradventure might after a sort have been dissembled for a time, that it was invented by curious and bold rashnes without the word of God: that men beleevd of it by I wot not what revelations, fained by the craft of Satan: that for the confirmation of it, certaine places of Scripture were fondly writed. Albeit the Lord giveth not leave to mans presumptuousnes so to break into the secret places of his judgements, and hath severely forbidden men to enquire for truth at dead men, neglecting his word, & permitteth not his word to be so unreverently defiled. But let us grant, that all those things might for a while have been borne with, as things of no great importance. But when the cleansing of finnes is sought elsewhere than in the blood of Christ, when satisfaction is given away to any other thing, then it is most perillous not to speake of it. Therefore we must cry out not onely with vehement stretching of our voice, but also of our throat and sides: that Purgatorie is the damnable devise of Satan, that it maketh void the Crosse of Christ, that it layeth an intollerable slander upon the mercie of God, that it feebleth and overthroweth our faith. For what else is Purgatorie among them, but the satisfaction that the Soules of men departed doe pay after their death? So that overthrowing the opinion of satisfaction, Purgatorie is immediately overthrowne by the very rootes. But if in our former discourse it is more than evident that the blood of Christ is the only satisfaction, propitiatorie sacrifice, and cleansing for the finnes of the faithfull: what remaineth but that Purgatorie is a meere and horrible blasphemie against Christ? I passe over the robberies of God wherewith it is daily defended, the offences that it breedeth in religion, and other things innumerable, which we see to have come out of the same spring of ungodlinesse.

7. But it is good to wring out of their hands such places as they have falsly and wrongfully taken out of the Scripture. When (say they) the Lord affirmeth that the sinne against the hoie Ghost should not be forgiven in this world, nor in the world to come, thereby hee sheweth that there is a forgiveness of some finnes in the world to come. But who seeth not that the Lord there speaketh of the fault of sinne? Now if it be so; what is that to their Purgatorie, forasmuch as by their opinion the paine is there suffered of those finnes, whereof they deny not the fault to be forgiven in this present life? But that they may no more carpe against us, they shall have yet a plainer solution. When the Lord meant to cut off all hope of pardon from so hainous wickednesse, he thought it not enough to say that it should never be forgiven, but the more to amplify it, he used a division, wherein hee comprehended both the judgement that every mans conscience feeleth in this life, and the last judgement that shall be openly pronounced at the resurrection; as though he should have said: Beware ye of malicious rebellion, as of most present damnation. For he that of set purpose, shall endeavour to quench the light of the holy Ghost, shall not obtaine pardon, neither in this life which is given to sinners for their conversion, nor in the last day when the Lambes shall be severed by the Angels of God from the Goates, and the kingdomes of heaven shall be cleansed from all offences. Then they bring forth that parable out of *Matthew*: Agree with thine adverfariie, least he deliver thee to the Judge, and the Judge to the Serjeant, and the Serjeant to the prison, from whence thou shalt not get out, until thou hast paid the uttermost farthing. If in this place the Iudge doe signifie God, and the adverfariie plaintife the divell, the Serjeant the Angell, and the prison Purgatorie, I will gladly yeeld unto them. But if it be evident to all men, that Christ meant there to shew into how many dangers and mischiefs they cast themselves, that had rather obstinately pursue the extremity of the law, than deale according to equitie and good right, to the end to exhort his disciples the more earnestly to agreement with equitie: where then I pray you shall Purgatorie be found?

8. They fetch an argument of the saying of *Paul*, where hee affirmeth, that the knees of things in heaven, earth, and hels, shall bow to Christ. For they take it as confessed, that hels cannot there be meant of those that are adjudged to eternall damnation. Therefore it remaineth that it must bee soules lying in paine in purgatorie. They did not reason very evill, if the Apostle did by kneeling meane the true godly worshipping. But sith he teacheth only, that there is dominion given to Christ, whereby all creatures are to be subdued, what proofe is there to the contrary, but that we may by hels understand the Devils, that shall be brought before the judgement of God, to acknowledge him their judge with feare and trembling? Like as *Paul* himselfe expoundeth the same Prophecie in another place. All (sith hee) shall be brought before the judgement seat of Christ. For it is written. So truly as I live, every knee shall bow to me, &c. But we may not so expound that which is in the Revelation: I have heard all creatures, both these things that are in heaven, and those that are upon the earth, all these that are under the earth, and those that are in the sea, and all those that are in them, I have heard them all say to him that sitteth on the throne, and to the Lambe, Blessing, and honour, and glorie, and power for ever and ever. That I doe indeed easily grant, but what creatures doe they thinke to be here rehearsed? For it is most certaine, that there are contained creatures both without reason and without sense. Whereby is affirmed nothing else, but that all the parts of the world, from the highest top of the heavens to the very middle point of the earth, doe in their maner declare the glory of their Creator. As for that which they alleadge out of the history of the *Michabees*, I will not vouchsafe to answer it, lest I should seeme to reckon that worke in the number of the holy bookes. But *Augustine* received it for Canonicall. But first, of what sure credit did he receive it? The Iewes (sith he) esteeme not the writing of the *Michabees* as they doe of the Law, the Prophets, and the Psalmes, of which the Lord himselfe hath witnessed as of his witnesses, saying: It was necessary that all things should be fulfilled that are written in the Law, and the Psalmes, and Prophets concerning mee. But it hath bene received of the Church not profitably, if it bee soberly read or heard. And *Hierome* teacheth without any doubting that the authoritie thereof is of no force to

That for against the boy Ghost shall neither in this world, nor in the world to come be forgiven, is a slender proofe for Purgatorie.
 Mat. 12. 32.
 Mar. 3. 28.
 Luk. 12. 10.

Matthew. 15.

Other proofes alleadged out of S. Paul, the booke of Revelation and the booke of Michabees.
 Ph lip. 2. 10.

Rom. 13. 10.

Reve. 5. 13.

Michab. 12. 4.

Contra Gentes. 1. 13. 1.
 cap. 23.
 Luk. 23.

proving of doctrines. And it evidently appeareth by that old booke, which is entituled under the name of *Cyprian*, concerning the exposition of the Creede, that it had no place at all in the old Church. But why doe I here strive without cause? As though the author himselfe doth not sufficiently shew, how much he is to be credited, when in the end he craveth pardon, if he have spoken any thing not well. Truly hee that confesseth his writings to need pardon, saith plainly that they are not the oracles of the holy Ghost. Beside that, the godlinesse of *Judas* is praised for none other cause, but for that he had an assured hope of the last resurrection, when he sent an offering for the dead to Hierusalem. Neither doth the writer of that historie referre that which *Judas* did to be a price of redemption, but that they might be partakers of the eternall life with the other faithfull, that had died for their country and religion. This doing was in deed not without superstition and prepostorous zeale, but they are more than foolles, that draw a sacrifice of the law so farre as unto us: forasmuch as wee know that things doe cease by the coming of Christ, that then were in use.

9. But they have an invincible bulwarke in *Paul*, which cannot so easily bee battered. If any man (saith hee) build upon this foundation, gold, silver, precious stones, timber, hay, stubble, the Lord shall shew every mans worke what it is: because it shall bee revealed in fire, and the fire shall trie every mans worke what it is. If any mans worke do burne, it shall suffer losse, but he shall be safe, but as through the fire. What fire (say they) can that be, but the fire of purgatorie? by which the filthinesse of sinne are cleaved away, that wee may enter pure into the kingdome of God? But the most part of the old Writers thought it to be another fire, that is to say, Trouble or the crosse, by which the Lord trieth them that be his, that they should not rest in the filthinesse of the flesh: and that is much more probable, than in faining Purgatorie. Albeit I doe neither agree with these men, because I thinke I have attained a certaine and much plainer understanding of that place. But before that I utter it, I would have them answer me, whether the Apostles and all the Saints must have gone through this fire of Purgatory? I know they will say, nay. For it were too much inconvenient that they must have needed to be purged, whose merits they dreame to overflow above measure to all the members of the Church. But the Apostle affirmeth it. For he doth not say that the worke of some shall bee proved, but the worke of all. Neither is this my argument, but *Augustines*, which so confuteth that exposition. And (which is more absurditie) hee doth not say, that they shall passe through the fire for all works: but if they have faithfully builded the Church, they shall receive reward when their worke is examined with fire. First, we see that the Apostle used a Metaphor, when hee called the doctrines invented by mans braines, wood, hay, and stubble. And the Metaphor hath an apparant rescue: that as wood so soone as it is put in the fire, consumeth and wasteth, so cannot those doctrines continue when they come to bee examined. Now no man is ignorant that such triall commeth of the holy Ghost. Therefore to follow the true cause of his Metaphor, and match the parts together with just relation, hee called the triall of the holy Ghost, fire. For even as the neeter that gold and silver are put to the fire, so much the surer prooffe they have of their goodnesse and finenesse: so the Lords truth, the more exactly it is weighed with spiritual examination, so much the greater confirmation of credit it receiveth. As hay, wood, and stubble put to the fire, are brought to sudden consuming, so the inventions of men, not stablished by the word of God, cannot beare the triall of the holy Ghost, but they by and by fall away and perish. Finally, if forged doctrines be compared to wood hay, and stubble, because like wood, hay, and stubble, they are burned with fire and destroyed: but they are not destroyed or driven away but by the spirit of the Lord: it followeth that the holy Ghost is the fire wherewith they shall bee proved, whose prooffe *Paul* according to the common use of the Scripture, calleth, The day of the Lord. For it is called the day of the Lord, whensoever hee doth any way shew his presence to men. But then his face principally shineth, when his truth shineth upon us. Now have wee proved, that *Paul* meaneth no other fire, but the triall of the holy Ghost. But how are they saved by the fire, that suffer losse of their worke? That shall not be hard to understand, if we consider of what kinde of men he speaketh. For hee toucheth those builders of the Church, that keeping the true foundation, doe build disagreeing matter

2 Mach. 15. 46.

The five wherof
S. Paul maketh
mention to the
Corinthians is no
Purgatorie fire.
1 Cor. 3.

Chrysoſt. Au-
guſt. and others

Enchir. ad.
Laurent, 68.

matter upon it, that is to say, they that not swarving from the chiefe and necessary articles of faith, doe erre in points that be smaller and lesse perillous, mingling their owne devises with the word of God. Such I say, must suffer losse of their worke, having their devises destroyed. But themselves are saved, but as by the fire: that is to say, not that their ignorance and error is allowable before the Lord, but because they are cleared from it by the grace and power of the holy Ghost. Therefore whosoever have defiled the golden fucasse of Gods word with this dung of purgatory, they must needs suffer losse of their worke.

10 But they will say, it hath beene an ancient usage of the Church. *Paul* answered this objection when he comprehendeth his owne time in that sentence, where hee saith, that all they must suffer losse of their worke, that in the building of the Church doe lay any thing upon the foundation that agreeth not with it. Therefore when the adversaries object against me, that it hath beene used above a thousand and three hundred yeeres, to have prayers made for the dead: I aske them againe, by what word of God, by what revelation, by what example it was done. For here they doe not onely want testimonies of Scriptures but also all the examples of holy men that there are read, do shew no such thing. Of the mourning and order and funeralls there are sometimes found many and long tales: but of prayers you cannot see one title. But of the greater weight that the matter is, the more it ought to have beene expressly spoken. But the very old Fathers themselves that prayed for the dead, did see that herein they wanted both commandment of God and lawfull example. Why then durst they do so? In this I say, they did suffer somewhat as men: and therefore I affirme that, that which they did, ought not to be drawne into example. For whereas the faithfull ought to enterprize the doing of nothing, but upon assured confidence, as *Paul* teacheth: this assurednes is principally required in prayer. But it is likely that they were led by some reason unto it: they sought some comfort to relieve their sorrow: and it seemed unnatural not to shew before God some testimony of their love toward the dead. How mans wit is inclined to this affection, all men know by experience. Also the received custome was like a burning brand to set many mens minds on fire. We know that with all nations and in all ages there were funeralls done for the dead, and their soules yearly purged. For though *Sathan* beguiled foolish men with these deceits: yet he tooke occasion to be beguiled by a true principle: that death is not a destruction, but a passage out of this life into another. And it is no doubt, but that even very superstition condemneth the Gentiles before the judgement seat of God, for neglecting the care of the life to come, which they professed themselves to beleeve. Now Christians, because they would not be worse than Heathen men, were ashamed to doe nothing for the dead, as though they were utterly destroyed. Hereupon came that ill advised diligence: because if they were slow in looking to the funeralls, in bankettings and offerings, they thought that they had put themselves in danger of a great reproach. And that which first proceeded from a wrongfull following of the Heathens example, was so multiplied by often new increases, that now it is the principall holinesse of Papistrie, to helpe the dead in distresse. But the Scripture ministreth another much better and perfecter comfort, when it testifieth, that the dead are blessed that die in the Lord. And it addeth a reason: because from thence forth they rest from their labours. And wee ought not so much tenderly to follow our owne affection of love, to set up a wrongfull manner of praying in the Church. Truly he that hath but meane wisdom, doth soone perceive that all that is read hereof in the old writers, was done to beare with the common usage, and the ignorance of the people. They themselves also I grant, were carried away into error even as unadvised lightnesse of believe is wont to rob mens wits of judgement. But in the meane time the very reading of them doth shew, how doubtfully they commend prayers for the dead. *Augustine* in his booke of confessions, reporteth that *Monica* his mother did earnestly desire, that shee might be remembered in celebrating the ministries at the Altar. An old wives request, which the sonne never examined by the rule of the Scripture, but according to his affection of nature, would have it allowed of other. As for the booke that he made of care for the dead, containeth so many doubtings, that of right it ought with the coldnes thereof to quench the heate of a foolish zeale: it

*The occasion
whence prayer
for the dead first
rose, which is
notwithstanding
doth not argue
the soules of the
dead, which
were paid for
to have been in
Purgatory.*

Revel. 14. 13.

any man desire to be a protector for dead men, truly with cold likelihoods it wil bring them out of care that were before carefull. For this is one pillar of it, that this doing is not to be despised, because it is a custome growne in use, that the dead should be prayed for. But though I grant to the old writers of the Church, that it is a charitable use to helpe the dead: yet wee must still hold one rule which cannot deceive: that it is not lawfull for us in our prayers to use any thing of our owne, but our requests must be made subject to the word of God: because it is in his will to appoint what he will have to be asked. Now whereas the whole law, and the Gospell do not so much as in one syllable give liberty to pray for the dead, it is a prophane abuse of the invocation of God to attempt more than he commandeth us. But that our adversaries may not boast that they have the ancient Church companion of their error: I say there is great difference betwene them and it. They used a memoriall of the dead, least they should seeme to have cast away all care of them: but they did therewithall confesse that they doubted of their state. As for Purgatorie, they so affirmed nothing that they held it for a thing uncertaine. These men require to have that which they have dreamed of Purgatory, to be holden without question for an article of Faith. They slenderly and onely to passe it lightly over, did in the communion of the holy Supper commend their dead to God. These doe continually call upon the care of the dead, and with importunate praising it, do make it to be preferred above all dutifull works of charity. Yes, and it were not hard for us to bring forth some testimonies of the old writers, that do manifestly overthrow all those prayers for the dead, which then were used. As this of *Augustine*, when hee teacheth that all men looke for the resurrection of the flesh and the eternall glory, and that every man then receiveth the rest that followeth after death, if he be worthy when he dieth. And therefore he testifieth, that all the godly doe immediately after death enjoy the blessed rest as well as the Prophets, Apostles, and *Martyrs*. If their estate bee such, what I beseech you shall our prayers availe them? I passe over the grosser superstitions, wherewith they have bewitched the minds of the simple: which yet are so innumerable and the most part so monstrous, that they can have no honest colour to excuse them. Also I let passe those most filthy buyings and sellings that they have used, while the world was in such grosse senselesse ignorance. For both I should never make an end, and also the readers shall without any rehearfall of them, have here sufficient whereupon they may stablish their consciences.

Hom. in Ioan.
456.

THE SIXTH CHAPTER.

Of the life of a Christian man: And first, by what argument the Scripture exhorteth us therunto.

An order of framing our lives we shall so be gathered out of Scriptures.

WE have already said, that the marke whereunto regeneration tendeth, is that in the life of the faithfull there should appear an agreement and consent betwene the righteous of God and their obedience: and that so they should confirme the adoption, whereby they are received to be children. But although his law containe in it selfe that newnesse, whereby the image of God is restored in us, yet because our dulnesse hath need both of many prickings forward and helpes, therefore it shall be profitable to gather out of divers places of the Scripture an order of framing of life, that they that have a desirous minde of amendment, may not wander out of the way in their endeavour. Now when I take upon me the framing of a Christian mans life, I am not ignorant that I enter into manifold and plenteous arguments, and such as may with the greatnesse thereof fill a long volume. if I would absolutely entreat of it in all points. For we stretch into what great length are stretched the exhortatorie orations of old writers, made onely every one of one severall vertue. And that is not done with too much idle babbling. For whatsoever vertue a man purpose to set out in oration, the stiler runneth of it selfe into such largenesse with plenty of matter, that a man cannot seeme to have discoursed well of it, unless he have spoken much. But my minde is not to stretch so farre the institution of life, which I promise to teach, as peculiarly to goe through every speciall vertue, and wander abroad into exhortations. Let such things bee fetched out of other mens writings, and specially out of the Homilies of the old fathers.

It shall bee enough for me to shew an orderly trade, whereby a godly man may be guided to a right marke of framing his life, and shortly to appoint out a certaine universall rule, by which hee may well try what be his duties. There shall peradventure at some other season be a fit time to make declamations, or I will leave that to other, which I my selfe am not meete to doe, I doe naturally love shortnesse, and peradventure if I would speake more at large, it would not frame well with me. And if a longer manner of teaching were never to much pleasing, yet I would scarce have minde to put in proofe. But the course of this present worke requireth to knit up a simple doctrine with as great shortnesse as I may. As the Philosphers have their certaine ends of right and honesty, from which they derive particuler duties and all the company of vertues: so the Scripture is not without her order in this matter: but holdeth a most goodly well ordered disposition, and much more certaine than all the Philosphers orders. This onely is the difference, that they (as they were vaine glorious men) have diligently endeavoured to attaine an exquisite plainnesse of order, to shew forth the ready aptnesse of their wit. But the spirit of God, because he taught without curious affection, hath not so exactly nor continually kept an orderly trade: which yet when hee sometime useth, he doth sufficiently declare, that it is not to be neglected of us.

2 This instruction that the Scripture teacheth, whereof we now speake, standeth chiefly upon two parts. The first, that there be powred and brought into our mindes a love of righteousness, to which otherwise we are of nature nothing inclined. The second, that there be a rule set out unto us, that may not suffer us to goe out of the way in following righteousness. In commendation of righteousness it hath both very many and very good reasons: of which we have here before in diverse places spoken of some, and other some we shall in this place briefly touch. At what foundation may it better begin, than when it putteth us in minde that wee must bee holy, because our God is holy? For when we are scattered abroad like straying sheepe, and dispersed abroad in the maze of the world, he gathereth us together againe, to joyne us in one flocke with himselfe. When we heare mention made of our joyning with God, let us remember that holiness must be the bond thereof. Not that by the merit of holiness we come into common with him: (whereas rather we must first cleave unto him, that being endued with his holiness, we may follow whether he calleth) but because it greatly pertaineth to his glory, that he have no fellowship with wickednesse and uncleannesse. Therefore also it teacheth, that this is the end of our calling, which we ought alway to have respect unto, if we will answer God that calleth us. For to what purpose was it, that wee should bee drawne out of the wickednesse and filthinesse of the world, if wee give our selves leave all our life long to wallow in them still; Moreover it also admonisheth us that to the end wee may be reckoned among the people of God, wee must dwell in the holy city Hierusalem. Which as he hath hallowed to himselfe, so is it unlawfull that it be unholy prophaned by the uncleannesse of the inhabitants. From hence came these sayings, that they shall have a place in the tabernacle of God that walke without spot, and studie to follow righteousness, &c. Because it is not meete that the Sanctuarie whereon he dwelleth should be like a stable full of filthinesse.

3 And the better to awake us, it sheweth that God the father as hee hath joyned us to himselfe in Christ, so hath printed an image for us in him, after which he would have us to be fashioned. Now let them finde me a better order among the Philosphers, that thinke that the philosophy concerning manners, is in them onely orderly framed. They when they will excellently well exhort us to vertue, bring nothing els but that wee should live agreeably unto nature. But the Scripture bringeth her exhortation from the true wellspring, when it not onely teacheth us to referre our life to God, the author of it to whom it is bound: but also when she hath taught that wee are swarved out of kinde from the true originall and state of our creation, she immediately addeth, that Christ by whom we came againe: into favour with God, is set before us for an example, that wee should expresse the forme thereof in our life. What may a man require more effectually than this one thing? Yea, what may a man require more than this onely thing? For it die Lord hath by adoption made us children with this condition, that our life should resemble Christ the bond of our adoption: if wee doe not give and vow our selves to

The first entrance unto holiness of life is the love of holiness, wherewith to cleanse us we are taught that God is holy.

*Psal. 5. 5.
Psal. 15. 2.
& 33.*

Another motive unto holiness is Christ by his holiness, which God bidde us to be our patterne.

Mala. 1. 6.
Eph. 5. 1.
2 Ioh. 3. 1.
Eph. 1. 5.
H. b. 10.
1 Cor. 6.
1 Pet. 1. 15.
Iohn. 15. 3.
Eph. 5.
Col. 3.
2 Cor. 6.
1 Thes. 5. 15.

*It is the imitation
of Christ which
declareth a true
Christian.
Ephc. 4.*

*Though Christi-
ans be farre from
attaining unto,
yet they ought to
be earnest in fol-
lowing after the
perfect righteous-
nesse which is set
before them in
the Gospell.*

righteousnesse, we do not onely with most wicked breach of allegiance depart from our Creator, but also we forswear him to be our Saviour. Then the Scripture taketh matter of exhortation out of all the benefits of God, which she rehearseth unto us, and all the parts of our salvation. And sheweth that sith God hath shewed himselfe a Father unto us, we are worthy to be condemned of extreame unthankfulnesse, if we doe not likewise in our behalfe shew our selves children unto him. Sith Christ hath cleansed us with the washing of his blood, and hath made us partakers of this cleansing by baptism, it is not seemly that we should be spotted with new filthinesse. Sith he hath graced us into his body. We must carefully take heed that we sprinkle not any spot or blot upon us that are his members. Sith he himselfe that is our head, is ascended into heaven. It behoveth us that laying away earthly affection, we doe with all our heart aspire to heaven-ward: Sith the holy Ghost hath dedicated us temples to God, wee must endeavour that Gods glory may be honourably set out by us, and must not doe any thing whereby we may be prophaned with filthinesse of sinne? Sith both our Soule and our body are ordained to heavenly incorruption and an unperishing crowne, we must diligently travell, that the same may be kept pure and uncorrupted unto the day of the Lord. These (I say) be the best laid foundations to build a mans life, and such as the like are not to be found among the Philosophers, which in commendation of vertue doe never climb above the natural dignity of man.

4 And here is a fit place to speake unto them, that having nothing but the title and badge of Christ, yet would bee named Christians. But with what face doe they boast of his holy name: sith none have any fellowship with Christ, but they that have received a true knowledge of him out of the word of the Gospell? But the Apostle saith, that all they have not rightly learned Christ, that are not taught that they must cast away the old man that is corrupted according to the desire of error, and have not put on Christ. Therefore it is proved that they falsely, yea and wrongfully pretend the knowledge of Christ, although they can eloquently and roundly talke of the Gospell. For it is not a doctrine of tongue, but of life: and is not conceived as other learnings be, with onely understanding and memorie, but is then onely received when it possesseth the whole soule, and findeth a seat and place to hold it in the most inward affection of the heart. Therefore either let them cease, to the slander of God, to boast of that which they are not, or let them shew themselves not unworthy Schollers for Christ their master. We have given the first place to the doctrine wherein our Religion is contained, because our salvation beginneth at it: but the same must bee powred into our heart, and passe into our manners, yea and transforme us unto it, that it be not unfruitfull unto us. If the Philosophers doe justly chafe against them, and doe with shamefull reproch drive them from their company, that professing an arte that ought to be school-masters of life, doe turne it into a Sophisticall babling: with how much better reason shall we detest these trifling Sophisters, that are contented to role the Gospell upon the top of their tongues, the effectualI working whereof ought to pearce into the innermost affections of the heart, to rest in the soule, and to alter the whole man a hundred times more, than the cold exhortation of philosophers.

5 Yet doe I not require that the manners of a christian man savour of nothing but the absolute Gospell: which nevertheless both were to bee wished and we must endeavour us toward it. But I do not so severely require a gospel-like perfection, that I would not acknowledge him for a christian, that hath not yet attained unto it: For so should all men be excluded from the Church, sith there is no man found that is not by a great space distant from it, and many have hitherto but a little way proceeded toward it, who yet should unjustly be cast away. What then? let that bee set for the marke before our eyes, to which alone all our endeavour may be directed. Let that bee appointed the gole for us to runne and travell unto. For it is not lawfull for thee so to make partition with God, to take upon thee part of these things that are commanded thee in his word, and to leave part at thine owne choice. For first of all hee every where commendeth integrity as the chiefe part of worshipping him: by which word hee meaneth a pure simplicity of minde that is without all deceitfull colour and faining: against which a double heart is set as contrary: as if it should be said, that the beginning of living uprightly is spiritual

spiritually, when the inward affection of the minde is without faining, dedicate to God, to observe holinesse and righteoufnesse. But because no man in this earthly prison of the body hath so great strength to haste with such freshnesse of running, as he perfectly ought to doe, and the greater number are so feeble, that with staggering and halting, yea and creeping upon the ground, they advance but slowly forward. Let vs every one goe according to the measure of his little power, and proceed on our journey begun. No man shall goe so untowardly, but he shall every day get some ground, though it be but little. Therefore let us not cease to travell so, that wee may continually proceed somewhat in the way of the Lord. And let us not despaire upon the slenderesse of our going forward, for howsoever the successe answer not our desire, yet we have not lost our labour when this day passeth yesterday: so that with pure simplicity we looke unto our mark, and long toward the end of our course, not soothingly flattering our selves, nor tenderly bearing with our owne evils, but with continuall endeavour travelling to this, that we may still become better than our selves, till we attaine to goodnesse it selfe: which in deed we seeke for and follow all our life long: but we shall then only attaine it, when being unclorhed of the weakenesse of the flesh, we shall be received into the full fellowship thereof.

THE SEVENTH CHAPTER.

The summe of a Christian life: wherein is intrested of the forsaking of our selves.

ALbeit that the law of the Lord have a most aptly well disposed order to frame a mans life, yet it seemed good to the heavenly Schoolemaister to instruct men yet with a more exact trade to the same rule that hee had set forth in his law. And the beginning of that trade, is this: that it is the duty of the faithfull to yeeld their bodies to God a living holy and acceptable sacrifice unto him: and that therein standeth the true worshipping of him. Hereupon is gathered occasion to exhort men, that they doe not apply themselves to the fashion of this world, but be transformed in renewing of their minde, that they may prove what the will of God is. Now this is a great thing, that we be consecrate and dedicate to God: that we should from thence forth thinke, speake, imagine, or doe nothing but to his glory. For the thing that is consecrate, cannot be applied to unholy uses, without great wrong done unto him. If we be not our owne, but the Lords, it appeareth what error is to be avoyded, and whereunto all the doings of our life are to be directed. We are not our owne: therefore let neither our owne reason nor our owne will beare rule in our counsels and doings. We are not our owne: therefore let vs not make this the end for us to tend unto, to seeke that which may be expedient for us according to the flesh. We are not our owne: therefore so much as we may, let us forget our selves and all things that are our owne. On the other side, we are Gods, therefore let us live and die to him. We are Gods: therefore let his wisdom and will governe all our doings. We are Gods: therefore let all the parts of our life tend toward him as their onely lawfull end. Oh how much hath he profited, that having learned that himselfe is not his owne, hath taken from himselfe the rule and goverment of himselfe to give it to God? For as this is the most strong working pessilence to destroy men, that they obey themselves: so it is the onely haven of safety, neither to know nor will any thing by himselfe, but onely to follow God going before him. Let this therefore be the first step, that man depart from himselfe, that he may apply all the force of his wit to the obeying of the Lord. Obeying I call not onely that which standeth in obedience of the word, but that whereby the minde of man, void from his owne sensuality of flesh, bendeth it selfe wholly to the will of Gods spirit. Of this transformation (which Paul calleth renewing of the minde) whereas it is the first entry into life, all the Philosophers were ignorant. For they make onely reason the governess of man: they thinke the only ought to be heard: finally to her onely they give and assigne the rule of manners. But the Christian Philosophie biddeth her to give place, and to yeeld and be subject to the holy Ghost: so that man now may not live himselfe, but beare Christ living & reigning in him-

The first beginning of a new life is the resigning over of our selves from our selves into God.
Rom. 12. 1.

Rom. 14. 8.

Eph. 4. 23.

Gal. 1. 10.

The next degree
of righteousness
is such: those
things, that are
of God sincerely
for themselves
not in any side in
respect of our
owne.

2 Hereupon followeth also this other point, that we seeke not the things to be our owne, but those things that be according to the will of the Lord, and that make to the advancement of his glory. This is also a prooffe of great profiting, that in a manner forgetting our selves, and altogether leaving the regard of our selves, we travaile to employ our studie of God and his Commandements. For when the Scripture biddeth us to leave privie regard of our selves, it doth not onely race out of our mindes that covetousnesse of having the greedie seeking for power and favour of men: but also rooteth out ambition and all desire of worldly glory, and other more secret pestilences. Truly a Christian man must be so fashioned and disposed, to thinke throughout all his life, that he hath to doe with God. In this sort, as he shall examine all his doings by Gods will and judgement: so he shall reverently direct unto him all the earnestly bent diligence of his minde. For he that hath learned to looke upon God in all things, that he hath to doe, is the rewithall turned a way from all vaine thoughts. This is that forsaking of our selves which Christ even from the first beginning of instruction so earnestly gave in charge to his disciples: which when it once hath gotten possession in the heart, leaveth no place at all, first neither for pride, nor disdainefulnesse, nor vaine glorious boasting, then neither for covetise, nor filthy lust, nor ryotousnesse, nor daintinesse, nor for other vices that are ingendred of the love of our selves. Contrariwise, wherefoever it reigneth not, there either most filthy vices doe rage without shame, or if there be any spice of vertue, it is corrupted with perverse desire of glory. For shew me a man, if thou canst, that unlessse he have forsaken himselfe according to the commandment of the Lord, will of his owne free will use goodnes among men. For all they that have not bene possessed with this feeling, if they have followed vertue, they have done it at the least for praise sake. And as the Philosophers that ever most of all affirmed that vertue was to be desired for it selves sake, were puffed up with so great pride, that it appeared that they desired vertue for no other thing, but that they might have matter to be proud upon. But God is so nothing at all delighted, neither with those gapers for the peoples breath, nor with these swelling beastes, that he pronounceth that they have already received their reward in the world, and maketh harlots and Publicans nearer to the kingdome of heaven, than them. And yet we have not thoroughly declared with how many and how great stops man is hindered from that which is right, so long as he hath not forsaken himselfe. For it was truly said in times past, that there is a world of vices hidden in the Soule of man. And thou canst finde no other remedies, but denying thy selfe, and leaving regard of thy selfe, to bend thy minde to seeke those things that the Lord requireth of thee, and to seeke them therefore onely because they please him.

3 In another place the same *Paul* doth more plainly, although shortly, go through all the parts of a well ordered life, saying: The grace of God that bringeth salvation unto all men, hath appeared and teacheth us, that we should deny all ungodlinesse, and worldly lusts, and that we should live soberminded, righteously and godly in this present world, looking for the blessed hope and glorious appearing of the mighty God, and of our Saviour Jesus Christ, which gave himselfe for us, to redeeme us from all unrighteousnesse, and to purge us a peculiar people unto himselfe fervently given unto good workes. For after that hee hath set forth the grace of God to encourage them, to make ready the way for us to worship God, hee taketh away two stops that doe most hinder us, that is to say, ungodlinesse, whereunto wee are naturally too much inclined, and Worldly desires, which extend further. And under the name of ungodlinesse, hee not onely meaneth superstitions, but also comprehendeth all that disagree with the earnest feare of God. And worldly lusts are in effect as much as the affections of the flesh. Therefore hee commandeth us in respect of both the tables of the law, to put off our owne wit, and to forsake all that our owne reason and will informeth us. And all the doings of our life be brieged into three parts, sobriety, righteousnesse, and godlinesse: of the which, sobriety, without doubt signifieth as well chastity and temperance, as a pure and measurable sparing use of temporall things, and a patient sufferance of povertie. Righteousnesse containeth all the duties of equity, to give every man his owne. The third is Godlinesse, that severeth us from the deflings of the world, and with true holinesse joyneth us to God. These things, when they be knit together with an

inseparable

The parts of a
well ordered
life, set downe
by S. Paul.
Tit. 2. 12.

unparallell knot, make a full perfection. But for as much as nothing is more hard, than forsaking the reason of the flesh, yea subduing and renouncing her desires, to give our selves to God and our brethren, and to studie for an Angellike life in the filthy state of the earth: therefore *Paul*, to loose our mindes from all snares, calleth us backe to the hope of blessed immortality, admonishing us not to strive in vaine: because as Christ hath once appeared the Redeemer, so at his last coming, he shall shew the fruit of the salvation that he hath purchased. And thus he driverth away the entisements that binde us, and make us not to aspire as we ought, to the heavenly glory: yea and he teacheth that we must travell as men being from home in this world, that the heavenly inheritance be not lost or fall away from us.

4 Now in these words we perceive, that the forsaking of our selves hath partly respect to men, and partly, yea chiefly to God. For whereas the Scripture biddeth us so to behave our selves with men, that we preferre them before us in honour, that we faithfully employ our selves wholly to procure their commodities: therefore it giveth such commandements as our minde is not able to receive, but first being void of naturall sense. For (with such blindness we run all into love of our selves) every man thinketh himselfe to have a just cause to advance himselfe, and to despise all other in comparison of himselfe. If God have given us any good gift, by and by bearing our selves bold thereof, we lift up our courage, and not onely swell, but in a manner burst with pride. The vices wherewith wee abound wee doe both diligently hide from other, and to our selves we flatteringly faigne them light and slender, and sometime embrace them for vertues. And if the same good gifts, which wee praise in our selves, or better doe appear in other, least we should be compelled to give place to them, we doe with our envioulnesse deface them and finde fault with them. If there bee any faults in them, we are not contented severely and sharply to marke it, but we also odiously amplify it. Hereupon groweth that insolencie, that every one of us, as though he were privileged from the common estate, would bee higher than the rest, and carelesly and proudly set light by every man, or despise them as inferiours. The poore yeeld to the rich, base people to gentlemen, servants to their masters, unlearned to the learned: but there is no man that doth not nourish with himselfe some opinion of excellency. So every man in flattering himselfe, beareth a certaine kingdome in his brest. For presumptuously taking upon them somewhat whereby to please themselves, they judge upon the wits and manners of other men. But if they come to contentson, there bursteth out their poison. For many doe make a shew of great meekenesse, so long as they finde all things gentle and lovely: but how many a one is there that keepeth that continuall courte of modestie, when he is pricked and stirred to anger? And there is no remedie hereof, but that the most hurtfull pestilence of love, of soveraignty and selfelove be rooted out of the bottome of their hearts, as it is rooted out by the doctrine of the Scripture. For their we were so taught, that we must remember that the good gifts that God hath given us, are not our owne good things, but the free gifts of God, whereof if any be proud, they bewray their owne unthankfullnesse. Who maketh thee to excell? *Paul* saith, if thou hast received all things, why dost thou boast as if they were not given thee: Then, that we must with reknowledging of our faults, call our selves backe to humililty. So shall remaine in us nothing to bee proud upon, but there shall bee much matter to abase our selves. Again, we are commanded, whatsoever gifts of God we see in other men, so to reverence and esteeme those gifts, that we also honour those men in whom they be. For it were a great lewdnesse for us, to take from them that honour, that God hath vouchsafed to give them. As for their faults, wee are taught to winke at them, not to chereish them with flattering, but that wee should not by reason of those faults triumph against them, to whom we ought to beare good will and honour. So shall it come to passe, that with what man soever we have to doe, we shall behave our selves not onely temperately and modestly, but also gently and friendly. As a man shall never come any other way to true meekenesse, but if hee have a heart endued with abasing of himselfe, and reverencing of other.

5. Now how hard it is, for thee to doe thy dutie in seeking the profit of thy neighbour? Thou shalt herein labour in vaine, unlesse thou depart from regard of thy selfe,

*The deniall of
our selves hath
relation partly
to men but
chiefly to God.
Ro. II. 12. 20.
Phil. 2. 3.*

*It is not of
selfe we should
doe our duties*

and

others except
we have first
denied our selves
And our duty it
is to profit other
men with what-
soever God hath
benefited us.
1 Cor. 13 4.

Exod. 22. 29.
& 23. 19.

Psal. 16. 3.
Heb. 13. 16.

Without patience
we cannot con-
tinue in well do-
ing unto others.
1 Cor. 13 4.

Gal 6.

Esa. 5 7.

and in a manner put off thy selfe. For how canst thou performe these things that *Paul* teacheth to bee the workes of charity, unlesse thou forsake thy selfe to give thy selfe wholly to other? Charity (saith he) is patient and gentle, not proud, not disdainfull, envieth not, swelleth not, seeketh not her owne, is not angry, &c. If this one thing be required, that we seeke not the things that are our owne, we shall doe no small violence to nature, which so bendeth us to the onely love of our selves, that it doth not easily suffer us conscientiously to passe over our selves and our owne things, to watch for other mens commodities, yea to depart with our owne right to resigne it to another. But the Scripture, to lead us thither as it were by the hand, warneth us that whatsoever gracious gifts wee obtaine of the Lord, they are committed unto us upon this condition, that they should bee bestowed to the common benefit of the Church: and that therefore the true use of all Gods grace, is a liberall bountifull and communicating of them to other. There can be no certaine rule, nor more forceable exhortation could be devised for the keeping of the same, than when we be taught that all the good gifts that we have, are things of God delivered, committed to our trust upon this condition, that they should bee disposed to the benefit of our neyghours. But the Scripture goeth yet further, when it compareth them to the powers wherewith the members of mans body are endued, No member hath his power for himselfe, nor applyeth it to his private use, but powreth it a broad into the other members of the same body, and taketh no profit thereof, but such as proceedeth from the common commodity of the whole bodie. So whatsoever a godly man is able to doe, he ought to be able to doe it for his brethren, in providing none otherwise privately for himselfe, but so that his mind be bent to the common edification of the Church. Let this therefore be our order for kindnesse and doing good: that whatsoever God hath bestowed upon us, whereby we may helpe our neighbour, wee are the Bailiffs thereof, and bound to render account of the disposing of it. And that the onely right disposing is, that which is tryed by the rule of love. So shall it come to passe, that wee shall alway not onely joyne the travaile of other mens commodity with the care of our owne profit, but also set it before the care of our owne. And that we should not happen to be ignorant, that this is the true law of disposing all the gifts that we receive of God, he hath in the old time set the same law even in the smallest gifts of his liberality. For he commanded the first fruits of corne to bee offered unto him, by which the people might testifie that it was unlawfull for them to take any fruit of the goods that were not first consecrate to him. If the gifts of God be so only then sanctified unto us, when wee have with our owne hand dedicated them to the author thereof, it is evident that it is an untrue abuse thereof that doth not favour of such dedication. But it shall be vaine for thee to goe about to enrich the Lord with communicating to him of thy things. Therefore sith thy liberality cannot extend unto him, as the Prophet saith, thou must use it toward his Saints that are in earth. Therefore almes are compared to holy oblations, that they may now be correspondent to these of the law.

6 But that we should not bee weary with doing good (which otherwise must needs come quickly to passe) that other thing must be joyned which the Apostle speaketh of, that charity is patient and not moved to anger. The Lord Commandeth to do good to all universally, of whom a great part are most unworthy if they bee considered by their owne deserving. But here the Scripture helpeth with a very good meane, when it teacheth that we must not have respect what men deserve of themselves, but that the image of God is to be considered in all men, to which we owe all honour and love. But the same is most diligent to bee marked in them of the household of faith, in so much as it is in them renewed and restored by the spirit of Christ. Therefore whatsoever man thou light upon, that needeth thy helpe, thou hast no cause to withdraw thy selfe from doing him good. If thou say that he is a stranger: but the Lord hath given him a marke, that ought to be familiar unto thee, by the reason that hee forbiddeth thee to despise thine owne flesh. If thou say that he is base and naught worth: but the Lord sheweth him to be such a one, to whom he hath vouchsafed to give the beauty of his image. If thou say that thou owest him nothing for any thing that hee hath done for thee: but God hath set him as it were in his place in respect of whom, thou knowest so many and

fo great benefits wherewith he hath bound thee unto him. If thou say that he is unworthy that thou shouldst labour any thing at all for his sake: but the image of God whereby he is commended unto thee, too worthy that thou shouldst give thy selfe and all that thou hast unto it. But if he have not onely deserved no good at thy hand, but also provoked thee with wrongs and evill doings: even this is no just cause why thou shouldst cease both to love him and to doe for him the dutifull workes of love. Thou wilt say, he hath farre otherwise deserved of me. But what hath the Lord deserved? Which when he commandeth thee to forgive all wherein hee hath offended thee, truly hee willeth thee same to be imputed to himselfe. Truly this is that onely way come to that which is utterly against the nature of man; much more is it hard for man, I meane, to love them that hate us, to recompence evill with doing good, to render blessings for reproches: if we remember that we must not consider the malice of men, but looke upon the image of God in the n, which detacing and blotting out their faults, doe with the beauty and dignity of it selfe allure us to embrace it.

7 Therefore this mortification shall then onely take place in us, when we performe the duties of charity. But it is not he that performeth them, that onely doth all the dutifull workes of charity, although he leave none of them undone, but he doth them of a sincere affection of love. For it may happen, that a man may fully performe to all men all that he oweth, so much as concerneth outward duties: and yet he may be farre from the true performing of it. For you may see some that would seeme very liberall, which yet doe give nothing but either with pride of looke, or with churlishnesse of words they upbraide it. And we be come to such wretchednesse in this unhappy world, that almost no almes are given of any men, or at least of the most part of men, without reproaching, which perversnesse should not have bene tolerable among the very heathen. For of Christians is somewhat more required then to shew a cheerefulnesse in countenance, and make their doings lovely with gentlenesse of words. First they must take upon them the personage of him whom they see to neede their helpe, and then to pity their case, as if themselves did feele and suffer it: so that they may be carried with feeling of mercy and gentlenesse, even as they would be to helpe themselves. He that shall come so minded to helpe his brethren, will not onely not desile his doings with any arrogancy or upbraiding, but also neither will despise his brother to whom he doth good as one needing his helpe, nor tread him under foote as one bound unto him: no more then we use to reproch a sicke member, for easing whereof the whole body labourerh, or to thinke it specially bound to the other members, because it hath drawne more helpe unto it than it hath recompensed. For it is thought that the common interpartning of duties betweene members of one body, hath no free kinde of gift, but rather that it is a payment of that which being due by the law of nature, it were monstrous to deny. And by this reason it shall follow, that he may not thinke himselfe discharged that hath performed one kinde of dutie, as it is commonly used, that when a rich man hath given any thing of his owne, he leaveth other charges to other men, as not belonging to him. But rather every man shall thinke thus with himselfe, that he is altogether debter to his neighbours, and that he must determine none other end of using his liberality, but when ability faileth, which how large soever it be, must be measured by the rule of charity.

8 Now let us more fully declare the principall part of forsaking our selves, which wee said to have respect to God. We have said much of it already, which it were superfluous to rehearse againe: it shall bee sufficient to intreat of it so farre, as it frameth us to quietnesse of minde and sufferance. First therefore in seeking the commoditie or quietnesse of this present life, the Scripture calleth us hereunto, that resigning us and our things to the Lords will, wee would yeeld unto him the affections of our heart to bee tamed and subdued. To cover wealth and honours, to compass authority, to heape up riches, to gather together all such follies as serve for royalty and pompe, our lust is outrageous, and our greedinesse infinite. On the other side of poverty, ignobility, and base estate, we have a marvellous feare and marvellous hatred, that move us to travell by all meanes to eschue them. Hereby a man may see, how unquiet a minde they have, how many shifts they attempt, with what studies they wearie their life, that

Math. 6. 24.
8c 18. 35.

Luke 17. 3.
Math. 5. 44

To do the workes
of Charity it is
nothing, except
they be done
charitably.

The principall
part of denying
our selves, is
wholly to depend
upon the favour
and blessing of
God, without
any reckoning or
accounts making
of worldly things.

that frame their life after their owne devise : to attaine those things that their affection of ambition or covetousnesse requireth, and on the other side to escape poverty and basenesse. Therefore the godly must keepe this way, that they be not entangled with such snares. First let them not either desire, or hope for, or thinke upon any other meane of prospering, than by the blessing of the Lord : and therefore let them safely and boldly rest themselves upon it. For howsoever the flesh thinke it selfe sufficient of her selfe, when she either travelleth by her owne diligence, or endeavoureth with her owne studie, or is holpen by the favour of men, to the attayning of honour and wealth, yet it is certaine: that all these things are nothing, and that we shall nothing prevaile with wit or travaile, but in so much as the Lord shall prosper both. But on the other side his onely blessing findeth a way through all stops, to make all things proceede with us to a joyfull and luckie end. Then howsoever wee may most of all obtaine any glory or wealth without it (as we daily see the wicked to get heapes of great honours and riches) yet forasmuch as they upon whom resteth the curse, doe feele no parcell of felicity, we can obtaine nothing without his blessing that shall not turne us to evill. And it is not at all to be coveted, that maketh men more miserable.

9 Therefore if we beleve that all the meane of prosperous successe and such as is to be wished, consisteth in the onely blessing of God, which being absent, all kinds of misery and calamity must happen unto us: this remaineth also: that we doe not greedily endeavour to wealth and honours standing upon our owne finenesse of wit or diligence, not leaning to the favour of men, nor trusting upon a vaine imagination of fortune, but that we alway looke unto the Lord, to be led by his guiding to whatsoever lot he hath provided. So first it shall come to passe, that we shall not violently rush to the catching of riches and invading of honours, by wrong, by guile and evill crafty meanes, or extortion with doing injurie to our neighbours, but shall only follow those fortunes that may not lead us from innocency. For who may hope for the helpe of Gods blessing among frauds, extortions, and other subtle meanes of wickednesse? For as Gods blessing followeth no man but him that thinketh purely, and doth rightly, so it calleth backe all them of whom it is desired, from crooked thoughts, and corrupt doings. Then we shall be brideled that we burne not with unmeasurable desire of growing rich, nor ambitiously gape for honours. For with what face may a man trust to be holpen of God, to obtaine those things that he desireth against his word? For God forbid that God should give the helpe of his blessing to that which he curseth with his owne mouth. Last of all, if it succeede not according to our wish and hope, yet wee shall bee restrained from impatience, and from cursing our state whatsoever it be : because we know that that is to murmur against God, at whose will riches and poverty, basenesse and honors are disposed. Briefly, he that resteth himselfe in such sort as is aforesaid upon the blessing of God, neither will by evill subtilties, hunt for those things that men are wont outrageously to covet, by which crafty meanes hee thinketh that he shall nothing prevaile : nor if any thing happen prosperously will impute it to himselfe, and to his owne diligence, endeavour or to fortune, but will asigne it to God the Author. But if while other mens estates doe flourish, he goe but slenderly forward, yea or slide backward, yet he will beare his ill fortune, but with greater quietnesse and moderation of minde, than a prophane man will beare a meanely good successe, which is not altogether so good as he desired : because he hath a comfort wherin he may more quietly rest, than upon the highest top of wealth and authority: because he accounteth that his things are ordered by God as is available for his salvation. So we see that *David* was minded, and yeeldeth himselfe to be ruled by God, he declareth himselfe to be like to a weined child, and that hee walketh not in high things marvellous above himselfe.

10. And the godly minds ought to have that quietnesse and sufferance not onely consisting in this behalfe: but also it must extend to all chances wherunto our present life is subject. Therefore no man hath rightly forsaken himselfe, but hee hath so resigned himselfe up wholly to the Lord, that he suffereth all the parts of his life to be governed by his will. He that is so framed in minde, whatsoever happen, will neither thinke himselfe miserable, nor will with enviousnesse against God complaine of his fortune. How necessary this affection is, shall hereby appeare, if you consider to how

He which knoweth himselfe and his estate to depend wholly upon the blessing of God, will neither seeke to advance himselfe by evil meanes, nor immoderately desire to be advanced, nor impatiently murmur at any thing which happeneth.

Psal. 13. 1.

The quiet contentment of mind which groweth unto men in the mansfield of all miseries of this life, if they be

many

many chances we be subject. Divers kinds of diseases doe trouble us, sometime the pestilence cruelly reigneth, sometime wee are sharpeley vexed with calamities of warre, sometime frost or haile devouring the hope of the yeare, bringeth barrenesse, that driveth us to death: sometimes our wife, parents, children, or kinsfolke are taken away by death, our house is consumed with fire: these bee the things, at chancing whereof men curse their life, detest the day of their birth, have Heaven and Light in execration, murmur against God, and (as they be eloquent in blasphemies) accuse him of unjustice and cruelty: But a faithfull man must even in these chances behold the mercifull kindeesse and fatherly tendernesse of God. Therefore whether hee see his house destroyed, his kinsfolke slaine, yet he will not therefore cease to praise God, but rather will turne himselfe to this thought: Yet the Grace of the Lord that dwelleth in my house will not leave it desolate. Or if when his corne is blasted or bitten, or consumed with frosts, or beaten downe with haile, he see famine at hand, yet he will not despaire, nor speake hatefully of God, but will remaine in this confidence. We are yet in the Lords protection; and sheepe brought up in his pastures: he therefore will finde us food even in the extremest barrenesse. Or if hee be troubled with sickness, even then he will not be discouraged with bitterness of sorrow to burst out into impatience and quarrell thus with God: but considering the righteousnesse and lenity in Gods correction, he will call himselfe backe to patience. Finally whatsoever shall happen, because hee knoweth it ordained by the hand of God, hee will take it with a well pleased and thankfull minde, least hee should stubbornly resist his authority, into whose power he hath yeelded himselfe and all his. Therefore let that foolish and most miserable comfort of the heathen be far from a Christian mans heart, which to strengthen their mindes against adversities, did impute the summe of fortune, with whom they counted it foolish to be angry, because she was blinde and unadvised, that blindly wounded both the deserving and undeserving. For contrariwise this is the rule of godlinesse, that the onely hand of God is the judge and governeesse of both fortunes, and that it runneth not forward with unadvised sudden rage, but with most orderly justice dealeth among us both good things and evil.

THE EIGHT CHAPTER.

Of the bearing of the crosse, which is a part of the forsaking of our selves.

BUt a godly minde must yet climb up higher, even to that whereunto Christ calleth his disciples, that every one take up his crosse. For all whom the Lord hath chosen and purchased to receive into his company, must prepare themselves to a hard, travellsome and unquiet life, and full of many and divers kinds of incommodities. So it is the will of the heavenly Father, to exercise them in such sort, that he may have a true proofe of them that be his. Beginning at Christ, his first begotten Sonne, he proceeded with this order toward all his children. For whereas Christ was the best beloved sonne above the rest, and in whom the Fathers minde was fully pleased, yet we see how he was not tenderly and daintily handled: so that it may be truly said, that he was not onely exercised with a perpetuall crosse so long as he dwelleth in earth, but that all his life was nothing else but a kinde of continuall crosse. The Apostle sheweth the cause thereof to be, that it behoved that hee should learne obedience by those things that hee suffered. Why then should wee privileged our selves from that estate, whereunto it behooved Christ our head to be subject, specially sith hee became subject thereunto for our cause, to shew us an example of patience in himselfe? Therefore the Apostle saith, that this is the appointed end of all the children of God, to bee fashioned like unto him. Whereupon also in hard and sharpe chances, which are reckoned adversities and evils, ariseth a great comfort unto us, that we communicate with the sufferings of Christ: that as he entered out of a maze of all troubles into the heavenly glory, so we may by divers tribulations be brought into the same glory. For so saith *Paul* himselfe, that when we learne the communicating of his afflictions, wee doe also conceive the power of his resurrection: and when we are fashioned like unto death, wee are so prepared to the fellowship of his

once offered not that fortune d. the liberty of the b. & God providently dispense then whole estate.

Psal. 79. 13.

He which forsaketh himselfe must arme himselfe to indure a travellsome estate of life, wherein there is no comfort save in Christ himselfe: but troden before us.

Mar. 16. 24. Math. 3. 7. & 17. 5.

Rom. 8. 1.

Act. 14. 22. Phil. 3. 10.

his glorious rising againe. How much may this avails to assuage all the painfullnesse of the crosse, that the more wee are afflicted with adversities, so much the more sure is our fellowship with Christ confirmed? by communicating whereof, our sufferings are not onely made blessed unto us, but also doe much helpe us to the furtherance of our salvation.

2 Beside that, our Lord had no need to take upon him to beare the crosse, but to testify and prove his obedience to his Father: but wee for divers causes have neede to leade our life under a continuall crosse. First (as wee be naturally bent to attribute all things to our flesh) unlesse our weaknesse be shewed us a it were before our eyes, wee doe easily esteeme our owne strength above due measure, and doubt not that whatsoever happen, it will continue unbroken and unovercome against all hard assaults. Whereby weate carried into a foolish and vaine confidence of flesh, and then trusting thereupon, wee stubbornly wax proud against God himselfe, as though our owne powers without his grace did suffice us. This arrogancy hee can no way better beate downe, than when hee proveth unto us by experience, not onely how feeble, but also how fraile we be. Therefore he afflicteth us either with shame, or poverty, or losse of children, or sicknesse, or other calamities, which we being unable to beare in respect of our selves, doe by and by sinke downe under them. Being so humbled wee learne to call upon his strength, which onely maketh us to stand upright under the heave burden of afflictions. Yea the most holy, how well soever they know that they stand by the grace of God and not by their owne force, yet are too much assured of their owne strength and constancy, unlesse by the trial of the crosse, he bring them into a more inward knowledge of themselves. The foolishnesse crept into *David*: I said in my rest, I shall never be moved, Lord, thou hast stablished in thy good pleasure a strength to my hill, thou hiddest away thy face, I was stricken. For he confesseth that with sluggishnesse in prosperity his senses were dulled, that not regarding the grace of God, upon which he should have hangd, he leaned unto himselfe, to promise himselfe perpetual continuance. If this chanced to so great a Prophet: which of us ought not to be fearefull, that wee may be heedfull? Therefore whereas in prosperity they flatter themselves with opinion of a greater constancie and patience, when they are once humbled with adversity, they learne that their former opinion was but hypocrisie. The faithfull (*I say*) being admonished by such examples of their diseases, doe thereby profit to humilitie, that being unclothed of the wrongfull confidence of the flesh, they may resort to the grace of God. And where they are once come to his grace, they feele the presence of Gods strength, wherein is abundantly sufficient succour for them.

3 And this is it that *Paul* teacheth, that by troubles is engendered patience, by patience proove. For whereas God hath promised the faithfull that hee will be present with them in troubles, they usele the same to be true, when they stand patiently being upholden by his hand, which by their owne strength they were not able to doe. Patience therefore bringeth a proove by experience to the holy ones, that God when neede requireth will indeed performe that helpe that hee hath promised. And thereby also their hope is confirmed: forasmuch as it were too much unthankfullnesse not to looke for in time to come, the same truth of God that they had already by experience proved to be constant and sure. We see now how many good things doe come unto us in one knob by the crosse. For overthrowing the opinion that wee falsely presume of our owne strength and disclosing our hypocrisie that delighted us, it shaketh away the hurtfull confidence of the flesh, and teacheth us being so humbled, to rest upon God onely, by which it cometh to passe, that wee neither bee oppressed nor fall downe. And after victorie followeth hope, inasmuch as the Lord in performing that which he hath promised, established the credit of his truth for time to come. Truly, although there were no more reasons but these, it appeareth how much the exercise of the crosse is necessary for us. For it is a matter of no small importance, to have the blinde love of thy selfe wiped away, that thou mayest well know thine owne weaknesse. To feele thy owne weaknesse, that thou mayest learne to distrust thy selfe, to distrust thy selfe, that thou mayest remove thy confidence from thy selfe unto God, to rest with confidence of hart upon God, that being upholden by his helpe, thou mayest continue unovercome to the

last

Affliction necessarie for us not only as for Christ to testify our obedience unto God, but further also to bring us to a sensible feeling of our owne imbecillie and weaknesse.

Psal. 30. 8.

Affliction by teaching us how feeble we are of our selves, can lead us to rest onely upon God. This breedeth patience, whereby experience groweth of Gods upholden them that rely upon him, which shall of his goodness in things past, stablisheth the credit of his truth for things to come, and increaseth hope. Rom. 5. 3.

last end : to stand fast by his grace, that thou mayest understand that hee is true in his promises : to know by proefe the truth of his promises, that thy hope may bee strengthened thereby.

4. The Lord hath also another end of afflicting his, to trieth their patience, and instructs us to obedience. Not that they can use any obedience toward him, other than the same that hee giveth them : but so it pleaseth him by open examples to make approved by witness, and to set forth the graces that hee hath bestowed upon his holy ones, that they should not lie idly hid within them. And therefore in bringing forth into open shew the strength of sufferance and constancie, wherewith hee hath furnished his servants, it is fit that he trieth their patience. And from hence came these sayings : that God tempted *Abraham*, and had proefe of his godlinesse, by this, that hee refused not to offer up in sacrifice his owne and onely Sonne. Therefore *Peter* teacheth, that our faith is so proved in troubles, as gold is tried in a fornace. And who can say that it is not expedient, that the most noble gift of patience, which a faithfull man hath received of his God, should bee brought forth in use, that it may bee made certainly knowne and manifest ? For other wise men will not esteeme it as it is worthie. Now if God himselfe doth rightfully when he ministrereth matter to stir up the vertues that hee hath given to his faithfull, that they should not lie hidden, yea lie unprofitable and perish : then is there good reason of the afflictions of the holy ones, without which their patience should be nothing. If y also that by the crosse they are instructed to obedience, because they are so taught to live not after their owne will, but after the will of God. Truly if all things should flow unto them after their owne minde, they would not know what it were to follow God. And *Sonca* rehearseth that this was and old Proverbe, when they exhorted any man to suffer adversities, Follow God. By which they declared, that then onely man truly entred under the yoke of God, when he yeilded his hand and backe to Gods correction. Now if it bee most righteous, that wee should shew our selves in all things obedient to the heavenly Father, then wee ought not to refuse, that he should by all meanes accustom us to yeeld obedience unto him.

5. But yet we perceive not how necessarie this obedience is for us, unlesse wee doe also consider, how wanton our flesh is to shake off the yoke of God, so soone as it hath bene but a little while daintily and tenderly handled. The same happeneth unto it that chanceth to stubborne horses, which if they bee a few daies pampered idly, they cannot afterward for fearcenesse be tamed, neither doe know the rider, to whose governement they somewhat before obeyed. And this is continuall in us that God complaineth to have been in the people of *Itraell*, that being well fed and covered with fardness, wee kicke against him that fed and nourished us. The liberality of God should indeed have allured us to consider and love his goodnesse, but forasmuch as our evil nature is such, that we are alway corrupte d with his tender usage, it is more than necessarie for us, to be restrained by some discipline, that wee run not outrageously into such a stubborne wantonnesse. So that we should not grow fierce with unmeasurable abundance of riches, that we should not wax proud being lifted up with honours, that we should not become insolent, being puffed up with other good gifts, either of the soule, bodie or fortune, the Lord himselfe, as he foreseth it to bee expedient, preventeth it, and with the remedie of the crosse subdneeth and bridleth the fiercenesse of our flesh, and that divers waies, so much as is healthfull for every man. For all are not alike sicke of all one diseases, or do alike need of hard dealing. And thereupon is to bee seene how some are exercised with one kinde of crosse, and some with another. But whereas the heavenly Physician handleth some more gently, and purgeth some with sharper remedies, when he meaneth to provide for the health of all : yet he leaveth none free or untouched, because he knoweth all with out exception to be diseased.

Moreover, the most mercifull father needeth not onely to prevent our weaknesse, but many times to correct our passed offences. Therefore so oft as we be afflicted, the remembrance of our forepassed life ought by and by to enter into our minde : so without doubt we shall finde that we have done somewhat worthy of chastisement. Yet we ought not chiefly to ground our exhortation to patience upon the acknowledging of sinne. For the Scripture miniteth us a farr better consideration, when it

Gg. faith,

*By affliction
God bringeth
forth the ver-
ties of his Saints
which before lay
hid into open
shew, and also
traveth them in
true obedience.
Gen 22.1.
1 Pet. 1.7.*

*De vita beata
cap. 15.*

*Te flesh stub-
borne, rebellious
and wanton
without taming.*

Deut 33.15.

*Affliction
shall for us in
respect of our
offences pa.*

2 Cor. II. 8.

Prov. 3. II.

Heb. 12. 8.

When because
of our suffering is
righteousnesse
it is not a crosse,
but a gaine to
suffer.

March. 5. 15.

* Patience doth
not extinguish
the feeling of that
bitternesse which
is in trouble, but
vanquish the
troublesome vex-
ation which is
felt.

1 Pet. 4. 12.
1 Tim 4. 10.
2 Cor. 6. 8.

saith, that the Lord correcteth us with adversities, that wee should not be damned with this world. Therefore we ought even in the very sharpnesse of tribulations to acknowledge the kindnesse and goodnesse of our father toward us, so far as even then he ceaseth not to further our salvation. For he doth afflict, not to destroy or kill us, but rather to deliver us from the damnation of the world. That thought shall lead us to that which the Scripture teacheth in another place: My sonne, refuse not the Lords correction, nor be wearie when thou shalt be rebuked of him. For whom the Lord loveth, he correcteth, and embraceth him as a father doth his child. When we know his rod to be the rod of a father, is it not our duty rather to shew our selves obedient children and willing to learne, than with obstinacie to doe like desperate men, that are hardened with evill doings? The Lord leaseth us, unless he call us backe by correction when we are fallen away from him: so that the Author of the Epistle to the *Hebrewes* rightly saith that we are bastards, and not children if we be out of correction. Therefore we are most forward, if we cannot suffer him when he declareth his good will, and the care that he hath for our salvation. This the Scripture teacheth to be the difference between the unbelievers and the faithfull, that the unbelievers as the bondslaves of a rooted and hardened wickednesse, are made the worse and more obstinate with whipping: the faithfull, like children having an honest freedome of nature, doe thereby profit to repentance. Now must thou chooseth whether number thou wilt be. But because I have spoken of this matter in another place, I am contented to touch it briefly and so will make an end.

7. Moreover it is a singular comfort, when we suffer persecution for righteousnesse. For then we ought to thinke, how great an honour God vouchsafeth to grant us, that he so garnisheth us with the peculiar marke of his souldiers. I meane that they suffer persecution for righteousnesse, not onely that suffer for defense of the Gospel, but also that are troubled for any defense of righteousnesse. Whether therefore in maintaining the truth of God against the lies of Sathan, or in taking in hand the defense of good men and innocents against the wrongs of the wicked, wee be driven to runne into the displeasure and hatred of the world, whereby our life or goods, or estimation, may come in danger: let it not be grievous or loathsome unto us to employ our selves for God, or let us not thinke our selves miserable in those things in which hee hath with his owne mouth pronounced us blessed. Poverty indeed, if it be considered in it selfe, is miserable: likewise banishment, contemptuous estate, prisonment, shame: Finally, death is the uttermost of all calamities. But when the favour of our God breatheth upon us, there is none of all these things, but it turneth to our felicitie. Therefore let us rather bee content with the testimonie of Christ, than with the false estimation of the flesh. So shall it come to passe, that wee shall rejoyce as the Apostles did, when God shall account us worthe to suffer reproch for his name. For why? If wee being innocent, and knowing our selves cleere in our consciences, are by the naughty dealing of wicked men spoyled of our goods: wee are indeed brought to poverty thereby among men, but so riches truly doe grow unto us in heaven before God. If we be thrust out of our houses, wee are the more inwardly received into the household of God. If we bee vexed and despised, we take so much the deeper rootes in Christ. If wee be noted with reproches and shame, we are in so much the more honorable place in the kingdom of God. If we be slaine, so is the entrie made open for us unto blessed life. Let us bee ashamed to esteeme lesse these things, upon which the Lord hath set so great a price, than shadowish and fickle enticing pleasures of present life.

8. * Such therefore the Scripture doth with these and like admonitions give sufficient comfort for the shames or calamities that we suffer for defense of righteousnesse, we are too much unthankfull if we doe not gladly and cheerefully receive them at the Lords hand, specially sith this is the kinde of crosse, most properly belonging to the faithfull, whereby Christ will be glorified in us. As also *Peter* teacheth. But it is more grievous to gentle natures to suffer shame than a hundred deaths: therefore *Paul* expressly admonisheth that we shall not onely suffer persecutions, but also reproches, because wee trust in the living God. As in another place hee teacheth us after his example to walke through slander and good report. Yet there is not required of us such a cheere-

a cheerefulnesse as may take away all feeling of bitternesse and sorrow, or else the patience of the holy ones in the crosse were no patience, unlesse they should bee both tormented with sorrow, and vexed with griefe. If there were no hardnesse in poverty, no paine in sicknesse, no griefe in shame, no horrour in death, what valiantnesse or temperance were it to beare them indifferently? But when every one of these doth with the naturall bitternesse thereof bite the hearts of us all, herein doth the valiantnesse of a faithfull man shew it selfe, if being assaied with the feeling of such bitternesse, how grievously sever hee be troubled with it, yet with valiantly resisting hee overcome it, his patience uttereth it selfe herein, if being sharply provoked, he is yet so bridled with the feare of God, that he bursteth not out into any diltemper. His cheerefulnesse appeareth herein, if being wounded with sadnesse and sorrow, he resteth upon the spirituall comfort of God.

9. This conflict, which the faithfull doe sustaine against the naturall feeling of sorrow, while they studie for patience and temperance, *Paul* hath very well described in these words. Wee are put to distresse in all things but we are not made forowfull: wee labour, but we are not left destitute: we suffer persecution, but we are not forsaken in it: we are throwne downe, but we perish not, You see how to beare the crosse patiently, is not to be altogether astonished, and without all feeling of sorrow: as the Stoickes in old time did foolishly describe a valiant hearted man, to be such a one, as putting off all nature of man, was alike moved in prosperitie and in adversitie, in sorrowfull and joyfull estate, yea such a one as like a stone was moved with nothing: and what have they profited with this high wisdom? Forsooth they have painted out such an image of wisdom as never was found, and never can hereafter bee among men: But rather while they covered to have too exact and precise a patience, they have taken away all the use of patience out of mans life. And at this day also among Christians there are new Stoickes, that reckon it a fault not onely to grone and weepe, but also to be sad and carefull. But these strange conclusions doe commonly proceed from idlemen, which busying themselves rather in speculation than doing, can doe nothing but breed us such new found doctrines. But wee have nothing to doe with that stonie Philosophie, which our Master and Lord hath condemned not onely by his word but also by his example. For hee mourned and wept both at his owne and other mens adversities. The world (such he) shall rejoyce, but you shall mourne and weepe. And because no man should finde fault therewith, by his open proclamation, he hath pronounced them blessed that mourne. And no marvell. For if all weeping be blamed, what shall we judge of the Lord himselfe, out of whose bodie dropped bloody teares? If every feare be noted of infidelity, what shall we judge of that quaking feare wherewith we read that he was not slenderly stricken? If all sadnesse be disliked, how shall we like this, that he confesseth his soule to be side even to the death.

10. This I thought good to speake to this end, to call godly mindes from despaire that they should not therefore altogether forsake the studie of patience, because, they cannot put off the naturall affection of sorrow: which muſt needs happen to them that make of patience a senselesse dulnes, and of a valiant and constant man, a stocke. For the Scripture giveth to the holy ones the praise of patience, when they are so troubled with hardnes of adversities, that yet they be not overcome nor throwne downe with it: when they be so pricked with bitternes, that they be also delighted with spirituall joy: when they be so distressed with griefe, that yet they receive courage againe being cheered with the comfort of God. Yet in the meane time that repugnancie abideth still in their hearts, that naturall sense escheweth and dreadeth those things that it knoweth to be against it: but the affection of godlinesse travelleth even through all those difficulties to the obeying of Gods will. This repugnancie the Lord expressed when hee said thus to *Peter*: When thou wast young thou didst gird thy selfe and didst walke whether thou wouldest: But when thou art old, another shall gird thee and lead thee whether thou shalt not be willing. Neither is it likely that *Peter*, when the time came that hee must glorifie God by his death, was drawne unwillingly and resisting unto it. Else his martyrdome should have but small praise. But howsoever he did with great cheerefulness of hart obey the ordinance of God, yet because he had not put off the nature of man,

The patience which God requires in afflictions is not a senselesse emptinesse of griefe.
2. Cor. 4. 8.

John 17. 20.

Math. 5. 4.

Luke 22. 44.

The contrary affections which are in godly afflicted minds.

John 21. 10.

he was doubly strained with two sorts of wils. For when he did by himselfe consider the bloody death that he should suffer, being stricken with horror thereof, hee would gladly have escaped it. On the other side, when it came in his minde, that he was called unto it by the commandement of God, then conquering and treading downe feare, he gladly, yea and cheerefully tooke it upon him. This therefore we must endeavour if we will be the Disciples of Christ, that our minds be inwardly filled with so great a reverence and obedience to God, as may tame and subdue to his ordinance all contrarie affections. So shall it come to passe, that with whatsoever kind of crosse we be vexed, even in the greatest anguishes of minde, we shall constantly keepe patience. For adversities shall have their sharpnesse, wherewith we shall be bitten: so when wee are afflicted with sicknesse, we shall both grone and bee disquieted and desire health: so being pricked with povercie, we shall be pricked with the stings of carefulnesse and sorrow: so shall we be stricken with griefe of shame, contempt and injury: so shall we yeeld due teares to nature at the buriall of our friends: but this alway shall be the conclusion. But the Lord willed so. Therefore let us follow his will. Yea even in the midst of the prickings of sorrow, in the midst of mourning and teares, this thought must needs come betwene, to encline our heart to take cheerefully the very same things, by reason whereof it is so moved.

II. But forasmuch as wee have taken the chiefe cause of bearing the crosse, out of the consideration of the will of God, we must in few words define what difference is betwene Philosophicall and Christian patience. Truly very few of the Philosophers climbed to so high a reason, to understand that the hand of God doth exercise us by afflictions, and to thinke that God is in this behalfe to be obeyed. But they bring no other reason, but because we must so doe of necessitie. What is this else, but to say that thou must yeeld unto God, because thou shalt travaile in vaine to wrastle against him? For if we obey God, only because we so must of necessitie: then if we might escape, we would cease to obey. But the Scripture biddeth us to consider a farre other thing in the will of God, that is to say, first justice and equitie, then the care of our salvation. These therefore be the Christian exhortations to patience, whether poverty, or banishment, or prisonment, or shame, or sicknesse, or losse of parents, or children, or any other like thing doe grieve us, wee must thinke that none of these things doth happen, but by the will and providence of God, and that hee doth nothing but by most just order? For why? doe not our innumerable and daily offences deserve to be chastised more sharplie; and with more grievous correction, than such as the mercifull kindnesse of God laieth upon us? Is it not most great equitie, that our flesh bee tamed, and as it were made acquainted with the yoke, that hee doe not wantonly grow wilde according to her nature? Is not the righteousnesse and truth of God worthy, that wee should take paine for it? But if there appeare an undoubted righteousnesse in our afflictions, wee cannot without unrighteousnesse either murmur or wrastle against it. We heare not now that cold song: We must give place, because we so must of necessitie, but we heare a lively lesson and full of effectualnesse. We must obey, because it is unlawfull to resist: wee must suffer patiently, because impatience is a stubbornnesse against the righteousnesse of God. But now, because that thing onely is worthie to be loved of us, which we know to be to our safety and benefit, the good father doth this way also comfort us, when hee affirmeth that even in this that he afflicteth us with the crosse, he provideth for our safetie. But if it bee certaine that troubles are healthfull for us, why should we not receive them with a thankfull and well pleased minde? Therefore in patiently suffering them, we doe not forcibly yeeld to necessitie, but quietly agree to our owne benefit. These thoughts (I say) doe make that how much our minds are grieved in the crosse with naturall feeling of bitternesse, so much they be cheered with spirituall gladnesse. Whereupon also followeth thanksgiving, which cannot bee without joy. But if the praise of the Lord and thanksgiving proceedeth of nothing but of a cheerefull and joyfull heart, and there is nothing that ought to interrupt the same praising of God and thanksgiving in us: hereby appeareth how necessarie it is that the bitternesse of the crosse, bee tempered with spirituall joy.

The difference
betwene Christi-
an and Philoso-
phicall patience.

THE NINTH CHAPTER.

Of the meditation of the life to come.

BUt with whatsoever kinde of trouble wee bee distressed, wee must alway looke to this end, to use our selves to the contempt of this present life, and thereby be stirred to the meditation of the life to come. For, because God knoweth well how much wee bee by nature inclined to the beastly love of this world, hee useth a motiōe to draw us backe, and to shake off our sluggishness, that we should not sticke too fast in that love. There is none of us that desireth not to seeme to aspire, and endeavour all their life long to heavenly immortalitie. For wee are ashamed to excell brut beasts in nothing: whose state should be nothing inferiour to ours, unless there remaine to us a hope of eternitie after death. But if you examine the devises, studies, and doings of every man, you shall finde nothing therein but earth. Hereupon groweth that selfishness, that our minde being dazeled with vaine glistering of riches, power, and honors, is so dulle that it cannot see farre. Our heart also being possessed with covetousnesse, ambition, and lust, is so weighed downe, that it cannot rise up higher. Finally, all our soule entangled with entisements of the flesh seeketh her felicity in earth. The Lord to remedie this evill, doth with continuall examples of miseries teach this, of the vanitie of this present life. Therefore that they should not promise themselves in this life a sound and quiet peace, hee suffereth them to bee many times disquieted and troubled either with warres, or uprores, or robberies, or other injuries. That they should not with too much greedinesse, gape for traile and transitorie riches, or rest in the riches that they already possess, sometime with banishment, sometime with barrennesse of the earth, sometime with fire, sometime by other meanes he bringeth them to povertie, or at least holdeth them in measure. That they should not with too much ease take pleasure in the benefits of Marriage, hee either maketh them to be vexed with the forwardness of their wives, or plucketh them downe with ill children, or punisheth them with want of issue. For if in all these things he tenderly beareth with them, yet least they should either swell with foolish glorie, or immeasurably rejoyce with vaine confidence, hee doth by diseases and dangers set before their eyes, how unstable, and vanishing bee all the goods that are subject to mortalitie. Then onely therefore we rightly profit in the discipline of the crosse when we learne that this life, when it is considered in it selfe, is unquiet, troublesome, and innumerable waies miserable, and in no point fully blessed: and that all those that are reckoned the good things thereof are uncertaine, sickle, vaine, and uncorrupted, with many evils mixed with them. And hereupon wee doe determine, that here is nothing to bee sought or hoped for but strife: and that when we thinke of our crowne, then wee must lift up our eyes to heaven. For thus we must believe. That our minde is never truly raised to the desire and meditation of the life to come, unless it have first conceived a contempt of this present life.

2. For betwene these two there is no meane, the earth must either become vile in our sight, or hold us bound with intemperate love of it. Therefore if we have any care of eternitie, we must diligently endeavour to loose our selves from these fetters. Now because this present life hath many fluttering pleasures wherewith to allure us, a great shew of pleasantnesse, grace, and sweetnesse, wherewith to delight us: it is much behoovefull for us to be now and then called away, that wee bee not bewitched with such allurement. For what, I pray you, would be done, if wee did here enjoy a continuall concurrence of good things and felicitie, such we cannot with continuall spurres of evils be sufficiently awaked to consider the misery thereof? Not onely the learned doe know, but also the common people have no Proverbe more common than this, that mans life is like a smoke or shadow: and because they saw it to be a thing vetic profitable to bee knowne, they have set it out with many notable sentences. But there is nothing that we do either more negligently consider, or lesse remember. For we goe about all things as though we would frame to our selves an immortalitie in earth. If there bee a corps carried to bariall, or if wee walke among graves, then, because there is an image of death before our eyes, I grant wee doe marvellously well discourse like Philosophers

The miseries of this life teach us not to (like our felicity) here.

Our dulnesse to learneth: fraile estate of this present life.

upon the vanitie of this life. Albeit wee doe not that continually, for many times all these things doe nothing move us. But when it happeneth our Philosophy lasteth but a while, which so soone as we turne our backs, vanisheth away, and leaveth no step at all of remembrance behinde it: finally, it passeth away, as clapping of hands upon a stage at any pleasant sight. And we forgetting not onely death, but also that wee bee subject to death, as though we had never heard of any report thereof, fall to a carelesse assurance of earthly immortalitie. If any man in the meane time tell us of the Proverbe, that man is a creature of a daies continuance, wee grant it indeed: but so heedlesly that still the thought of everlasting continuance resteth in our minde. Who therefore can denie that it is a great profit to us all, not onely to be admonished in words, but by all the examples of experience that may be, to be convinced of the miserable estate of earthly life? forasmuch as even when wee are convinced wee scarcely cease to stand amazed with perverse and foolish admiration of it, as though it contained the uttermost end of good things. But if it bee necessary that God instruct us, it is our dutie likewise on our behalte to harken to him when he calleth and awaketh our dulleesse, that despising t^e world, we may with all our harts endeavor to the meditation of the life to come.

3. But let the faithfull accustom themselves to such a despising of present life, as may neither engender a hatred thereof, nor any unthankfulness toward God. For this life, howsoever it is full of infinite miseries, is yet worthily reckoned among the not slender blessings of God. Therefore if we acknowledge no benefit of God in it, we are guilty of no small unthankfulness toward God himselfe. But specially it ought to be to the faithfull a testimonie of Gods good will, forasmuch as it is wholly directed to the furtherance of their salvation. For before that hee openly deliver unto us the inheritance of eternall glorie, his will is to shew himselfe a Father unto us by smaller examples: and these be the benefits that are daily bestowed upon us. Sith therefore this life serveth us to understand the goodness of God, shall wee disdain it as though it had not a crum of goodness in it? Wee must therefore put on this feeling and affection, to reckon it among the gifts of goodness that are not to bee refused. For though there wanted testimonies of Scripture, of which there are both many most evident, very nature it selfe doth exhort us to give thanks to the Lord, for that he hath brought us into the light of it, that he granteth us the use of it, that hee giveth us all necessarie succours for the preservation of it. And this is a much greater reason, if we consider that we are in it after a certaine manner prepared to the glory of the heavenly kingdome. For so the Lord hath ordained, that they which in time to come shall be crowned in heaven, must first fight certaine battels in earth, that they should not triumph, till they had overcome the hard adventures of the battell, and obtained the victorie. Then another reason is, that we doe by divers benefits begin therein to taste the sweetness of Gods liberalitie, that our hope and desire should be whetted, to Long for the revealing thereof. When this is determined, that it is a gift of Gods clemencie, that we live this earthly life, for which as we be bound unto him, so we ought to be mindefull and thankfull: then wee shall in fit order come to consider the most miserable estate thereof, to this end that we may bee delivered from too much greedinesse of it, whereunto as I have before said, we are of our selves naturally inclined.

4. Now whatsoever is taken from the wrongfull desire of this life, ought to bee added to the desire of a better life. I grant indeed that they thought truly, that thought it best not to be borne, and the next to die quickly. For what could they being destitute of the light of God and true religion, see therein but unhappie and miserable? And they did not without reason, that mourned and wept at the births of their friends, and solemnly joyced at their burials, but they did it without profit, because being without the right doctrine of Faith, they did not see how that may turne to good to the godly, which is of it selfe neither blessed nor to bee desired: and so they ended their judgement with desperation. Let this therefore be the marke of the faithfull in judging of mortall life, that when they understand it to be of it selfe nothing but miserie, they may resort wholly the more freshly and readily to the eternall life to come. When we come to this comparison, then this present life may not onely bee safely neglected, but also utterly despised and loathed in comparison of the other. For if Heaven bee our

Country

We may not so despise the life which we enjoy in the world, that the estimation of those good things which God doth bestow upon us be unthankfully diminished.

This life is not simply to be loathed but in comparison of the life to come.

Country, what is the earth else but a place of banishment? If the departing out of the world be an entering into life, what is the world but a grave? to abide in it, what is it else but to be drowned in death? If to be delivered from the bodie, is to be set in perfect libertie, what is the bodie else but a prison? If to enjoy the presence of God is the highest summe of felicitie, is it not miserable to lacke it? But till we be escaped out of the world, we wander abroad from the Lord. Therefore if the earthly life be compared with the heavenly life, doubtlesse it ought to be despised and troden under foote. But it is never to be hated, but in respect that it holdeth us in subjection to sinne, and yet that hatred is not properly to be laid upon our life. But howsoever it be, yet we must bee so moved either with wearinesse or hatred of it, that desiring the end of it, we may be already at the will of the Lord to abide in it, so that our wearinesse may be far from all grudging and impatience. For it is like a place in battell array, wherein the Lord hath placidus, which we ought to keepe till he call us away. *Paul* indeed laurentech his state, that he is holden bound in the bonds of the bodie longer than hee willed, and sighted with fervent desire of his redemption: neverthelesse to obey the Commandment of the Lord, hee professed himselfe readie to both, because hee acknowledgeeth himselfe to owe this unto God, to glorifie his name, either by death or life: and that it is in God to determine what is most expedient for his glorie. Therefore if we must live and die to the Lord, let vs leave to his will the time of our life and death, but so that wee be still fervent in desire of death, and bee continually occupied in meditation thereof, and despite this life in comparison of the immortalitie to come, and will to forsake it when it shall please the Lord, because of the bondage of sinne.

2 Cor 6.6.

Rom. 7.25.

Phil 1.23.

The confession that shall overcome the death in Christian words.

5. But this is monstrous, that in steed of that desire of death, many that boast themselves to be Christians, are so afraid of it, that they tremble at every mention of it, as of a thing betokening unluckily and unhappie. Truly it is no marvell, if naturall sense in us doe quake for feare when we heare of the dissolving of us. But this is in no wise tollerable, that there be not in a Christian mans breast the light of godlinesse, that should with greater comfort overcome and suppress that teare, how great soever it be. For if we consider that this unstedfast, faultie, corruptible, fraile, withering and rotten tabernacle of our bodie, is therefore dissolved, that it may afterward be restored againe into a stedfast, perfect, uncorruptible and heavenly glorie: shall not faith compell us fervently to desire that which nature feareth? If we consider that by death wee are called home out of banishment, to inhabit our countrie, as a heavenly countrie, shall we obtaine no comfort thereby? but there is nothing that desireth not to abide continually. I grant, and therefore I asseme, that we ought to looke unto the immortalitie to come, where we may attaine a stedfast state that no where appeareth in earth. For *Paul* doth very well teach, that the faithfull ought to goe cheerefully to death: not because they would be unclothed, but because they desire to be newly clothed. Shall bruite beasts, yea and livelesse creatures, even stockes and stones, knowing their present vanitie, be earnestly bent to looking for the last day of the resurrection, that they may with the children of God be delivered from vanitie, and shall we that are endued with the light of wit, and above wit enlightened with the spirit of God, when it standeth upon our being, not lift up our mindes beyond this rottenesse of earth? But it pertaieth not to my present purpose, nor to this place, to speake against this perversenesse. And in the beginning I have already professed, that I would not here take upon me the large handling of common places. I would counsell such fearefull mindes to read *Cyprians* booke of mortalitie, unlesse they were meete to bee sent to the Philosophers, that they may begin to be ashamed, when they see the contempt of death that those doe shew. But this let us hold for certainly determined, that no man hath well profited in Christ his schoole, but he that doth joyfully looke for the day both of death and of the last resurrection. For both *Paul* describeth all the faithfull by this marke, and also it is common in the Scripture, to call us thither as oft as it will set forth a ground of perfect gladnesse. Rejoyce (saith the Lord) and lift up your heads, for your redemption cometh neere at hand. Is it reasonable I pray you, that the thing which he willed to bee of so great force to raise up joy and cheerfulness in us, should breed nothing but sorrow and discouragement? If it be so, why doe wee still boast of him as of our schoolemaster?

1 Cor 5.1.
Rom 8.19.Tit 2.12.
Luk 22.33.

Let us therefore get a sounder minde, and howsoever the blinde and senselesse desire of the flesh doe strive against it, let us not doubt to wish for the coming of the Lord, not only with wishing, but also with groning and sighing, as a thing most happy of all other. For he shall come a redeemer to us, to draw us out of the infinite gulfe of evils and miseries, and to lead us into that blessed inheritance of his life and glory.

6. This is certainly true: all the nations of the faithfull, so long as they dwell in earth, must be as sheep appointed to slaughter, that they may bee fashioned like Christ their head. Therefore they were in most lamentable case, unlesse they had their minde raised up into heaven, and surmounted all that is in the world, and passed over the present face of things. Contrariwise when they have once lifted their heads above all earthly things, although they see the wealth and honors of the wicked flourishing, if they see them enjoying quiet peace, if they see them proud in gorgiouseesse and sumptuousnesse of all things, if they see them to flow in plentifull store of all delights, beside that, if they see spoiled by their wickednesse, if they sustaine reprochfull dealings at their pride, if they be robbed by their covetousnesse, if they be vexed by any other outrage of theirs: they will easily uphold themselves in such adversities. For that day shall be before their eyes, when the Lord shall receive his faithfull into the quiet of his kingdome when he shall wipe all teares from their eyes, when he shall clothe them with the robe of glory and gladnesse, when hee shall feed them with the unspeakable sweetnesse of his dainties, when hee shall advance them to the fellowship of his high estate, finally when hee shall vouchsafe to interpart his felicitie with them. But these wicked ones that have flourished in the earth, hee shall throw into extreme shame, hee shall change their delights into torments, their laughing and myrth into weeping and gnashing of teeth, hee shall disquiet their peace with terrible torments of conscience, hee shall punish their daintinesse with unquenchable fire, and put their heads in subjection to those godly men, whose patience they have abused. For this is righteousnesse (as *Paul* testifieth) to give release to the miserable and to them that are unjustly afflicted, and to render affliction to the wicked that doe assist the godly, when the Lord Jesus shall be revealed from heaven. This truly is our onely comfort, which if it be taken away, we must of necessitie either despaire, or flatteringly delight our selves with the vaine comforts of the world to our owne destruction. For even the Prophet confesseth that his feet staggered, when he carried too long upon considering the present prosperitie of the wicked: and that he could not otherwise stand stedfast, but when hee entered into the sanctuarie of God, and bended his eyes to the last end of the godly and the wicked. To conclude in one word, then onely the crosse of Christ triumpheth in the hearts of the faithfull upon the Divell, flesh, sinne, add the wicked, when our eyes are returned to the power of the resurrection.

THE TENTH CHAPTER.

How we ought to use this present life, and the helps thereof.

BY such introductions the Scripture doth also well informe us what is the right use of earthly benefits: which is a thing not to be neglected in framing an order of life. For if we must live, we must also use the necessarie helps of life: neither can wee eschew even those things that seeme rather to serve for delight than for necessitie. Therefore we must keepe a measure that we may use them with a pure conscience, either for necessitie or for delight. That measure, the Lord appointeth by his word, when he teacheth that this life is to them that be his, a certaine journey through a strange country, by which they travell toward the kingdome of heaven. If we must but passe through the earth, doubtlesse we ought so farre to use the good things of the earth, as they may rather further then hinder our journey. Therefore *Paul* doth not unprofitably counsel us so to use this world, as though wee used it not: and to buy possessions with such a minde as they use to be sold. But because this place is slippery, and so slope on both sides, that it quickly maketh us to fall, let us labour to fasten our foote there, where we may stand safely. For there have beene some, that otherwise were good and holy men, which when they saw intemperance and riot continually to range with

We cannot but be troubled in minde till we turne our eyes from beholding the present face of things that are into the consideration of that which is to come.
Rom 8. 36.
1 Cor. 13. 19.
Ebray 2. 5. 18.
Revel. 7. 17.

1 Thes. 16.

Psal. 73.

The use of things which serve for this present life is neither so strict as some, nor so loose as others have imagined.

unbridled lust, unless it be sharply restrained, and were desirous to correct so great a mischief, they could finde none other way, but suffered man to use the benefits of the earth, so farre as necessitie required. This was indeede a godly counsell, but they were too severe. For (which is a very perillous thing) they did put straighter bonds upon consciences, than those wherewith they were bound by the word of God. And they expound necessitie, to abstaine from all things that a man may be without. And so by their opinion, a man might scarcely take any more food than bread and water. And some bee yet more severe: as it is read of *Crites the Thibane*, that did throw his goods into the Sea, because if they were not destroyed, he thought that hee should bee destroyed by them. Many at this day, while they seeke a pretence whereby the intemperance of the flesh in use of outward things may be excused, and while they goe about to prepare a way for the flesh raging in wantonnesse, doe take that as a thing confessed, which I doe not grant them, that this libertie is not to be restrained with any limitation of measure, but that it is to be left to every mans conscience to use as much as hee seeth to be lawfull for him. Truly I confesse that consciences neither ought nor can in this point be bound by certaine and precise formes of Lawes. But forasmuch as the Scripture teacheth generall rules of lawfull use, we must surely measure the use according to these rules.

2. Let this be a principle: that the use of Gods gift swarveth not out of the way, when it is referred to that end, whereunto the Author himselfe hath created and appointed them for us, forasmuch as he hath created them for our good and not for our hurt. Therefore no man can keepe a righter way than he that shall diligently looke unto this end. Now if we consider to what end he hath created meates, we shall finde that he meant to make provision not onely for necessitie, but also for delight and pleasure. So in apparell, beside necessitie hee appointed another end, which is comeliness and honestie. In herbs, trees, and fruits, beside diverse profitable uses, there is also a pleasantnesse of sight, and sweetnesse of smell. For if this were not true, the Prophet would not reckon among the benefits of God, that Wine maketh glad the heart of man, and that Oile maketh his face to shine; the Scripture would not each where, to set forth his liberalitie, rehearse that he hath given all such things to men. And the very naturall qualitie of things doe sufficiently shew to what end and how farre wee may use them. Shall the Lord have set in flowers for great a beautie, as presenteth it selfe to our eyes: shall he have given so great a sweetnesse of favour as naturally floweth into our smelling: and shall it be unlawfull either for our eyes to take the use of that beauty, or for our smelling to feele that sweetnesse of favour? What? Hath he not so made difference of colours, that he hath made some more acceptable than other? What? Hath hee not given to gold and silver, to ivorie and marble, a speciall grace whereby they might bee made more precious than other metalls or itones? Finally, hath hee not made many things commendable unto us without necessary use?

3. Therefore away with that unnaturall Philosophie, which in granting us of the creatures no use but of necessitie, not only doth niggardly bereave us of the lawfull use of Gods liberalitie, but also cannot take place, unless it first have spoiled man of all his senses and made him a blocke. But on the other side we must with no lesse diligence provide a stay for the lust of the flesh, which if it be not brought into order, overfloweth without measure: and it hath (as I have said) defenders of it, which under pretence of allowed libertie, do grant unto it all things. First there is one bridle put in the mouth of it, if this be determined, that all things are created for us to this end, that we should know the author of them, and give him thanks for his tender kindeste toward us. Where is thy thanksgiving, if thou so gluttonously fill thy selfe with daintie meates or with wine, that thou either be made senselesse, or unfit to doe the duties of godlinesse and of thy calling? Where is the reknowledging of God, if thy flesh by too great abundance boyling in fleshy lust, doth with her uncleannesse infect thy minde, that thou canst not see any thing that is right or honest? In apparell, where is thankfulness to God, if with costly gorgeousnesse thereof we both fall in admiration of our selves and disdaine others? If with the trimmes and cleanlines of it, we prepare our selves to unchaltie? Where is the reknowledging of God, if our minde be fixed upon the gaynesse of our apparell? For many do give all their senses to bodily delights, that the minde lieth overwhelmed.

Many

God having made things not onely for necessitie but also for delight, there is no cause why men for whom they are made, may not use them as well to the one as to the other.
Plal. 104. 15.

Our acknowledg with thankfulness that all good things are received as the hands of God, bridleth the excessive abuse of meate, apparell, furniture, and all things used full unto life.

Many are so delighted with marble, gold, and paintings, that they become as it were men made of marble, that they be as it were turned into mettals, and bee like unto painted images. The smell of the kitchen, or sweetnesse of favour so dulleth some, that they can smell nothing that is spirituall. And the same is also to be seene in the rest. Therefore it is certaine that hereby the licentiousnesse of abusing is somewhat restrained, and that rule of *Paul* confirmed, that we be not too carefull of the flesh, for the lusts thereof, to which if we grant too much, they boile out above measure and temper.

Rom. 13. 14.

The light estimation of this present life, and the earnest meditation of immortality cutteth off the over great care which men have of outward things.

1 Cor. 7. 3:

A minde contented to want, and perswaded that it is, and this accountable to God for things received, will easily moderate it selfe in the use of carthy things.

Philip. 4. 12.

The consideration of that whereunto God hath called us, is

4. But there is no surer nor readier way, than that which is made us by the contempt of this present life, and the meditation of heavenly immortality. For thereupon follow two rules: the one, that they which use this world, should be so minded as though they used it not, they that marrie wives, as though they did not marrie: they that buy, as though they did not buy, as *Paul* teacheth. The other, that they should learne, as well to beare povertie, quietly and patiently, as abundance moderately. Hee that biddeth thee use this world as though thou didst not use it, doth cut away not onely the intemperance of gluttonie in meat and drinke, and too much daintinesse, sumptuousnesse, pride, haucinesse, and nicenesse, in fare, building, and apparell, but also all care and affection that may either withdraw thee or hinder thee from thinking of the heavenly life, or from studie to garnish thy soule. But this was long agoe truly said of *Cato*: that there is great carefulnesse of trimming our bodie, and great carelesnesse of vertue. And it is an old proverbe, that they which are much busied in care of their bodie, are commonly carelesse of their soule. Therefore, although the liberty of the faithfull in outward things is not to be restrained to a certaine forme, yet truly it must be subject to this law, to beare verie little with their owne affections, but contrariwise fill call upon themselves with continually bent minde, to cut off all shew of superfluous plentie, much more to restraine riotous excessse, and to take diligent heed, that they doe not of helpes, make to themselves hinderances.

5. The other rule shall bee, that they that have but small and slender riches, may learne to lacke patiently, that they be not carefully moved with immeasurable desire of them: which patience they that keepe, have not a little profited in the Lords schoole: as he that hath not at least somewhat profited in this behalte, can scarcely have any thing whereby to prove himselfe the scholler of Christ. For beside this that the most part of other vices doe accompanie the desire of the earthly things, hee that beareth poverry impatiently, doth for the most part bewray the contrarie disease in abundance. I meane hereby that hee which will bee ashamed of a poore coate, will be proud of a costly coate, he that will not be content with a hungry supper, will be disquieted with desire of a daintier, and would also intemperately abuse those dainties if he had them: he that hardly and unquietly beareth a private and base estate, will not abstaine from pride if hee climbe to honours. Therefore let all them that have an unfained zeale of godlinesse, endeavour to learne by the Apostles example, to be full and hungrie, to have store, and suffer want. The Scripture hath also a third rule, whereby it tempereth the use of earthly things, of which wee have spoken somewhat when wee entreated of the precepts of charitie. For the Scripture decreeth that all earthly things are so given us by the bonnifulesse of God, and appointed for our commoditie, that they may bee as things delivered us to keepe, whereof wee must one day yeeld an account. Wee must therefore so dispose them, that this saying may continually found in our eares, Yeeld an account of thy bailiwick. Therewithall let this also come in our minde. Who it is that asketh such an account even he that hath so much commended abstinence, sobriety, honest sparing, and modestie, and abhorreth riotous sumptuousnesse, pride, ostentation and vanitie, which alloweth no other disposing of goods, but such as is joynd with charitie: which hath alreadie with his owne mouth condemned all those delightful things that doe withdraw a mans minde from chastitie and cleannesse, or doe dull his wit with darknesse.

6. Last of all, this isto be noted, that the Lord knoweth every one of us in all the doings of his life, to have an eie to his calling. For he knoweth with how great unquietnesse mans wit boileth, with how skipping lightnesse it is carried hither and thither, how greedie his ambition is to hold divers things at once. Therefore that all things should

should not be confounded with our folly and rashness, he hath appointed to every man his dutie in severall kindes of life. And that no man rashly run beyond his bounds, hee hath named all such kinds of life, vocations. Therefore every mans severall kind of life is unto him as it were his standing appointed him by God, that they should not all their life uncertainly wander about. And this division is so necessarie, that all our doings are measured thereby in his sight, and oftentimes, contrarie to the judgement of mans reason and Philosophie. There is no deed accounted more noble, even among the Philosophers, than for a man to deliver his countrey from tyrannie: by the voice of Gods judgement, the private man is openly condemned that layeth hand upon a tyrant. But I will not carrie upon the rehearsing of examples. It is sufficient if we know that the calling of the Lord is in every thing the beginning and foundation of well doing: to which he that doth not direct himselfe, shall never keepe a right way in his doings. He may peradventure sometime doe somewhat seeming worthy of praise: but whatsoever that be in the sight of men, before the throne of God it shall be rejected: moreover there shall be no convenient agreement in the parts of his life. Therefore our life shall then be best framed, when it shall be directed to this marke: For then, no man carried with his owne rashnesse will attempt more than his calling may beare, because hee knoweth that it is not lawfull to passe beyond his bounds. He that shall bee a man of base estate, shall contentedly live a private life, lest he should forsake the degree wherein God hath placed him. Again this shall be no small reliefe to cares, labours, griefes and other burdens, when a man shall know that in all these things, God is his guide. The more willingly the magistrate will execute his office: the householder will binde himselfe to his duty: every man in his kinde of life will beare and passe through the discomforts, cares, tediousnesse, and anguishes thereof: when they are perswaded that every mans burden is laid upon him by God. Hereupon also shall grow singular comfort, forasmuch as there shall be no worke so filthie and vile, (if it be such a one as thou obey thy calling in it) but it shineth and is most precious in the sight of God.

the last rule and the best direction for the guidance of all Christians are incident unto this life.

THE ELEVENTH CHAPTER.

Of the justification of Faith, and first of the definition of the name and of the thing.

I thinke I have already sufficiently declared before, how there remaineth for men being accursed by the law onely one helpe to recover salvation: againe, what Faith is, and what benefits of God it bestoweth upon man, and what fruites it bringeth forth in him. The summe of all was this, that Christ is given us by the goodnesse of God and conceived and possessed of us by Faith, by partaking of whom we receive principally two graces: the first, that being reconciled to God by his innocencie, we may now in steed of a Judge have a mercifull Father in heaven: the second, that being sanctified by his spirit, we may give our selves to innocencie, and purenesse of life. As for regeneration, which is the second grace, we have already spoken of it as much as seemed to be sufficient. The manner of justification was therefore lesse touched, because it served well for our purpose, first to understand both how the Faith by which alone we receive freely given righteousness by the mercie of God, is not idle from good workes: and also what be the good workes of the holy ones, whereupon part of this question entreateth. Therefore they are first to be thoroughly discussed, and so discussed that we must remember that this is the chiefe stay of upholding religion, that we may bee the more careful and heedfull about it. For unless thou first know, in what state thou art with God, and what his judgement is of thee: as thou hast no ground to establish thy salvation, so hast thou also none to raise thy reverent feare toward God. But the necessity of this knowledge shall better appeare by knowledge of it selfe.

The matter of justification is the chiefest haire whereby religion is upheld.

2. But that we stumble not at the first entrie, (which wee should doe if wee should enter disputation of a thing unknowen) let us first declare what is meant by these speeches, Man to be justified before God. To be justified by Faith or by workes. Hee is said to bee justified afore God, that is pronounced by the judgement of God both just and accepted for his owne righteousness sake. For as wickednesse is abominable before

** What it is to be justified before God, is not by workes, which by faith and that justification consisteth of two parts, for, venues of sins and mans entrance by Christ, righteousnesse.*

God

God, so a sinner cannot finde favour in his eyes, in respect that he is a sinner, or so long as he is accounted such a one. Therefore wheresoever sinne is, there also appeareth the wrath and vengeance of God. He is justified that is not accounted in the place of a sinner, but of a just man, and by reason thereof he standeth fast before the Judgement seat of God, when all sinners fall. As if an Innocent be brought to be arraigned before the seat of a righteous Judge, when judgment is given according to his innocence, he is said to be justified before the Judge: so hee is justified before God, that being exempt out of the number of sinners, hath God a witnesse and affirmer of his righteousness. Therefore after the same manner a man shall be said to be justified by works, in whose life there is found such cleanness and holinesse, as may deserve the testimonie of righteousness before the throne of God: or he that with the uprightnesse of his works is able to answer and satisfie Gods judgement. Contrariwise, he shall be said to be justified by faith, that being excluded from the righteousness of works, doth by faith take hold of the righteousness of Christ: wherewith when he is clothed, he appeareth in the sight of God, not as a sinner, but as righteous. So we simply expound justification to be an acceptation, whereby God receiving us into favour, taketh us for righteous. And we say that the same consisteth in forgiveness of sinnes, and imputation of the righteousness of Christ.

3. For confirmation hereof there are many and evident testimonies of Scripture. First it cannot be denied, that this is the proper and most used signification of the word. But because it is too long to gather all the places and compare them together, it shall be enough to put the Readers in minde of them, for they may of themselves easily marke them. But I will bring forth some, where this justification that wee speake of is expressly entreated of by name. First, where *Luke* saith, that the people when they had heard Christ, did justifie God. And where Christ pronounceth, that wisdome is justified by her children: he doth not meane there, that they doe give righteousness, which alway remaineth perfect with God, although all the world goe about to take it away from him: nor in this place also to make the doctrine of salvation righteous, which hath ever that of it selfe. But both these speeches are as much in effect, as to give to God and his doctrine the praise that they deserve. Again, when Christ reproacheth the Pharisees, that they justifie themselves, he doth not meane that they obtaine righteousness by well doing, but doe vaine-gloriously seeke for the fame of righteousness, whereof indeed they be void. They that are skilfull of the Hebrew tongue doe better understand the sense of this phrase: in which tongue they are not onely called wicked doers, that are guilty in their conscience of any wicked doing, but also they that come in danger of judgement or condemnation. For when *Berabe* saith that she and *Salomon* shall be wicked doers, she doth not therein acknowledge any offence, but complaineth that she and her sonne shall be put to shame, to be numbred among the reprobate and condemned. But by the processe of the text it easily appeareth, that the same word in Latine also, cannot otherwise be taken but by way of relation, and not to signifie any qualitie. But as concerning the matter that wee are now in hand with: where *Paul* saith, that the Scripture did fore-see, that God justifieth the Gentiles by faith, what may a man understand thereby but that God doth impute righteousness by faith: Again when he saith, that God justifieth the wicked man that is of the faith of Christ, what meaning can be thereof, but by the benefit of faith to deliver them from the damnation which their wickednesse deserved? And yet he speaketh more plainly in the conclusion, when he crieth out thus; Who shall accuse Gods elect? It is God that justifieth, who shall condemne? It is Christ that died, yea that rose againe, and now maketh intercession for us. It is as much in effect as if hee should say, Who shall accuse them whom God acquiteth? Who shall condemne them whose Patron Christ is, and defendeth them? To justifie therefore is nothing else, than to acquit him that was accused, from guiltinesse, as allowing his innocence. Sith therefore God doth justifie us by the intercession of Christ, he doth acquit us, not by allowance of our owne innocence, but by imputation of righteousness, that we may be counted for righteous in Christ, which are not righteous in our selves. So in the 13. Chapter of the Acts, in *Pauls* Sermon: by him is forgiveness of sinnes preached unto you, and every one that beleevech in him

Proove that justification is taken for Gods acquiting men from sin, and his imputing unto them the righteousness which is in Christ.
Luk. 7. 21.
Luk. 7. 37.

Luk. 17. 15.

1 Reg. 1. 25.

Gal. 3. 8.
Rom. 3. 26.

Rom. 8. 33.

Act. 13. 38.

is justified from all those things, from which you could not be justified in the Law of *Moser*. You see that after forgiveness of finnes, justification is added in place of an expiation. You see plainly that it is taken for absolution, you see that it is taken away from the workes of the Law, you see that it is the meere beneficiall gift of Christ, you see that it is received by Faith. Finally, you see that there is a satisfaction spoken of, where he saith that we are justified from finnes by Christ. So when it is said that the Publicane came justified out of the Temple, we cannot say that he obtained righteousness by any deserving of works. This therefore is said, that after pardon of his finnes obtained, he was counted for righteous before God. He was therefore righteous, not by approving of works, but by Gods free absolution. Wherefore *Ambrose* sayeth very well, that calleth the confession of finnes a lawfull justification.

Luc. 18. 14.

In Psal. 118.
Hou. 11. 10.

Justification expressed in Scripture by acceptation in favour, defined by pardon, applied unto guiltines, contained in the name of reconciliation.
Rom 3. 24.
Rom. 4. 6.

4 But to leave striving about the word: if we looke upon the thing it selfe, as it is described unto us, there shall remaine no more doubt. For truly *Paul* doth expresse justification by the name of acceptation, when he saith (Ephes. 1. 5.) we are appointed unto adoption by Christ, according to the good pleasure of God, unto the praise of his glorious favour, whereby he hath accounted us acceptable or in favour. For the same is meant by it that is said in another place, that God doth freely justify. In the 4. Chapter to the Romanes, he first calleth it an imputation of righteousness, and sticketh not to say that it consisteth in forgiveness of finnes. That man (said he) is called of *David* a blessed man, to whom God accounteth or impureth righteousness without works, as it is written: Blessed are they whose iniquities are forgiven, &c. Truly he there doth in-treat not of one part of justification, but of all justification wholly. And he testifieth that *David* in that place maketh a definition of justification, when he pronounceth that they are blessed to whom is given free forgiveness of finnes. Whereby appeareth that this righteousness: whereof he speaketh, is in comparison simply set as contrarie to guiltinesse. But for this purpose, that is the best place where he teacheth that this is the summe of the message of the Gospell, that we should be reconciled to God: because it is his will to receive us into favor through Christ, in not imputing sins unto us. Le: the Readers diligently weigh all the whole proceesse of the text. For by & after, where he addeth by way of exposition, that Christ which was without sinne was made sinne for us, to expresse the maner of reconciliation, doubtlesse he meaneth nothing else by the word reconciling but justifying. And that which he saith in another place, that we are made righteous by the obedience of Christ, could not stand together, unlesse we be accounted righteous before God, in him, and without our selves.

2. Cor. 5. 18.

Rom. 5. 19.

*Osander*s opinion concerning justification.

5 But where as *Osander* hath brought in, I wote not what monster of essentiall righteousness, whereby, although his will was not to destroy free righteousness, yet he hath wrapped it within such a mist, as darkeneth godly mindes, and bereaveth them of the earnest feeling of the grace of Christ: therefore ere I passe further to other things, it is worth the labour to confute this dotting error. First this speculation is but of meere & hungry curiositie. He doth in deede heape together many testimonies of Scripture, to prove that Christ is one with us, and we one with him, which needeth no proove: but because he keepeth not this bond of unitie, he snareth himselfe. But we which hold that we are made all one with Christ by the power of his spirit, may easily undoe all his knots. He had conceived a certaine thing very neare to the opinion of *Manicheus*, to desire to convey the substance of God into men. Hereupon riseth another invention of his that *Adam* was fashioned after the Image of God, because even before the fall Christ was ordained the paterne of the nature of man. But because I would be short, I will tarry upon the matter that I have presently in hand. He saith that we are one with Christ. We graunt. But we deny that the substance of Christ is mingled with ours. Moreover wee say that this principle, that Christ is righteousness to us, became hee is an eternall God, the fountaine of righteousness and the very selfe righteousness of God, is wrongfully drawn to defend his deceites. The Readers shall pardon me, if I doe now but touch these things that the order of teaching requireth to be deferred unto another place. But although he excuse himselfe from meaning nothing else by the name of essentiall righteousness, but to resist this opinion that we are accounted righteous for Christs sake: yet he plainly expresth that he is not contented with that

righteousnesse that is purchased for us by the obedience and sacrifice of Christ, but saigneth that we are substantially righteous in God, as well by substance as by qualitie powred into us. For this is the reason why he so earnestly affirmeth, that not onely Christ, but also the Father & the holy Ghost do dwell in us. Which although I grant to be true, yet I say that he wrongfully wreteth it. For he should have considered the manner of dwelling, that is, that the Father and the holy Ghost are in Christ, and as the fullnesse of the Godhead dwelleth in him, so do we possess whole God in him. Therefore all that he saith severally of the Father and the holy Ghost, tendeth to no other end but to draw the simple from Christ. And then he thrusteth in a mixture of severall stances, whereby God powring himselfe into us, doth make us as it were a part of himselfe. For he reckoneth it almost a matter of nothing, that it is wrought by the power of the holy Ghost, that we grow into one with Christ, and that he is our head and we his members, unlesse his very substance be mingled with us. But in the Father and the holy Ghost (as I have said) he doth more openly bewray what he thinketh, even this, that we be justified not by the onely grace of the Mediator, and that righteousnesse is not simply or perfectly offered us in his person, but that we are made partakers of the righteousnesse of God, when God is essentially made one with us.

6 If he did say no more, but that Christ in justifying us, is by essentiall conjoyning made ours: and that not onely he is our head, in that he is man, but also that the substance of the divine nature is powred into us: He should with lesse hurt feede himselfe daintily, and peradventure so great a contention should not have beene raised for this doing error. But such this beginning is like a cuttle that with casting out of blacke and thicke blood hideth her many tail'es, we must needes earnestly resist unlesse we will wittingly and willingly suffer that righteousnesse to be taken from us, which only bringeth us confidence to glory of salvation. For in all this discourse, the name of righteousnesse, and this word justifying, extend to two parts: that to be justified is not only to be reconciled to God with free pardon, but also to be made righteous, that righteousnesse is not a free imputation but a holinesse and uprightnesse, which the substance of God remaining in us doth breath into us. Then he stoutly denieth, that Christ is our righteousnesse in respect that being a Priest he did with satisfactorily purging sinnes appease his Father toward us, but in respect that he is eternall God and life. To prove that first point, that God doth justifie not onely by forgiving but also by regenerating, he asketh whether God doth leave them whom he doth justifie, such as they were by nature, chaunging nothing of their vices. The answer hereof is very easie: that as Christ cannot be torne in parts, so these two things which we together and joyndly receive in him, that is to say righteousnesse and sanctification, are inseparable. Therefore whomsoever God receiveth into favour, he doth also therewithall give them the spirit of adoption, by the power whereof he newly fashioeneth them after his image. But if the brightnesse of the Sunne cannot be severed from the heate thereof, shall we therefore say that the earth is warmed with the light, and enlightened with the heate? There is nothing more fit for this purpose, than this similitude, The Sunne with his heate giveth life and fruitfulnessse to the earth, with his beames he giveth light and brightnessse. Here is a mutuall and unseparable conjoyning: yet reason forbiddeth to convey to the one that which is peculiar to the other. Like absurditie is in this confusion of two sortes of graces, that *Oslander* trusteth in. For because God doth in deere renew them to the observing of righteousnesse whom he freely accounteth for righteous, therefore *Oslander* confoundeth that gift of regeneration with this free acceptation, and affirmeth that they be all one and the selfe same thing. But the Scripture joyning them both together, yet doth distinctly reckon them, that the manifold grace of God may the better appear unto us. For that saying of *Paul* is not superfluous, that Christ was given us unto righteousnesse and sanctification. And whensoever he reasoneth to prove by the salvation purchased for us by the fatherly love of God, and by the grace of Christ, that we are called to holinesse and cleannesse, he plainly declareth, that it is one thing to be justified, and another to be made new creatures. But when *Oslander* commeth to the Scripture, he corrupteth as many places as he alleadgeth. Where *Paul* saith that Faith is accounted for righteousnesse to him that

worketh

Oslanders first error, that justifying righteousnesse is not a free imputation of holinesse, but an holinesse which is a substance of God remaining in us doth worke.

worketh not, but beleeveth in him that justifieth the wicked man, he expoundeth it to make righteous. With like rashness, he depraveth all the fourth Chapter to the Romanes, and sticketh not with like false colour to corrupt that place, which I even now alledged, Who shall accuse the elects of God? it is God that justifieth: where it is plaine that he speaketh simply of guiltines & acquiting, and the meaning of the Apostle hangeth upon a comparing of contraries. Therefore *Osiander* is found too fond a babler, as well in that reason as in alledging the testimonies of Scripture. And no more rightly doth he speake of the name of righteousnes, in saying that Faith was accounted to *Abraham* for righteousnes, after that embracing Christ (which is the righteousnes of God and God himselfe) he excelled in singular vertues, whereby appeareth that of two whole places he hath wrongfully made one corrupt place. For the righteousnes that is there mentioned, pertaineth not to the whole course of his calling: but rather the holy Ghost testifieth, that although the vertues of *Abraham* were singularly excellent, & that with long continuance he at length had encreased them: yet he did no other way please God, but by this, that he received by faith the grace offered in the promise. Whereupon followeth, that in justification there is no place for workes, as *Paul* very well affirmeth.

7 As for this that *Osiander* objecteth, that the power of justifying is not in Faith of it selfe, but in respect that it receiveth Christ, I willingly graunt it. For if Faith did justifie of it selfe, or by inward force, as they call it, and as it is alway feeble and imperfect, it could not worke justification but in part, so should the justification be maimed, that should give us but a piece of salvation. As for us, we imagine no such thing, but in proper speaking do say that God onely justifieth: and then we give the same to Christ, because he was given us unto righteousnesse: and Faith we compare as it were to a vessel. For except we came emptie with open mouth of our Soule to crave the grace of Christ, we cannot be able to receive Christ. Whereupon we gather that we doe not take from Christ the power of justifying, when we teach that he is first received by Faith, before that his righteousnesse be received. But yet I doe not admit the crooked figures of this *Sophister*, when he saith that faith is Christ: as if an earthen pot were a treasure, because gold is hidden in it. For the reason is not unlike, but that Faith although it be by it selfe of no worth inesse or price, may justifie us in bringing Christ, as a pot full of mooney maketh a man rich. Therefore I say that Faith, which is onely the instrument to receive righteousnes, is unfitly mingled with Christ which is the materiall cause and both Author and Minister of so great a benefit. Now is this doubt also dissolved. How this word Faith ought to be understood when we treat of justification.

8 In the receiving of Christ he goeth further: for he saith, that the inward word is received by the ministration of the outward word, thereby to draw us from the priesthood of Christ, and the person of the Mediatour to his outward Godhead. As for us, we divide not Christ, but we say that he is the same eternall word of God, which reconciling us to God in his flesh, gave us righteousnes: and we confesse that otherwile he could not have fulfilled the office of Mediator, and purchased us righteousnesse, unlesse he had bene eternall God. But this is *Osianders* doctrine, whereas Christ is both God and man, that he was made righteousnesse to us, in respect of his nature of Godhead, and not of manhood. But if this properly belong to the Godhead, then it shall not be peculiar to Christ, but common with the Father and the holy Ghost, for as much as there is not one righteousnesse of the one, and another of the other. Moreover, that which was naturally from eternitie, could not be conveniently said to be made to us. But although we grant this, that God was made righteousnes for us: how shall it agree, that that which is set betweene, is made of God? Truly that properly belongeth to the person of the Mediator: which though he containe in himselfe the nature of Godhead, yet here he is specially signified by his proper title, by which he is severally discerned from the Father and the holy Ghost. But he foolishly triumpheth in that one word of *Hieremie*, where he promiseth that the Lord Jehovah shall be our righteousnesse, but out of that he shall gather nothing, but that Christ which is righteousnesse, is God openly shewed in the flesh. In another place we have reheard out of *Pauls* sermon, that God purchased to himselfe the Church with his blood, if any man gather thereupon, that the blood wherewith sins were purged was divine, and of the nature of Godhead,

Rom. 4. 5.

Justification granted by *Osiander* to be through beleev- ing, so that be- liefe be taken for Christ which is believed.

Christ our right- ousnesse in re- spect onely of his Godhead accord- ing to *Osiander's* doctrine.

Jerc. 15.

Act. 20. 28.

Esay 53. 11.

How Christ
doth justifie as
man, and how
as God.

Rom. 5. 19.

John 10.

who can abide so foule an error? But *Oslander* thinketh that with this so childish a cavillation he hath gotten all things, he swelleth, he leapeth for joy, and stuffeth many leaves full with his bigge words: when yet there is a plaine and readie solution for it, in saying that the word *Jehovah*, indeed when he is made the issue of *David*, shall be the righteousness of the godly: But *Esay* teacheth in what sense, saying: My just servant shall with knowledge of himselfe justifie many. Let us note that the Father speaketh: that he giveth to the Sonne the office of justifying: he addeth a cause, for that he is just, and setteth the manner or meane as they call it in the doctrine whereby Christ is known. For it is a more commodious exposition to take this word *Daab* knowledge passively. Hereupon I gather first that Christ was made righteousness when he did put on the forme of a servant: secondly, that he did justifie us in respect that he shewed himselfe obedient to his Father: and that therefore he doth not this for us according to his nature of Godhead, but according to the office of dispensation committed unto him. For although God alone is the fountaine of righteousness, and we be made righteous by no other meanes but by the partaking of him: yet because we are by unhappie disagreement estranged from his righteousness, we must needs come downe to this lower remedy, that Christ may justifie us with the force of his death and resurrection.

9 If he object that this is a worke of such excellencie, that it is above the nature of man, and therefore cannot be ascribed out to the nature of God, the first I grant: but in the second I say that he is unwisely deceived. For although Christ could neither cleanse our Soules with his blood, nor appease his Father with his sacrifice, nor acquite us from guiltinesse, nor doe the office of a Priest, unlesse he had bene true God, because the strength of the flesh had bene too weake for so great a burden: yet it is certaine that he performed all these things according to his nature of manhood. For if it be demanded how we be justified, *Paul* answereth, by the obedience of Christ. But did he any otherwise obey than by taking upon him the shape of a servant? whereupon we gather that righteousness was given us in his flesh. Likewise in the other words (which I marvell that *Oslander* is not ashamed to alleadge so often) he appointeth the fountaine of righteousness no where else but in the flesh of Christ. Him that knew no sinne he made sinne for us, that we might be the righteousness of God in him. *Oslander* with full mouth advanceth the righteousness of God, and triumpheth as though he had proved that it is his imaginative ghost of essentiall righteousness: when the words sound farre otherwise, that we be righteous by the cleansing made by Christ. Very young beginners should not have bene ignorant that the righteousness of God is taken for the righteousness that God alloweth, as in *John*, where the glory of God is compared with the glory of men. I know that sometime it is called the righteousness of God, whereof God is the Author and which God giveth us: but though I say nothing, the Readers that have their sound wis, doe perceive that nothing else is meant in this place, but that we stand upright before the judgement seate of God, being vpholden by the cleansing sacrifice of Christs death. And there is not so great importance in the word, so that *Oslander* doe agree with us in this point, that we are justified in Christ, in this respect that he was made a propitiatorie sacrifice for us, which cannot agree with his nature of Godhead. After which sort, when Christ meaneth to seale the righteousness and salvation that he hath brought us, he setteth before us an assured pledge thereof in his flesh. He doth in deede call himselfe the lively bread, but expressing the manner here, he addeth that his flesh is verily meate, and his blood is verily drinke. Which manner of teaching is seene in the Sacraments, which although they direct our Faith to whole Christ, and not to halfe Christ, yet they doe therewithall teach that the matter of righteousness and salvation remaineth in his flesh: Not in that that he is only man, he either justifieth or quickeneth himselfe, but because it pleased God to shew openly in the Mediator that which was hidden and incomprehensible in himselfe. Whereupon I am wont to say, that Christ is as it were a fountaine set open for us, out of which we may draw that which otherwise should without fruite lie hidden in that close and deepe spring that riseth up unto us in the person of the Mediator. In this manner and meaning, I doe not deny that Christ as he is God and man doth justifie us, and that this is also the worke of the Father and

the holy Ghost as well as his. Finally, that the righteousness whereof Christ maketh us partakers, is the eternall righteousness of the eternall God, so that he yeeld to the sure and plaine reasons that I have alleadged.

10 Now that he should not with his cavillations deceive the unskilfull, I grant that we want this incomparable benefite, till Christ be made ours. Therefore we see that conjoyning of the head and the members, the dwelling of Christ in our hearts, and that mysticall union, in the highest degree: that Christ being made ours, may make us partakers of the gifts wherewith he is endued. Therefore we doe not behold him a farr off out of our selves, that righteousness may be imputed unto us, but because we have put on him, and are grafted into his body: finally because he hath vouchsafed to make us one with him, therefore we glory that we have a fellowship of righteousness with him. So is *Oslanders* slanderous cavillation confuted, where he saith that we count Faith righteousness, as though we spoiled Christ of his right, when we say that we come by Faith emptie to him, to give roome to his grace, that he onely may fill us. But *Oslander* refusing this spirituall conjoyning, enforceth a grosse mingling with the faithfull, and therefore he odiously calleth all them *Zwinglians* that subscribe not to his fantastical error, concerning essentiall righteousness: because they doe not thinke that Christ is substantially eaten in the Lords Supper. As for me; I count it a great glory to be so reproched of a proud man and given to his owne errors. Albeit he touched not me onely, but also other writers well known to the world, whom he ought to have modestly revered. It moveth me nothing, which meddle not with mine own private cause: and so much the more sincerely I handle this cause, being free from all corrupt affection. Whereas therefore he so importunately requireth essentiall righteousness, and the essentiall dwelling of Christ in us, it tendeth to this end: first that God should with a grosse mixture poure himselfe into us, as he signed a fleshy eating of Christ in the Supper: secondly that God should breath his righteousness into us, whereby we may be really righteous with him: for by his opinion, this righteousness is as well God himselfe, as the goodnesse or holinesse, or purenesse of God. I will not spend much labour in wiping away the testimonies that he bringeth, which he wrongfully wresteth from the heavenly life unto this present itate. Through Christ (saith *Peter*) are given us the precious and most great promises, that we should be made partakers of the nature of God: As though we were now such as the Gospell promised that we shall be at the last coming of Christ: yea *John* telleth us, that we shall then see God as he is, because we shall be like unto him. Onely I thought good to give a small taste to the readers, that I doe of purpose passe over these trifles: not for that it is hard to confute them, but because I will not be tedious in a superfluous worke.

11 But in the second point lurketh more poison, where he teacheth that we are righteous together with God. I thinke I have already sufficiently proved, that although this doctrine were not so pestilent, yet because it is cold and fruitlesse, and of it selfe so vaine that it melteth away, it ought worthily to be unfavoury to sound and godly Readers. But this is an intolerable wickednesse, under pretence of double righteousness, to enfeeble the earnest assurance of salvation, and to carie us above the cloudes, that we should not embrace by Faith the grace of propitiation, and call upon God with quiet mindes. *Oslander* scorneth them, that teach that this word Justifying is a law terme: because, we must be righteous indeede. And he abhorreth nothing more than to say, that we be justified by free imputation. But, if God do not justifie us by acquiting and pardoning, what meaneth that saying of *Paul*, God was in Christ reconciling the world to himselfe, not imputing to men their sinnes? For, him that had done no sinne, he made sinne for us, that we might be the righteousness of God in him. First I winne thus much, that they be judged righteous that be reconciled to God. The manner how is declared, for that God justifieth by forgiving, as in another place justification is set as contrarie to accusation, which comparing of them as contraries, doth clearly shew that it is a phrase borrowed from the use of the law. And there is no man being but meanely practised in the Hebrew tongue, if he have a sober braine, that is ignorant that this phrase came from thence, and whereunto it tendeth, and what it meaneth. Now where *Paul* saith that *David* described the righteousness without works, in these

Although we be not justified unlesse Christ do dwell in our hearts, yet it is not the essentiall part of being of Christ as God which doth justify.

1 Pet. 1. 4

1. John 3. 10

The earnest assurance of salvation consisteth in the dwelling of Christ in our hearts, which is by justification which is by righteousness imputed.

2. Cor. 5. 13.

Rom. 4. 7.
Psal. 34. 10.

words, Blessed are those whose finnes are forgiven: Let *Oslander* answer me whether this be a full definition or but halfe a one. Truly *Paul* bringeth not in the Propheer for a witnesse, as though he taught that forgivenesse of finnes is but a part of righteousnesse; or a thing that joyneth with other to the justifying of man: But he includeth whole righteousnesse in free forgivenesse, pronouncing the man blessed, whose finnes are covered, to whom God hath forgiven iniquities, and to whom he imputeth no transgressions. He doth measure and judge such a mans felicitie thereby, because he is not this way righteous indeede, but by imputation. *Oslander* taketh exception and saith, that this should be slenderous to God, and contrarie to his nature, if he should justifie them that indeede remaine still wicked. But we must remember, as I have already said, that the grace of justifying is not severed from regeneration although they be severall things. But because it is more than sufficiently known by experience, that there abide alwaies in the righteous some remnants of sinne, it must needs be that they be far otherwise justified than they be reformed into newnesse of life. For this latter point of reformation, God so beginneth in his elect, and throughout the whole course of their life, by little and little, and sometime slowly proceedeth in it, that they be alway before his seate in danger of the judgement of death. But he justifieth them not by part-meale, but so that they may freely, as clothed with the purenesse of Christ, appeare in heaven. For no portion of righteousnesse could appease our consciences, till they be satisfied that God is fully pleased with us, because we be righteous in his sight without exception. Whereupon followeth, that the doctrine of justification is misturned, yea, overturned from the very foundation, when doubting is cast into mens mindes, when the assurance of salvation is shaken, when the free and dreadlesse invocation is hindered, yea when quiet and tranquillitie with spirituall joy is not established. Whereupon *Paul* gathereth an argument by contraries, to prove, that the inheritance is not by the law. For by this meane faith should be made voide, which if it have respect to workes, is overthrowen, because none of the most holie shall therein finde whereupon to trust. This difference of justifying and regeneratung (which two things *Oslander* confounding together, calleth two sorts of righteousnesse) is very well expressed by *Paul*: for speaking of his reall righteousnesse indeede, or of the uprightnesse wherewith he was endued (which *Oslander* nameth essentiall righteousnesse) he lamentably crieth out: Wretch that I am: who shall deliver me from the bodie of this death? But flying to the righteousnesse which is grounded upon the onely mercie of God, he gloriously triumpheth over both life, death, reproches, hunger, sword, and all adversities. Who shall accuse the elects of God whom he justifieth? For I am surely perswaded, that nothing shall sever us from his love in Christ. He plainly publisheth, that he hath the righteousnesse which alone fully sufficeth to salvation before God, so that the wretched bondage which he knowing to be in himselfe, did a little before bewaile his estate, may not minish nor any way hinder his boldnesse to glorie. This diversitie is sufficiently knowen, and so familiar to all the holie ones, that grone under the burden of iniquities, and yet with victorious confidence, do mount up above all feares. As for this that *Oslander* objecteth, that it disagreech with the nature of God, it falleth upon himselfe. For although he clothech the holie ones with a double righteousnesse as it were with a furred garment, yet he is compelled to confesse that without forgivenesse of finnes, they never pleased God. If that be true, then at least let him graunt, that they which are not righteous indeed, are accounted righteous according to the appointed proportion of imputation, as they call it. But how far shall a sinner extend this free acceptation that is put in place of righteousnesse; shall he measure it by the pound or by the ounce? Truly he shall hang doubtfull and wavering to this side and that side, because he may not take unto him so much righteousnesse as shall be necessarie to stablish confidence. It is happie that he that would binde God to a law, is not judge of this cause. But this shall stand stedfast, that thou maiest be justified in thy sayings and overcome when thou art judged. But how great presumption is it to condemne the chiefe judge when he freely acquireth, that this answer may not be in force, I will have mercie upon whom I will have mercie. And yet the intercession of *Moses* which God did put to silence with this saying, tended not to this end that he should

Gala 3.18.

Rom. 7.14.

Rom. 8.33.

Psal. 11.6.

Exod. 11.19.

should spare none, but that he should acquite together, taking away their condemnation although they were guilty of offence. And we doe say that they which were lost, have their finnes buried and so are justified before God: because, as God hateth sinne, so he can love none but them whom he justifieth. But this is a marvellous manner of justifying, that they being covered with the righteousness of Christ, stand not in feare of the judgement which they have deserved, and when they worthily condemne themselves, are accounted righteous without themselves.

12. But the Readers are to be warned, that they take good heede to the mysterie which he braggeth that he will not hide from them. For after that he hath long and largely travailed to prove, that we doe not obtaine favour with God by the onely imputation of the righteousness of Christ, because this should be impossible for him to count them for righteous that are not righteous, (I use his owne words) at length he concludeth that Christ was given us unto righteousness, not in respect of his nature of manhood, but of his nature of Godhead: and that although this righteousness cannot be found but in the person of the Mediatour, yet it is the righteousness not of man but of God, he doth now binde his hope made of two righteousnesses, but he plainly taketh away the office of justifying from Christs nature of manhood. But it is good to see how he disagreeeth. It is said in the same place, that Christ was made unto us wisdom, which belongeth to none but to the eternall word. Therefore Christ in that he is man is not wisdom. I answer that the onely begotten sonne of God was indeede his eternall wisdom, but in *Pauls* writings that name is given him in divers wise, because all the treasures of wisdom and knowledge are laid up in him. That therefore which he had with his Father, he disclosed unto us: and so that which *Paul* saith is not referred unto the essence of the Sonne of God, but to our use, and is rightly applied to Christs nature of manhood: because although he shined a light in darkness, before that he did put on flesh, yet it was a hidden light till the same Christ came forth in the nature of man, the shining Sunne of righteousness, which therefore calleth himselfe the light of the world. Also it is foolishly objected of him, that the power of justifying is far above both Angels and men: for as much as this hangeth not upon the worthinesse of any creature, but upon the ordinance of God. If Angels will take upon them to satisfie God, they can nothing prevaile, because they are not appointed thereunto. But this singularly belonged to Christ being man, which was made subject to the law, to redeeme us from the curse of the law. Also he doth slanderously cavill, that they which denie that Christ is our righteousness according to his nature of Godhead, doe leave but one part of Christ, and (which is worse) doe make two Gods, because although they confesse, that God dwelleth in us, yet they say againe that we are not righteous by the righteousness of God. For although we call Christ the author of life, in respect that he suffered death to destroy him that had the power of death, we do not by and by take away that honour from whole Christ as he was openly shewed God in the flesh, but we onely make a distinction how the righteousness of God is conveyed unto us, that we may enjoy it. In which point *Osander* hath too slowly erred. Neither doe we denie that that which is openly given us in Christ, proceedeth from the secret grace and power of God: and we strive not against this, that the righteousness which Christ giveth us is the righteousness of God that proceedeth from God: but we hold this stedfastly, that we have righteousness and life in the death and resurrection of Christ. I overpasse that heaping together of places whereof he may well be ashamed, wherewith he hath tediously combred the Readers without choise and without common reason, to prove that wherefoever is made mention of righteousness, there ought to be understood this essentiall righteousness. As where *Davies* calleth upon the righteousness of God to help him: whereas he doth in summe above an hundred times, *Osander* sticketh not to corrupt so many sentences. And nothing stronger is the other objection, that that is properly and rightly called righteousness, whereby we be moved to do rightly, but that God only worketh in us both to will and to performe. For we doe also not denie, but that God reformeth us with his spirit unto holinesse of life and righteousness: but we must first see whether he doe this by himselfe and immediately, or by the hand of his Sonne, with whom he hath

The second objection which Osander gathereth against them that hold a man justified not by the righteousness which cometh in us as he is God, but which we have in his death and resurrection as he is man.

Col. 2. 3.

John 8. 12.

Gal. 3. 13.

Heb. 2. 14.

Phil. 2. 33.

John 17. 19.

Esay 59. 17.

Rom. 3. 23.

Rom. 5. 19.

Righteousnesse
cannot be by
faith and works
joyed together.
Phil. 3. 8.

Rom. 10. 3.

Rom. 3. 27.

Rom. 4. 2.

Not only the
workes of men
unregenerate
but a so fault-
full mens deeds
are excluded
in the matter
of justification.

left all the fulnesse of his holy spirit, that with his abundant store he should supply the neede of his members. Moreover, although righteousnesse come unto us out of the secret fountaine of the Godhead, yet it followeth not that Christ which sanctified himselfe in the flesh for our sakes, was righteousnesse unto us according to his nature of Godhead. No lesse fond is that which he saith, that Christ himselfe was righteous by the righteousnesse of God. Because unlessse the will of his Father had moved him, he could not himselfe have satisfied the office committed unto him. For though we have in another place said, that all the deservings of Christ himselfe doe proceede from the meere good will of God, yet that maketh nothing to that fantastical thing, wherewith *Ofsander* bewitcheth both his owne and simple mens eies. For who would suffer a man to gather this conclusion, that because God is the fountaine and beginning of our righteousnesse, therefore we be essentially righteous, and the essence of Gods righteousnesse dwelleth in us? In redeeming the Church (saith *Esay*) God did put on his righteousnesse as a harnesse: but did he so to spoyle Christ of his armour which he had given him, to make him to be no perfect redeemer? But the Prophet meant nothing else but that God borrowed nothing out of himselfe, nor was holpen by any aid to redeeme us. Which thing *Paul* briefly expressed in other words, saying, that he gave us salvation to the shewing of his righteousnesse. But this doeth not overthrow that which he reacheth in another place, that we are righteous by the obedience of one man. Finally, whosoever wrappeth up a double righteousnesse, that poore soules may not rest in the meere onely mercie of God, he doeth in a mockerie crowne Christ with thornes.

13 But forasmuch as a great part of men imagineth righteousnesse to be made of faith and works, let us first shew this also, that the righteousnesse of faith and works doe so differ, that when the one is established, the other must needs be overthrowen. The Apostle saith, that he esteemed all things as dung, that he might win Christ, and finde in him the righteousnesse that is of God by faith, counting not his righteousnesse that which is by the law, but that which is by the faith of Jesus Christ. You see that here is also a comparison of contraries, and that here is declared that he which will obtaine the righteousnesse of Christ, must forsake his owne righteousnesse. Therefore in another place he saith, that this was the cause of fall to the Jewes, that going about to establish their owne righteousnesse, they were not subject to the righteousnesse of God. In establishing our owne righteousnesse we shake away the righteousnesse of God, therefore to obtaine Gods righteousnesse, our owne must be utterly abolished. And he sheweth the same thing, when he saith, that our glorying is not excluded by the law, but by faith. Whereupon followeth, that so long as there remaineth any righteousnesse of works, how little soever it be, there still remaineth to us some matter to glorie upon. Now if faith exclude all glorying, then the righteousnesse of works can no wise be coupled with the righteousnesse of faith. To this effect he speaketh so plainly in the fourth Chapter to the Romanes, that he leaveth no roome for cavillations or shifts: If (saith he) *Abraham* was justified by works, he hath glorie. And immediately he addeth: but he hath no glorie in the sight of God. It followeth therefore that he was not justified by works. Then he bringeth another argument by contraries, when he reward is rendered to works, that is done of debt and not of grace. Therefore it is not of the deservings of works. Wherefore farewell their dreame, that imagine a righteousnesse made of faith and workes mingled together.

14 The Sophisters thinke that they have a futtle shift, that make to themselves sport and pastime with wresting of Scripture, and with vaine cavillations. For they expound worke in that place, to be those which men not yet regenerate do only literally, and by the endeavour of free will without the grace of Christ: and do say that it belongeth not to spirituall workes. So by their opinion a man is justified both by faith and by workes. So that the workes be not his owne, but the gifts of Christ and the fruites of regeneration. For they say that *Paul* spake so for none other cause, but to convince the Jewes, trusting upon their owne workes, that they did foolishly presume to claime righteousnesse to themselves, such the onely spirit of Christ doeth give it us, and not any endeavour by our owne motion of nature. But they do not marke that in the comparison of the righteousnesse of the law and the righteousnesse of the Gospell which

Paul bringeth in another place, all workes are excluded with what title soever they be adorned. For he teacheth that this is the righteousness of the law, that he should obtaine salvation that hath performed that which the law commandeth: and that this is the righteousness of faith, if we beleeve that Christ died and is risen againe. Moreover we shall hereafter shew in place fit for it, that justification and righteousness are severall benefites of Christ. Whereupon followeth, that the very spirituall workes comen into the account, when the power of justifying is ascribed to Faith. And where *Paul* denieth (as I even now alledged) that *Abraham* had any thing whereupon to glory before God, because he was not made righteous by works: this ought not to be restrained to the literall and outward kind of vertues, or to the endeavour of free will. But although the life of the Patriarch *Abraham* were spirituall and in manner Angelike, yet he had not sufficient deservings of works to purchase him righteousness before God.

15 The Schoolemen teach a little more grossly that mingle their preparations: but these doe lesse infect the simple and unskilfull with corrupt doctrine; under pretence of Spirit and grace hiding the mercie of God which onely is able to appease trembling consciences. But we confesse with *Paul*, that the doers of the Law are justified before God: but because we are all farre from the keeping of the Law, hereupon we gather, that the workes which should most of all have availed to righteousness, doe nothing help us because we lacke them. As for the common Papists or Schoolemen, they are in this point doubly deceived: both because they call Faith an assurednesse of conscience in looking for reward at the hand of God for deservings, and also because they expound the grace of God not to be a free imputation of righteousness, but the Holy Ghost helping to the endeavour of holiness. They reade in the Apostle that he which cometh to God, must first beleeve that there is a God, and then that he is a renderer of reward to them that seeke him. But they marke not what is the manner of seeking. And that they are deceived in the name of grace, is plainly proved by their owne writings. For *Lombard* expoundeth, that justification by Christ is given us two waies, first (saith he) the death of Christ doth justifie us, when by it charitie is stirred up in our hearts, by which we are made righteous. Secondly, that by the same death sinne is destroyed, whereby Satan held us captive, so that now he hath not whereby to condemne us. You see how he considereth the grace of God principally in justification, to be so far as we are directed to good workes by the grace of the Holy Ghost. He would forsooth have followed the opinion of *Augustine*: but he followeth him a far off, and goeth far out of the way from rightly following him: because if *Augustine* have spoken any thing plainly, he darkeneth it: if there be any thing in *Augustine* not very unpure, he corrupteth it. The Schoolemen have still strayed from worse to worse, till with headlong fall, at length they be rolled downe into a Pelagian error. And the very sentence of *Augustine*, or at least his manner of speaking is not altogether to be received. For though he singularly well taketh from man all praise of righteousness, and assigneth it wholly to the grace of God, yet he referreth grace to sanctification, whereby we are renewed into newnesse of life by the holy Ghost.

16 But the Scripture, when it speaketh of the righteousness of Faith, leadeth us to a far other end, that is to say, that turning away from the looking upon our owne workes, we should onely looke unto the mercie of God and perfection of Christ. For it teacheth this order of justification, that first God vouchsafeth to embrace man being a sinner with his meere and free goodness, considering nothing in him but miserie, whereby he may be moved to mercy, forasmuch as he seeth him altogether naked and void of good workes, fetching from himselfe the cause to do him good: then, that he moveth the sinner himselfe with feeling of his goodness, which despairing upon his owne works casteth all the summe of his salvation upon Gods mercy. This is the feeling of Faith, by which feeling the sinner cometh into possession of his salvation, when he acknowledgeth by the doctrine of the Gospell that he is reconciled to God: that obtaining forgiveness of sinnes by meanes of the righteousness of Christ, he is justified: and although he be regenerate by the spirit of God, he thinketh upon continuall righteousness laid up for him, not in the good workes to which he applyeth himselfe, but in

Gal. 3.

The Schoolemens error about the spirit and grace wherby man is justified.

H. b. 11. 6.

Sent. li. 3. dist. 16. ca. 2.

The righteousness of Faith spoken of in Scripture sheweth mens eyes from their owne workes to the free goodness of God, which pardoneth sinne, and converteth sinners to seele the mercie wherby they are pardoned, and so Christ made righteous.

the

the onely righteousness of Christ. When these things shall be every one particularly weighed, they shall give a perfect declaration of our sentence. Albeit they might be better disposed in another order than they are set forth. But it maketh little matter, so that they hang together in such sort, that we may have the whole matter truly declared and surely proved.

17 Here it is good to remember the relation that wee have before said to be betwene faith and the Gospell: because it is said for this cause that faith justifieth, for that it receiveth and embraceth the righteousness offered in the Gospell. And whereas it is said to be offered by the Gospell, thereby all consideration of workes is excluded. Which thing *Paul* declareth many times elsewhere, but most plainly in two places. For, to the Romanes, comparing the law and the Gospell together he saith: the righteousness that is by the law is thus, The man that doth these things shall live in them. But the righteousness that is of faith offereth salvation, if thou beleeve in thy heart and confesse with thy mouth the Lord Jesus, and that the father hath raised him up from the dead. See you not how he maketh this the difference of the law and the Gospell, that the law giveth righteousness to workes, and the Gospell giveth free righteousness without helpe of workes? it is a notable place, and that may deliver us out of many hard doubts, if we understand that the same righteousness that is given us by the Gospell is free from all conditions of the law. This is the reason, why he doth more than once with great seeming of contrariety, set the promise by way of opposition against the law, as if the inheritance be of the law, then it is not of the promise: and all the rest in the same chapter to the same effect. Truly the law it selfe hath also her promises. Therefore there must needs be in the promises of the Gospell, something different and divers from the promises of the law, unlesse we will confesse that the comparison is very fond. But what diversitie shall this be, unlesse it be that they are freely given, and upholden by the onely mercie of God, whereas the promises of the law hang upon the condition of workes? Neither let any man here carpe against me, and say, that in this place the righteousness is rejected, which men of their owne force and free will, would compell God to receive? for as much as *Paul* without exception teacheth that the law in commanding, profiteth nothing: because there is none not onely of the common multitude, but also of the perfectest, that fulfilleth it. Love undoubtedly is the chiefe point of the law: when the spirit of God frameth us unto it, why is it not to us a cause of righteousness, but for that even in the holie ones it is imperfect, and therefore of it selfe deserveth no reward.

18 The second place is this. It is manifest that no man is justified by the law before God: because the righteous man shall live by faith. But the law is not of faith: but the man that doth these things shall live in them. How could this argument otherwise stand together, unlesse we agree upon this point, that workes come not into the account of faith, but are utterly to be severed from it? The law (saith he) differeth from faith. Why so? because workes are required to the righteousness thereof. Therefore it followeth that workes are not required to the righteousness of faith. By this relation it appeareth that they which are justified by faith, are justified beside the deserving of workes, yea without the deserving of workes, because faith receiveth that righteousness which the Gospell giveth. And the Gospell differeth from the law in this point, that it bindeth not righteousness to workes, but setteth it in the onely mercie of God. Like hereunto is that which he affirmeth to the Romanes, that *Abraham* had nothing to glorie upon, because faith was imputed to him unto righteousness, and he addeth a confirmation, because then there is place for the righteousness of faith, when there are no workes to which a reward is due. Where be workes (saith he) due reward is rendred unto them: that which is given to faith is freely given. For the very meaning of the words that he useth in that place serve to prove the same. Whereas he adjoyneth within a little after, that therefore we obtaine the inheritance by faith as according to grace, hereupon he gathered that the inheritance is of free gift, because it is received by faith: and how cometh that, but because faith without any helpe of workes leaneth wholly upon the mercy of God? And in the same meaning without doubt he teacheth in another place, that the righteousness of God was openly shewed without the law, although it hath

witnesse

The difference which *S. Paul* putteth between the righteousness of the Gospell & of the Law, excludeth workes from that justification which is through faith. Rom. 10. 5.

Gal. 3. 18.

Rom. 8. 2.

The same difference to the same effect is seen in the Epistle to the Galatians. Galat. 3. 12.

Rom. 4. 2.

Rom. 3. 21.

witnesse borne of it by the law and the Prophets : because excluding the law, he saith, that it is not holpen by works, and that we obtaine it not by working, but come emptie that we may receive it.

19 By this time the Reader perceiveth with what equitie the Sophisters doe at this day cavill at our doctrine, when we say, that man is justified by faith onely. They dare not deny that man is justified by faith, because it is so often found in Scripture : but because this word, Onely, is never expressed, they cannot abide to have such an addition made. Is it so? But what will they answer to these words of *Paul*, where he affirmeth that righteousness is not of faith except it be freely given? How can free gift agree with works? And with what cavillations will they mock out, that which he saith in another place, that the righteousness of God is manifestly shewed in the Gospel? If righteousness be manifestly shewed in the Gospel, surely therein is contained not a torme or halfe righteousness, but full and perfect. Therefore the law hath no place therein. And they stand upon not onely a false but also a foolish shift about this exclusive word, Onely. Doeth not he perfectly enough give all things to onely faith, that taketh all things from works? What, I pray you meane these sayings, that righteousness was manifestly shewed without the law : that man is justified freely and without the works of the law? Heere they have a wittie shift to escape withall, which although they devise it not themselves, but borrowed it of *Origen* and certaine of the old writers, yet is very foolish. They prate that the ceremoniall works of the law, not the morall, are excluded. They profite so with continual brawling, that they know not the very first rules of Logike. Doe they thinke that the Apostle doted when he alleaged these places to prove his saying? The man that shall doe these things shall live in them : and, Cursed is every one that fulfilleth not all things that are written in the volume of the law. Unless they be mad, they will not say that life was promised to the keepers of Ceremonies, or curse threatned onely to the breakers of them. If these places be to be understood of the morall law, it is no doubt that the morall workes also are excluded from the power of justifying. To the same purpose serve these arguments that he useth : because the knowledge of sinne was by the law, therefore righteousness is not by the law. Because the law worketh wrath, therefore it worketh not righteousness. Because the law cannot make conscience assured, therefore also it cannot give righteousness. Because faith is imputed unto righteousness, therefore righteousness is not a reward of worke, but is given being not due. Because we are justified by faith, therefore glorying is cut off. If there had bin a law given that might give life, then righteousness were truly by the law : but God hath shut up all under sinne that the promise might be given to the beleivers. Let them now fondly say if they dare, that these things are spoken of ceremonies and not of maners : but very children would hiss out so great shamelesse. Therefore let us hold this for certaine, that the whole law is spoken of, when the power of justifying is taken away from the law.

20 But if any man marvaile why the Apostle useth such an addition, not being content with onely naming works : the reason is readie to be shewed for it. For, although works be so highly esteemed, yet they have that value by the allowance of God, rather than by their owne worthinesse. For who can boast unto God of any righteousness of workes, but that which he hath allowed? Who dare claime any reward as due unto them, but such as he hath promised? They have therefore this of the bountifullnesse of God, that they are counted worthie both of the name and reward of righteousness : and they be of value onely for this cause, when the purpose of him that doth them, is by them to shew his obedience to God. Wherefore the Apostle in another place, to prove that *Abraham* could not be justified by works, alleageth that the law was given almost foure hundred & thirty yeeres after the covenant made. Unlearned men would laugh at such an argument, because there might be righteous workes before the publishing of the law. But because he knew that there was no such value in works, but by the testimonie and vouchsafing of God, therefore he taketh it as a thing confessed, that before the law they had no power to justifie. We understand why he namely expresseth the worke of the law, when he meaneth to take away justification from any workes because controversie may be remooved of those and none other.

Albeit

*The doctrine
carped at with-
out cause which
teacheth justifi-
cation by faith,
onely excluding
thereby workes
not onely cere-
moniall but
morall also.
Rom. 4.2.
Rom. 1.17.*

Rom. 3. 21.
& 24.

Galat. 3. 10.

Rom. 3. 20.
& 4. 15.

Galat. 2. 21.

*Neither can
workes justifie
though they be
highly esteemed
because the val-
ue of them de-
pendeth onely
upon Gods al-
lowance, nei-
ther doth love
give unto faith
the force where-
by it is able to
justifie.
Galat. 3. 7.*

Albeit sometime he excepteth all works without any addition, as when he saith that by the testimonie of *David*, blessednes is assigned to that man, to whom the Lord imputeth righteousness without works. Therefore they can with no cavillations bring to passe, but that we shall get this generall exclusive only. And they do in vainē seeke that trifling subtletie, that we are justified by that only faith which worketh by love, so that righteousness must stand upon love. We graunt in deed with *Paul*, that no other faith justifieth, but that which is effectually working with charitie: but that faith taketh not her power of justifying from that effectualnesse of charitie. Yea it doth by no other meane justifie, but because it bringeth us into the communicating of the righteousness of Christ. Or else all that which the Apostle so earnestly preffeth, should fall to nought. To him that worketh (saith he) the reward is not reckoned according to grace, but according to debt. But to him that worketh not, but beleeveth in him that justifieth the unrighteous, his faith is imputed unto righteousness. Could he speake more evidently than in so saying? that there is no righteousness of faith but where there are no works to which any reward is due: and that only then faith is imputed unto righteousness, when righteousness is given by grace that is not due.

21 Now let us examine how true that is, which is said in the definition, that the righteousness of faith is the reconciliation with God, which consisteth upon the only forgiveness of finnes. We must alway returne to this principle, that the wrath of God resteth upon all men, so long as they continue to be sinners. That hath *Ejsey* excellently well set out in these words: The hand of the Lord is not shortned, that he is not able to save: nor his eare dilled that he cannot heare: but your iniquities have made disagreement betweene you and your God, and your finnes have hidden his face from you that he heareth you not. We heare that sinne is the division betweene man and God, and the turning away of Gods face from the sinner. Neither can it otherwise be. For it is disagreeing from his righteousness to have any fellowship with sinne. Wherefore the Apostle teacheth that man is enemie to God till he be restored into favour by Christ. Whom therefore the Lord receiveth into joining with him, him he is said to justifie: because he can neither receive him into favour, nor joyne him with himselfe, but he must of a sinner make him righteous. And we further say, that this is done by the forgiveness of finnes. For if they whom the Lord hath reconciled to himselfe be judged by their works, they shall be found still sinners in deede, who yet must be free and cleane from sinne. It is certaine therefore that they whom God embraceth, are no otherwise made righteous, but because they are cleansed by having the spots of their finnes wiped away by forgiveness, that such a righteousness may in one word be called the forgiveness of finnes.

22 Both these are most cleerely to be seene by these words of *Paul*, which I have already alleaged: God was in Christ reconciling the world to himselfe, not imputing their finnes to man, and he hath left with us the word of reconciliation. And then he addeth the summe of his message, that him which knew no sinne he made sinne for us, that we might be made the righteousness of God in him. Here he nameth righteousness and reconciliation without difference, that we may perceive that the one is mutually contained under the other. And he teacheth the manner to ataine this righteousness to be, when our finnes are not imputed unto us. Wherefore doubt thou not hereafter how God doth justifie us, when thou hearest that he doth reconcile us to himselfe by not imputing finnes. So to the *Romanes* he prooveth by the testimonie of *David*, that righteousness is imputed to man without works, because *David* pronounceth the man blessed whose iniquities are forgiven, whose finnes are covered, to whom the Lord hath not imputed his offences. Without doubt by blessednesse he there meaneth righteousness. As sith he affirmeth the same to stand in the forgiveness of finnes, there is no cause why we should otherwise define it. Therefore *Zacharie* the father of *John* the Baptist singeth, that the knowledge of salvation consisteth in the forgiveness of finnes. Which rule *Paul* following in his Sermon which he made to the *Antiochians* concerning the summe of salvation, as *Luke* reporteth it, concluded in this maner: By him forgiveness of finnes is preached unto you, and every one that beleeveth in him is justified from all these things, from which ye could not be justified in the lawe of *Moses*.

The

Rom. 4. 6.

Galat. 5. 6.

Rom. 4. 4.

Sinne putteth
inmisie between
man and God:
so that except
it be pardoned
us, we cannot
be joynd unto
him.
Esaï. 59. 7.

Rom. 5. 8.

Rightnesnes
and reconcile-
ment unto God
doe mutually
containe the
one the other,
and are attain-
ed unto when
our finnes are
not imputed.
2. Cor. 3. 19.
2. Cor. 3. 21.
Rom. 4. 6.

Luk. 1. 77.

Act. 13. 38.

The Apostle so knitteth the forgiveness of sinnes with righteousness, that he sheweth that they be both all one. Whereupon he rightfully reasoneth that the righteousness is freely given unto us, which wee obtaine by the loving kindnesse of God. Neither ought it to seeme a strange unsted speech, that the faithfull are righteous before God, not by works, but by free acceptation: sith both it is so oft found in the Scripture, and the old Authors doe also sometime so speak. For *Augustine* saith thus in one place; The righteousness of the Saints in this world standeth rather in forgiveness of sins, than in perfection of vertues. Wherewith agreeth the notable sentence of *Bernard*: Not to sin is the righteousness of God: but the righteousness of man, is the mercifull kindnesse of God. He had before affirmed, that Christ is to us righteousness in absolution, and therefore that they only are righteous that have obtained pardon by mercy.

23. Hereupon also followeth this, that by the onely meane of Christs righteousness, we obtaine to be justified before God. Which is as much in effect as if it were said, that man is not righteous in himselfe, but because the righteousness of Christ is by imputation enterpartened with him, which thing is worthy to be heedfully marked. For that trifling error vanisheth away, to say that man is therefore justified by faith, because faith taketh part of the Spirit of God by which he is made righteous, which is so contrary to the doctrine above taught, that they can never be made to agree together. For it is no doubt that he is void of his owne righteousness, that is taught to seeke righteousness without himselfe. This the Apostle affirmeth most plainly when he writeth that he which knew no sinne, was made for us a propitiatory sacrifice to cleanse away sinne, that we might be made the righteousness of God in him. You see that our righteousness is not in us but in Christ, and that it belongeth to us onely by this title, because we be partakers of Christ, because we possess all his riches with him. And it maketh nothing to the contrary that in another place he teacheth, that sinne was condemned of sinne in the flesh of Christ, that the righteousness of the Law might be fulfilled in us: where he meaneth no other fulfilling, but that which we obtaine by imputation. For the Lord Christ doth in such sort communicate his righteousness with us, that after a certaine marvellous manner, he powreth the force thereof into us, so much as pertaineth to the judgement of God. It appeareth that he did no otherwise meane, by the other sentence which he had spoken a little before. As by the disobedience of one man we were made sinners, so by the obedience of one man we are justified. What is it else to set our righteousness in the obedience of Christ, but to affirme that hereby onely we are accounted righteous, because the obedience of Christ is imputed unto us as if it were our owne? Therefore me thinkes that *Ambrose* hath excellently well shewed how there is an example of this righteousness in the blessing of *Jacob*. For *Jacob* having not of himselfe deserved the preeminence of the first begotten sonne, hid himselfe in the apparell of his brother, and being clothed with his brothers coate that favoured of a most sweete smell, he crept into the favour of his father, and received the blessing to his owne commoditie under the person of another: so we doe lie hidden vnder the precious parentesse of Christ our elder brother, that we may get a testimonie of righteousness in the sight of God. The words of *Ambrose* are these. Whereas *Isaac* smelt the favour of the garments, peradventure this is meant thereby, that we are not justified by workes but by faith: because fleshly weaknesse hindreth workes, but the brightnesse of faith which meriteth forgiveness of sins, overshadoweth the error of deeds. And truly so it is. For, that we may appeare before the face of God unto saluation, it is necessarie for us to smell sweetly with his odour, and to have our faults covered and barred with his perfection.

THE TWELFTH CHAPTER.

That to the end we may be fully perswaded of the free justification, we must lift up our minds to the Judgement seat of God.

Although it appeareth by most evident testimonies, that all these things are true, yet we shall not clearly perceive how necessary they be, untill wee have set before our eyes those things that ought to be the grounds of all this disputation. First there-

De Civit. Dei
cap. 17.
Scrm. 23. in
Cant.
Ser. 22.

The righteousness of Christ imputed unto us maketh us righteous.

2 Cor. 5. 21.

Rom. 8. 3.

Rom. 6. 19.

Lib. 2. de Jac. & vita beata.

The cause of men prevailing so much upon the righteousness

*of their owne
works is their not
considering how
exactly purity is
met. It be that so. It
answer the Law
when it cometh
to be strictly ex-
amined before the
Judgement seat
of God.*

Esay 33:14.

Psal. 130:3.
Job 4:17.

Deut. 27:26.

*How righteous
soever we be in
comparison of
other men, this
in the sight of
God is not able
to make us
blamelesse.*

therefore let us remember this, that we purpose not to speake of the righteousness of a worldly judicial Court, but of the heavenly Judgement seat: that we should not measure by our owne small portion, by what uprightnesse of works Gods Judgements may be satisfied. But it is marvellous to see with what rashnesse and boldnesse it is commonly debated. Yea and it isto be seene how none doe more boldly, or with fuller mouths (as the saying is) prate of the righteousness of works, than they that are either monstrously sicke of open outward diseases, or be ready to burst with inward vices. That cometh to passe because they thinke not upon the righteousness of God, whereof if they had never so little feeling, they would never make so great a mockery of it. And truly it is out of measure lightly regarded, when it is not acknowledged to be such and so perfect, that nothing be imputed unto it, but every way whole and absolute, and defiled with no uncleannesse: such as never was, and never shall bee able to be found in man. It is indeed easie and ready for every man in Schooles to talke vainly upon the worthinesse of works to justifie men: But when they come unto the sight of God, such dalliance must avoid, because there is earnest doing used, and no trifling strife about words. To this, to this I say, we must apply our minde, if we will profitably enquire of true righteousness, how may we answer the heavenly Judge when he calleth us to account. Let us thinke him to be a Judge, not such a one as our owne understandings doe of themselves imagine: but such a one as is painted out in the Scripture, with whose brightnesse the starres shall be darkned, by whose strength the hills doe melt away, by whose wrath the earth is shaken, by whose wisdom the wise are taken in their subtiltie, by whose purenesse all things are proved unpure, whose righteousness the Angels are not able to beare, which maketh the innocent not innocent, whose vengeance when it is once kindled, pierceth to the bottome of hell. If he (I say) sit to examine mens doings, who shall appeare assured before his throne? who shall dwell with a devouring fire? such the Prophet. Who shall abide with continual burnings? he that walketh in righteousnesses, and speakech truth, &c. But let such a one come forth, whatsoever hee be. But that answer maketh that none cometh forth. For this terrible saying foundeth to the contrary: Lord if thou marke iniquities, Lord, who shall abide it? truly all must needs immediatly perish, as it is written in another place: Shall man be justified if he be compared with God, or shall he be purer than his Maker? Behold, they that serve him are not faithfull, and he hath found perversnesse in his Angels. How much more shall they that dwell in houses of clay, and that have an earthly foundation, be consumed with moths: they shall bee cut downe from the morning to the evening. Behold among his Saints there is none faithfull, and the heavens are not cleane in his sight: how much more is man abominable and unprofitable, which drinketh iniquitie as water? I grant indeed that in the booke of *Job* is mention made of a righteousness that is higher than the keeping of the Law. And it is good to understand this distinction: because although a man did satisfie the law, yet he could not so stand to the triall of that righteousness that passeth all senses. Therefore although *Job* bee cleare in his owne conscience, yet he is amazed, and not able to speake, because he seeth that very Angell-like holinesse cannot appease God, if he exactly weigh their works. But I therefore will at this time overpasse that righteousness which I have spoken of, because it is incomprehensible: but onely this I say, that if our life be examined by the rule of the written Law, we are more than senselesse, if so many curses wherewith the Lord hath willed us to be awaked, doe not torment us with horrible feare, and among other this generall curse, Cursed is every one that doth not abide in all the things that are written in the Booke. Finally, all this discourse shall be but unfavoury and cold, unless every man yeeld himselfe guilty before the heavenly Judge, and willingly throw downe and abase himselfe, being carefull how he may be acquitted.

2. To this, to this I say, we should have lift up our eyes, to learne rather to tremble for feare, than vainly to rejoyce. It is indeed easie, so long as the comparison extendeth no further than men, for every man to thinke himselfe to have somewhat, which other ought not to despise. But when we rise up to have respect unto God, then suddenly that confidence falleth to the ground, and cometh to nought. And in the same case altogether is our soule in respect of God, as mans body is in respect of heaven. For the

the sight of the eye, so long as it continueth in veiwing things that lie neere unto it, doth shew of what piercing force it is, but if it bee once directed up to the Sunne, then being dazled & dalled with the too great brightnesse thereof, it feeleth no lesse feebleness of it selfe in beholding of the Sun, than it perceived strength in beholding inferior things. Therefore let us not deceive our selves with vaine confidence, although we count our selves either equal or superior to other men: but that is nothing to God by whose will this knowledg is to be tried. But if our wildenesse cannot be tamed with these admonitions, he will answer to us as he said to the Pharisees: you be they that iustifie your selves before men: but that which is high to men is abominable to God. Now goeth way and proudly boast, of thy righteousness among men, while God from heaven abhorreth it. But what say the servants of God that are truly instructed with his Spirit? Enter not into judgement with thy servant, because every living man shall not be justified in thy sight. Another saith, although in somewhat divers meaning: Man cannot be righteous with God: if he will contend with him, he shall not be able to answer one for a thousand. Here we now plainly heare what is the righteousness of God, even such as can be satisfied with no works of men, to whom when it examineth us of a thousand offences, we cannot purge our selves of one. Such a righteousness had that same chosen instrument of God *Paul* conceived, when he professed that he knew himselfe guiltie in nothing, but that he was not thereby justified.

3. And not onely such examples are in the holy Scriptures, but also all godly writers doe shew that they were avoyd of this mīde. So *Augustine* saith, All the godly that groane under this burden of corruptible flesh, and in this weaknesse of life have this onely hope, that we have one Mediator, Iesus Christ the righteous, and he is the appeasement for our finnes. What saith he? If this be their onely hope, where is the confidence of works? For when he calleth it only, he leaveth none other. And *Bernard* saith. A id indeed where is safe and stedfast rest and assurednesse for the weake, but in the wounds of our Saviour? and so much the surer I dwell therein as he is mightier to save. The world rageth, the body burdeneth, the devill lieth in wait: I fall not, because I am builded upon the fire rocke: I have sinned a grievous sinne, my conscience is troubled, but it shall not be overtroubled, because I shall remember the wounds of the Lord. And hereupon afterward he concludeth, Therefore my merit is the Lords taking of mercy, I am not utterly without merit, so long as he is not without mercies. But if the mercies of the Lord be many, then I also have as many merits. Shall I sing mine owne righteousness? Lord I will remember onely thy righteousness. For that is also my righteousness, for heis made unto me righteousness of God. Again in another place, This is the whole merit of man, if he put his whole hope in him that saveth whole man. Likewise where retaining peace to himselfe he leaveth the glory to God. To thee (saith he) let glory remaine undiminished: it shall be well with me if I have peace, I forswear glory altogether, lest I wrongfully take upon me that which is not mine own, I lose also that which is offered me. And more plainly in another place he saith: Why should the Church be carefull of merits, which hath a surer and a safer way to glory upon the purpose of God? So there is no cause why thou shouldst aske, by what merits we hope for good things, specially when thou hearest in the Prophet, I will doe it not for your sakes, but for mine owne sake, saith the Lord. It sufficeth for merit, to know what merits suffice not. But as it sufficeth for merit not to presume of merits, so to be without merits sufficeth to judgement. Whereas he freely useth this word, merits, for good works, we must therein beare with the custome. But in the end his purpose was to make hypocrites afraid, that wildly range with licentiousnesse of sinning against the grace of God. As afterward he expoundeth himselfe, saying: Happy is the Church, that neither wanteth merits without presumption, nor presumption without merits. It hath whereupon to presume, but not merits. It hath merits, but to deserve, not to presume. Is not the very not presuming a deserving? Therefore it presumeth so much the more boldly, because it presumeth not, having large matter to glory upon, even the many mercies of the Lord.

4. This is the truth. The exercised consciences perceive this to be the onely sanctuarie of safety, wherein they may safely rest themselves when they have to do with

Iul. 16. 15.

Ipsal. 43. 2.
Job 9. 8.

1 Co. 4. 4.

S. Augustine and
S. Bernard how
far from looking
to let justice by
their owne works
Ad Rom. lib. 3.
cap. 5.
Super Can. ser.
61.In Psal. qui ha-
bitat ser. 15.

In Cant. ser. 13.

Ezc. 36. 12.
& 3.

*Men judged by
their owne wor-
thinesse, be they
never so holy,
shall be found
unholy.*

1 Cor. 4. 5.

*That partiall and
and blinde of-
fession which be-
cause we be are
unto our selves
wher we are
our owne judge,
maketh us fond-
ly to imagine that
such we shall
seeme also when
God judgeth us,
must be stricken
off.*

Pro. 21. 2.
& 16. 2.

Job 15. 16.

Job 14. 4.

Job 9. 20.

Esay 53. 6.

1 Pet. 5. 5.

** We can neither
berighteous till
we be humble,
nor humble as
long as we make
any reckning or
account at all of
our owne righte-
ousnesse.*

the judgement of God. For if the starres that seemed most bright in the night season, doe lose their brightnesse with sight of the Sunne, what thinke we shall become even of the rarest innocencie of man, when it shall be compared with the purenesse of God? For that shall be a most severe examination, that shall pierce into the most hidden thoughts of the heart, and (as *Paul* saith) shall reveale the secrets of darknesse, and discloase the hidden things of the heart, which shall compell the lurking and unwilling conscience to utter all things that now are fallen out of remembrance. The devill our accuser will presse us, which is privie to all the wicked deeds that he hath moved us to doe. There the outward pompous shewes of good works which now onely are esteemed, shall nothing profit us. Onely the purenesse of will shall be required. Wherefore the hypocrite, not onely whereby every man knowing himselfe guilty before God, desireth to boast himselfe before men, but also wherewith every man deceiveth himselfe before God (as wee be all inclined to stroke and flatter our selves) shall fall downe confounded, howsoever it now be proud with more than drunken boldnesse. They that bend not their wits to such a sight, may indeed for a short time sweetly and pleasantly frame a righteousnesse to themselves, but it is such a righteousnesse as shall be by and by shaken away from them at the judgement of God: like as great riches heaped up in a dreame, doe vanish away from men when they awake. But they that shall earnestly as it were in the sight of God, enquire of the true rule of righteousnesse, shall certainly finde that all the works of men, if they be judged by their owne worthinesse, are nothing but desilings and filthinesse: that that which among the common people is accounted righteousnesse, is before God meere wickednesse: that that which is judged purity, is uncleannesse: that that which is reckoned glory, is but shame.

5. From this beholding of the perfection of God, let it not grieve us to descend to look upon our selves without flatterie or blind affection of love. For it is no marvell if we be all so blinde in this behalfe, forasmuch as none of us doth beware of the pestilent tendernesse toward himselfe, which as the Scripture crieth out, naturally sticketh fast in us all. To every man (saith *Salomon*) his owne way is right in his owne eyes. Againe, All the wayes of man seeme cleane in his owne eyes. But what? Is he acquitted by this blindnesse? No, but (as hee farther saith in the same place) the Lord weigheth the hearts, that is to say, while man flattereth himselfe by reason of the outward vifor or righteousnesse that he beareth in resemblance, in the meane time the Lord with his balance examineth the hidden uncleannesse of the heart. Therefore sith we so nothing profit with such flatteries, let us not wilfully mocke our selves to our owne destruction. But that we may try our selves rightly, we must necessarily call back our conscience to the judgement seat of God. For we doe altogether need his light to discloase the secret foldings of our perversnesse, which other wise lie too deeply hidden. For then, and never till then we shall clearely perceive what is meant hereby: that man being rottennesse and a worme, abominable and vaine, which drinketh wickednesse as water, is far from being justified before God. For who should make that cleane that is conceived of uncleane seed, not one man. Then shall we also finde that by experience, which *Job* said of himselfe? If I will goe about to shew my selfe innocent, mine owne mouth shall condemne me: If I will shew my selfe righteous: it will prove me wicked. For that is not meant of one age onely, but of all ages, which the Prophet in old time complained of Israel, that all went astray like sheepe, that every one turned aside to his owne way. For he there comprehendeth all them, to whom the grace of redemption should come. And the rigorousnesse of this examination ought to proceed so farre till it subdue us, so that we be fully throwne downe withall, and by that meane prepare us to receive the grace of Christ. For he is deceived that thinketh himselfe able to receive the enjoying of this grace, untill we have first throwne downe all haughtinesse of minde. This is a knowne saying: that God confoundeth the proud, and giveth grace to the humble.

6. * But what way is there to humble our selves, but that we being altogether needy and empie, should give place to the mercy of God? For I doe not call it humblenesse, if wee thinke that wee have any thing remaining with us. And hitherto they have taught a very hurtfull hypocrite that have joynd these two things together, that we must thinke humbly of our selves before God, and that we must make some account

of our owne righteouſneſſe. For it we conſeſſe to God contrarie to our owne thinking, we do wickedly lie unto him: but we cannot thinke aſ we ought, but that by and by all that ſeemeth glorious in us muſt be trademaſter to ſe. Therefore when thou heareſt in the Prophet, that there is prepared ſiluation for the humble people, and abaſement for the eies of the wicked: Firſt thinke, that there is no entrie open to ſiluation, untill thou haue laid away all pride and taken to thee perfect humbneſſe: then, that the ſame humbneſſe is not a certaine modestie, whereby thou giveth over to the Lord a faire breadth of thine owne right, as they are called humble before men that do neither preſumptuoſly advance themſelves, nor reprochfully triumph over other, although they ſtand upon ſome eſtimation of their owne excellencie: but an unſtrained ſubmiſſion of a mind thrownd owne with feeling of his owne miſerie and neede ſincke. For it is ſo eachwhere deſcribed in the word of God. When the Lord ſaith thus to *Zophar*: I will take away out of thee him that outrageoſly rejyce, and I will leave in the miſds of thee, the afflicted man, and the poore man, and they ſhall truſt in the Lord: doth he not there plainly ſhew who be humble? even they that lie afflicted with knowledge of their owne povertie. On the other ſide he calleth the proude, outrageoſly rejyces, becauſe men joying in proſperitie are wont to rejyce without meaſure. But to the humble whom he purpoſeth to ſave, he leaveth nothing, but to truſt in the Lord. And likewiſe it is ſaid in *Eſay*: Whom ſhall I looke unto, but to the poore and contrite in ſpirit, and him that feareth my words? Again: The high and excellent, that inhabiteth eremitie, his name is holy, that dwelleth on high, and in the holie place, and with the contrite and humble ſpirit, to quicken the ſpirit of the humble and the hart of the contrite. When thou ſoſ heareſt the name of contrition, underſtand thereby the wound of the hart, that ſ ſtretcheth not a man thrownd downe on the ground to riſe againe. With ſuch contrition ought thy hart to be wounded, if thou wilt according to the ſaying of God be advanced with the humble: If that be not done, thou ſhalt be brought low with the mightie hand of God to thy ſhame and diſgracient.

7 And our beſt Schoolemaſter thinking it not enough to ſhew it out in words, hath alſo ſet out unto us in a parable the image of true humilitie as in a painted table. For he bringeth forth a Publicane that ſtanding a ſturre off, not daring to liſt up his eies to Heaven, with much knocking his breaſt, prayeth in this wiſe: Lord be mercifull to me a ſinner. Let us not thinke theſe to be tokens of feined modestie, that he dare not looke up to Heaven, nor to come neerer, that with knocking his breaſt he confeſſeth himſelfe a ſinner: but let us know that they be teſtimonies of inward affliction. On the other ſide he ſetteth the Phariſee, which thanketh God that he is not of the common ſort of men, either an oppreſſor, or an unrighteous man, or an adulterer, becauſe he faſted twiſe on the Sabbath, and gave tithes of all that he poſſeſſed. He doth with open conſeſſion acknowledge that the righteouſneſſe which he hath, is the gift of God: but becauſe he ſtandeth in confidence that he is righteous, he departeth from God unfavoured and hated. The Publicane by acknowledging of his owne wickedneſſe is juſtified. Hereby wemay ſee, how great is the eſtimation of our humblingus before God: ſo that the hart cannot be open to receive his mercie, unleſſe it be firſt void of all opinion of his owne worthineſſe. When this opinion hath poſſeſſed the place, it ſhuteth up the way for Gods mercie to enter. And that no man ſhould doubt hereof, Chriſt was ſent of his Father into the earth with this commiſſion, to bring glad tidings to the poore, to beſe the contrite in hart, to preach libertie to the captive, and deliverance to them that were ſhut up in priſon, and to comfort them that mourne: to give them glory for aſhes, ſole for mourning, the robe of praife for the ſpirit of ſorrow. According to this commiſſion, he calleth none but them that labour and are laden to take part of his houſholde. And in another place he ſaith: I came not to call the righteous, but ſinners.

8 Therefore if we will give place to the calling of Chriſt, let all arrogancie and careleſſe depart far away from us. Arrogancie groweth of a too liſt perſwation of our owne righteouſneſſe, when a man thinketh himſelfe to have ſomewhat, by the deſerving whereof he may be commended before God, careleſſe he may be even without any perſwation of workes. For many ſinners, becauſe being drunke with ſweetneſſe of vices, they thinke not upon the judgement of God, heaſ it were ſententely amai

Pſal. 18. 8.

Zeph. 3. 11.

Eſay 66.
Ezay 57. 5.The Publican
a patene of
true humilitie.
Luk. 18. 3.

Eſay 61. 1.

March. 11. 18.
March 9. 3.Ezay 66. 1.
Ezay 66. 1.
Ezay 66. 1.

with a disease of drouinesse, that they aspire not to the mercy offered them. But we must no lesse shake off such dull sluggishnesse, than we must cast away all vaine confidence of our selves, that we may without encombrance hasten to Christ, that we being empty and hungrie may be filled with his good things. For we shall never sufficiently have trust in him, unlesse we utterly distrust our selves, we shall never sufficiently raise up our courages in him, unlesse they be first throwne downe in our selves. We shall never sufficiently have consolation in him, unlesse we be first desolate in our selves. Therefore we be then meete to take hold of and obtaine the favour of God, casting away all trust of our selves, but trusting upon the onely assurednesse of his goodnesse, when (as *Augustine* saith) forgetting our owne deservings, we embrace the gifts of Christ. Because if he sought deservings in us, we should not come to his gifts. Wherewith *Bernard* very well accordeth, comparing proud men to unfaithfull servants, that arrogantly claime any thing, be it never so little, to their owne deservings: because they doe wrongfully keepe to themselves the praise of grace passing by them, as if a wall would say that it bringeth forth the sun-beame which it receiveth through a window. But, let us take a short but a generall and sure rule, that he is prepared to take part of the fruits of Gods mercy, that hath utterly emptied himselfe, I will not say of righteounesse, which is none at all, but of the vaine and windie image of righteounesse. Because every man so much hindereth his receiving of the liberality of God as he resteth in himselfe.

THE THIRTEENTH CHAPTER.

That there are two things to be marked in free justification.

AND here are alway two things to be principally looked unto: that is to say, that there may remaine to the Lord his glorie unminished, and as it were wholly and perfectly maintained, and to our consciences an untroubled quietnesse and calme tranquillitie before his judgement. We see how oft and how earnestly the Scripture exhorteth us, to give onely to God a confession of praise, when we entreat of righteounesse. And the Apostle testifieth, that this was the Lords principal purpose of giving us righteounesse in Christ, that he might shew his owne righteounesse. And what a shewing that should be, he declareth immediatly after: that is, if he alone be knowne to be righteous, and that justified him that is of the faith of Jesus Christ. Thou seest that the righteounesse of God is not sufficiently set out, unlesse he alone be accounted righteous, and doe communicate the grace of righteounesse to them that deserve it not. By this meane he will have every mouth to be stopped, and the whole world to be made subject to him. For while man hath any thing to speake in his owne defence, so long there is somewhat taken away from the glorie of God. So in *Ezechiel* he teacheth how much we glorifie his name by reknowledging of our owne wickednesse. You shall remember (saith he) the waies and all the wicked doings wherewith ye have beene defiled. And ye shall be displeas'd with your selves in your owne sight, in all the evils that ye have committed. And ye shall know that I am the Lord, when I shall doe good to you for mine owne names sake, & not according to your most wicked offences. If these things be contained in the true knowledge of God, that we being bruised with knowledge of our owne iniquitie, should consider that he doth good to us whereas we be unworthy thereof: why then doe we to our great hurt attempt to steale away from the Lord any parcell, be it never so small, of the praise of his free goodnesse? Likewise *Jeremie* when he crieth out, Let not the wise man glory in his wisdom, or the rich man in his riches, or the strong man in his strength, but let him that glorifieth, glory in the Lord: doth he not there declare that somewhat is diminished from Gods glory, if man glory in himselfe? To this purpose truly doth *Paul* apply those words, when he teacheth that all the parts of our salvation are reposed in Christ, that we should not glorie but in the Lord. For his meaning is, that he riseth up against God and darkeneth his glorie, whosoever thinketh that he hath any thing, be it never so little of his owne.

2 This is the truth, we never truly glory in him, unlesse we be utterly put from our owne glory. On the other side, this is to be holden for a catholike principle, that all they

De verbis
Apost. cap. 8.
Ser. 15. in Ca.

It's cannot without
robbing God
of his glory shall
challenge any thing
to our selves.
Rom. 3. 15.

Ezc. 20. 43.

Jere 9 3.

1. Cor. 1. 30.

It is not to
glorify in
ourselves.

they glory against God that glory in themselves. For *Paul* judgeth that onely by this meane the world is made subject to God, when all matter to glory upon is utterly taken from men. Therefore *Esa*, when he declareth that *Israell* shall have their justification in God, saith also that they shall there also have their praise: as though he should say, that the Lord to this end justified the elect that they should glorie in him and in nothing else. But how we ought to be praised in the Lord, he hath taught in the verse next before: that is, that we should sweare that our righteousnesse and strength are in the Lord. Note that there is not required a bare confession, but confirmed with an oath, that a man should not thinke that he shall be discharged with I wot not what fained humilitie. And let no man here alleadge for excuse that he doth not glorie, when without arrogancie he reknowledgeth his owne righteousnesse: for there can be no such estimation but it engendreth confidence, nor confidence but it breedeth glorie. Therefore let us remember that in all the disputation of righteousnesse, we must have regard to this end, that the praise thereof remaine with the Lord whole and perfect. Forasmuch as for declaration of his righteousnesse (as the Apostle telleth) he hath powered out his grace upon us, that he might be just and justifying him, that is, of the faith of Christ. Wherefore in another place, when he had taught that the Lord gave us salvation, to set out the glorie of his name, afterward as it were repeating the same thing he addeth: ye are saved by grace, and by the gift of God, not by workes, that no ye should glory. And when *Peter* telleth that we are called unto hope of salvation, that we should declare the powers of him that hath called us out of darknesse into his marvellous light, without doubt his meaning is so to make the onely praises of God to sound in the eares of the faithfull, that they should with deepe silence oppresse all arrogancie of the flesh. In summe, man cannot without robbrie of God challenge to himselfe any one crum of righteousnesse: because even so much is plucked and taken away from the glorie of Gods righteousnesse.

3 Now if we aske by what meane the conscience may be quieted before God, we shall finde no other meane but if free righteousnesse be given us by the gift of God: Let us alway thinke upon this saying of *Solomon*, Who shall say, I have clesed my heart, I am made cleane from my sine? Truly there is no man that shall not be overwhelmed with infinite filthinesse. Therefore let even the perfectest man descend into his owne conscience, and call his doings to account: what end shall he have? Shall he sweetly rest as though all things were in good order betwene him and God? and shall he not rather be vexed with terrible torments, when he shall feele matter of damnation abiding in himselfe, if he be judged according to his workes? The conscience if it looke upon God, must of necessitie either have assured peace with his judgement, or be besieged with the terrors of hell. Therefore we profit nothing in disputing of righteousnesse, unless we stablish such a righteousnesse, with the steadfastnesse whereof our soule may be staid in the judgement of God. When our soule shall have whereby it may both without feare appeare before the face of God, and receive his judgement, unshaken, then, and not till then let us know that we have found an unfaigned righteousnesse. Therefore not without cause the Apostle standeth so much upon this point, with whose wordes I had rather expresse it than with mine owne. It (saith he) the promise of inheritance be of the law, faith is made void, the promise is made abolished. He first inferreth that faith is disannulled and made void, if the promise of righteousnesse have respect to the deserving of our workes, or doe hang upon the keeping of the law. For so could every man assuredly rest in it: because it could never come to passe that any man might assuredly determine with himselfe that he had satisfied the law, as indeede never any man doth by workes fully satisfie it. Whereof, that we should not neede to seeke far for testimonies to prove it, every man may be a witnesse to himselfe that will with a right eye behold himselfe. And hereby appeareth, in how deepe and darke corners hypocrisie buried the mindes of men, while they so carelesly beare with themselves, that they sticke not to set their owne flatteries against the judgement of God, as though they would binde to a stay his iudiciall proceeding. But the faithfull that doe sincerely examine themselves, are grieved and tormented with a far other manner of carefulnesse. Therefore there should so enter into all mindes a doubting, and at length a

Rom. 1. 29.
Esa. 45. 25.

Rom. 3. 16.
Eph. 1. 2.
Eph. 1. 6.

The opinion of
righteousnesse
by our owne
workes troubleth
the conscience
and bringeth
tribulation of
all
tranquillitie of
minds.
Pro. 10. 9.

Rom. 4. 14.

very despaire where each man for himselfe should make account, with how great a burden of debt he is still overpressed, and how far he is from the condition wherewith he is charged. Lo, how Faith is by this meane already expressed and extinguished. For to waver, to varie, to be carried up and downe, to stick fast in doubting, to be holden in suspence, to stagger, and at length to despaire, is not to trust: but to strengthen thy minde with constant certaintie and perfect assurednesse, and to have whereupon to rest and fasten thy foote.

4 He adjoyneth also another thing, that is, that the promise shall thereby be made of no effect and void. For if the fulfilling thereof doe hang upon our deserving, when shall we come thus farre as to deserve the bountifullnesse of God? Also this second point hangeth upon the former: For the promise shall not be fulfilled, but to them that believe it. Therefore if Faith be fallen, there shall remaine no force of the promise. Therefore the inheritance is of Faith, that it may be according to grace, to stablish the promise. For it is abundantly well stablished when it resteth upon the onely mercie of God: because his mercie and truth are with a perpetuall knot joyed together, that is to say, whatsoever God mercifully promiseth, he also faithfully performeth. So *David* before that he required salvation by the word of God, first determineth the cause thereof to be in his mercy. Let thy mercies (saith he) come unto me, thy salvation according to thy word. And rightfully: because God is by no other meane perswaded to make the promise but of his owne meere mercie. Therefore we must herein stay, and deeply fasten all our hope and not to look to our owne workes, to seeke any helpe of them. And that you should not thinke that I herein speake any new thing: *Augustine* doth also teach that we ought so to doe. Christ (saith he) shall reigne for ever in his servants, God hath promised it, God hath said it, & if that be not enough, God hath sworne it. Therefore forasmuch as the promise is stablished, not according to our deservings, but according to his mercie, no man ought to speake fearefully of that, of which he cannot doubt. *Bernard* also saith: The Disciples of Christ say, Who can be saved? But he answered, this is impossible with men, but it is not impossible with God. This is all our confidence, this is our onely comfort, this is the whole ground of our hope, but being assured of the possibilitie, what say we of his will? Who knoweth whether he be worthy of love or hatred? Who hath known the Lords meaning? Or who hath bene his counsellor? Here now Faith must of necessitie helpe us, here must his truth succour us, that that which is hidden from us in the hart of the Father, may be revealed by the Spirit, and his Spirit testifying it may perswade our hearts that we are the Sonnes of God. And it may perswade us by calling and justifying us freely by Faith, in which things there is as it were a certaine meane passage from the eternall predestination to the glorie that is to come. Briefly let us thus conclude. The Scripture declareth that the promises of God are not stablished; unlesse they be taken hold of with assured assurance of conscience: and wheresoever, there is any doubting or uncertaintie, it pronounceth that they be void. Againe it pronounceth that they doe nothing but stagger and waver, if they rest upon our own works. Therefore we must needs either lose righteousness, or we must not consider our owne workes, but onely Faith must take place, whose nature is this, to lift up her eares and shut her eyes, that is to say, to be heedfully bent to the promise onely, and to turne away her thought from all mans worthinesse or deserving. So is that notable propheticie of *Zacharie* fulfilled, that when the wickednesse of the land shall be done away, a man shall call his friend under his vine & under his fig-tree, where the Prophet declareth that the fitchfull doe no otherwise enjoy true peace, but after obtaining of the forgiveness of sins. For this cavillation is to be remembered in the Prophets, that when they speake of the kingdom of Christ, they set out the outward blessings of God, as figures of the spirituall things. Whereupon Christ is called both the king of peace and our peace, because he appeareth all the troublesome motions of conscience. If we seeke by what meane he doth it, we must needs come to the sacrifice by which God is appeased. For he shall never cease to tremble for feare that shall not determine that God is appeased by the onely satisfactorie cleansing wherein Christ hath sustained his wrath. Finally peace is no where else to be sought for, but in the terrors of Christ our redeemer.

To rest upon
the worthines of
our owne workes,
is to make the
promise of God
ineffectuall.

Psal. 119. 76.

In Psal. 89.
in actatu priore.

In dedicat.
templi. ser. 5.

Eccle. 9. 1.
1. Cor. 2. 16.

Zach 3. 9.

Eph 9. 6.
Eph. 2. 14.

5. But why doe I use to darke a testimonie? *Paul* every where denieth that there is peace or quiet joy left to consciences, unlesse it be determined that we be justified by faith. And hee therewithall declareth whence that assurednesse cometh, namely, when the love of God is powred into our hearts by the holy Ghost: as if he had said, that our consciences cannot be otherwise quieted, unlesse we be certainly perswaded that we please God. Whereupon also in another place he crieth out in the person of all the godly, Who shall sever us from the love of God which is in Christ? because we shall tremble even at every little breath, till we be arrived into the haven: but we shall be without care even in the darknesse of death, so long as the Lord shall shew himselfe a Pastor to us. Therefore whosoever prate that we are justified by faith, because being regenerate we are juit by living spiritually: they never tasted of the sweetnesse of grace, to consider that God will be mercifull unto them. Whereupon also followeth, that they doe no more know the manner of praying rightly, than Turke, and whatsoever other prophane Nations. For (as *Paul* witnesseth) it is no true faith unlesse it reach and put us in minde of that most sweet name of Father, yea, unlesse it open our mouth freely to cry out *Abba* Father. Which in another place he more plainly expresseth, where he saith, that in Christ wee have boldnesse and entry in confidence by the faith of him. Truly this cometh not to passe by the gift of regeneration, which as it is alway imperfect in the flesh, so it containeth in it selfe manifold matter of doubting. Wherefore we must of necessity come to this remedie, that the faithfull should determine, that they may by no other right, hope for the inheritance of the heavenly Kingdome, but because being gratified into the body of Christ, they are freely accounted righteous. For as touching justification, faith is a thing meerly passive, bringing nothing of our owne to the recovering of the favour of God, but receiving of Christ that which we want.

THE FOURTEENTH CHAPTER.

What is the beginning of justification, and continuall proceedings thereof.

THAT the matter may be made more plaine, let us search, what may be the righteousness of man in the whole course of his life: and let us make foure degrees thereof. For men either being endued with no knowledge of God, are drowned in idolatry: or being entred into profession by Sacraments, denying God with uncleannes of life, whom they confesse with mouth, they are Christs no further than in name: or they be hypocrites which cover the wickednesse of their hearts, with vaine deceitfull colours: or being regenerate by the spirit of God, they endeavour themselves to true holinesse. Specially when they are to be judged by their naturall gifts, from the crowne of their head to the sole of the foot, there shall not be found one sparkle of goodnesse, unlesse peradventure we will accuse the Scripture of falshood, when it setteth out all the Sonnes of *Adam* with these titles, that they be of froward and stubborne heart, that all the imagination of their heart is evill from their infancie, that their thoughts be vaine, that they have not the feare of God before their eyes, that none of them understandeth or seeketh God, briefly, that they be flesh, by which word are understood all those works which *Paul* reheriseth, fornication, uncleannesse, unchastity, riotousnesse, worshipping of idols, witchcrafts, enmities, contentions, emulations, angers, dissensions, sects, envies, man-slaughters, and whatsoever filthinesse and abomination may be devised. This forsooth is the worthinesse, with confidence whereof they must be proud. But if any among them excell with such honesty of manners as may have some shew of holinesse among men: yet because we know that God regardeth not the outward glittering, we must search the very fountaine of works, if we will have them to avails any thing to righteousness. We must (I say) thoroughly looke into them, from what affection of heart these works proceed. But although here lieth open a most large field to discourse in, yet because the matter may be declared in very few words, I will follow as much as I may, a briefnesse in teaching.

2. * First I deny not that whatsoever excellent gifts appeare in the unbelievers, they are the gifts of God. Neither doe I so differ from common judgement, that I would

*17. on this score
prom. e. that
reason. he to
desire all glory
into God, and
seeke the affu-
rance of our
owne hearts
which we cannot
doe as long as we
seeke righteous-
nesse in our owne
works, it follow-
eth that to be ju-
stified by faith, is
not as some ima-
gine to be ju-
stified by
works according
to that spirit
which is in
faith is not
justified.*
Rom. 8. 1.
Rom. 9.
Gal. 2. 4.
Gal. 4. 6.

*Four sorts of
men whose works
are in this ques-
tion to be consid-
ered, the first,
such as are not
at all endued
with any true
knowledge of
God.*

Jer. 17. 9.
Gen. 8. 21.
Plal. 84. 11.
Eccl. 14. 2.
Gen. 6. 3.
Gal. 5. 19.

** The 2. sort of
unbelievers: they, God
with works and
rewards.*

affirme

affirme that there is no difference betweene the justice, temperance and equity of *Titus* and *Triarius*, and the rage, intemperance, and cruelty of *Caligula*, or *Nero*, or *Domitian*: betweene the fleshy lusts of *Tiberius*, and in this behalfe the continencie of *Vespasian*: and (that we may not tarry upon some speciall vertues or vices) betweene the observing and despising of right and lawes. For there is so great difference of right and wrong, that it appeareth even in the dead image thereof. For what thing shall there remaine well ordered in the world, if we confound these together? Therefore such a difference betweene honest and dishonest doings, the Lord hath not onely engraven in the mindes of all men, but also doth oft confirme it with the dispensation of his providence. For we see how he extendeth many blessings of this present life to them that among men doe follow vertue. Not because that outward image of vertue deserueth so much as the least benefit of his: but so it pleaseth him to declare by prooffe how much true righteousnesse pleaseth him, when he suffereth even outward and feigned righteousnesse to be without reward. Whereupon followeth that which we even now confessed, that these vertues, such as they be, or rather images of vertues are the gifts of God, for as much as there is nothing in any wise praise-worthy, which proceedeth not from him.

3. But neverthelesse it is true which *Augustine* writeth, that all they that are strangers from the true Religion of the one God, howsoever they be accountd worthy of admiration for opinion of verue, are not onely worthy of no reward, but rather are worthy of punishment, because they doe with defiling of their heart, besot the pure good things of God. For though they be the instruments of God to preserve, the fellowship of men with justice, continencie, temperance of minde, valiantnesse, and wisdom: yet they doe very evilly execute those good works of God: because they are restrained from evil doing, not by sincere love of goodnesse, but either by onely ambition, or by love of themselves, or by some other crooked affection. Whereas therefore they are corrupt by the very uncleannesse of heart, as by their beginning, they are no more to be reckoned among vertues, than those vices which are wont to deceive by reason of neernesse and likenesse of vertue. Finally, when we remember that the end of that which is right, ever is that God be served: whatsoever tendeth to any other end, forthwith worthily loseth the name of right. Because therefore they have no respect to the marke which the wisdom of God appointeth, although the thing that they doe, seeme good in doing, yet by a wrongfull end it is sinne. He concludeth therefore that all the *Fabrizii*, *Scipios*, and *Catoes*, in all those excellent acts of theirs: yet sinned in this behalfe, that whereas they lacked the light of faith, they did not apply them to the end which they ought to have applied them: and that for that cause true righteousnesse was not in them: for as much as duties are not weighed by the doings, but by the ends.

4. Moreover if it be true which *John* saith; that there is no life without the Sonne of God: who so have set no part in Christ, what manner of men soever they be, whatsoever they doe or goe about, yet they runne forward with their whole course into destruction, and the judgement of eternall death. After this reason, is that said of *Augustine*: Our Religion discerneth the righteous from the unrighteous, not by law of works: but by the very law of faith, without which, those that seeme good works are turned into sinnes. Wherefore the same *Augustine* saith very well in another place, when hee compareth the endeavour of such men to running out of the way. For how much faster a man runneth out of the way, so much further he is from the marke, and therefore is made so much more miserable. Wherefore hee affirmeth that it is better to halt in the way, than to runne out of the way. Finally, it is certaine that they are evil trees, forasmuch as without the communication of Christ there is no sanctification. They may therefore beare faire fruits, and beautifull to the eye, yea, and sweet in taste, but in no wise good fruit. Hereby we easily perceive that whatsoever man thinketh, purposeth or doth, before that he be reconciled to God by faith, is accursed, and not onely of no value to righteousnesse, but of certaine deserving to damnation. And why dispute wee hereof as of a doubtfull thing, sith it is already proved by the witness of the Apostle, that it is impossible that any man may please God without faith.

There is a punishable
made doesse
is the greatest
righteousnesse
of unbelieve.
Lib. 4. cont.
Jul. a. un.

Whatsoever is
done by men
reconciled unto
God will done.
1. Joan. 5. 12.
Lib. ad Boni.
in cap. 5.
Prefat. Pal.

5. But there shall yet appeare a plainer prooffe, if the grace of God be in comparison, directly set against the naturall state of man. For the Scripture crieth out every where, that God findeth nothing in man whereby he may be provoked to doe good to him, but with his owne free goodnesse preventeth him. For what can a dead man doe to attaine life? But when he lightneth us with the knowledge of himselfe, he is said to raise us from death, and to make us a new creature. For we see that oftentimes, specially of the Apostle, the goodnesse of God is set forth unto us by this title, God (saith he) which is rich in mercy, for the great love wherewith he loved us, even when we were dead by sinnes, hath made us alive together in Christ, &c. In another place, where under the figure of *Abraham* he entreateth of the generall calling of the faithfull, hee saith; it is God that giveth life to the dead, and calleth those things that are not, as though they were. If we be nothing, what (I beseech you) can we doe? Wherefore the Lord strongly beateth downe this arrogance, in the Historie of *Jab*, in these words; who preventeth me and I shall render it him? for all things are mine; Which sentence *Paul* expounding applyeth it to this, that wee should not thinke that wee bring any thing to the Lord but meere shame of needinesse and emptinesse. Wherefore in the place above cited, to prove that we are come into the hope of salvation by his grace alone, not by works, he allegeth that we are his creatures, because we are new begotten in Christ Iesus, to the good works which he hath prepared that we should walke in them. As if he had said; Which of us may boast that he hath with his righteousnesse provoked God, such our first power to doe good proceedeth out of regeneration? For as we are made by nature, oyle shall sooner be wrung out of a stone, than a good work out of us. Truly it is wonderfull, if man being condemned of so greiv a shame, dare yet say that there remaineth any thing with him. Therefore let us confesse with this noble instrument of God, that we are called of God with a holy calling, not according to our works, but according to his purpose and grace: and that the kindeesse and love of God our Saviour toward us hath appeared, because he hath saved us, not by the work of righteousnesse which we have done, but according to his owne mercie: that being justified by his grace, we might be made the heires of eternall life. By this confession we dispoile man of all righteousnesse, even to the least little peece thereof, till he be by only mercie regenerate into the hope of eternall life: forasmuch as if the righteousnesse of works doe bring any thing toward the justifying of us, it is falsly said that we are justified by grace. Truly the Apostle had not forgotten himselfe, when he affirmed justification to be of free gift, which in another place reasoneth that grace is now not grace, if works doe any thing availe. And what other thing doth the Lord meane, when he saith, that he came not to call righteous men but sinners? If onely sinners are received, why seeke we an entry by feigned righteousnesse?

6. Still this same thought hath now and then recourse to my minde, that it is perill least I should doe wrong to the mercies of God, which doe so carefully travell in proving of this thing as though it were doubtfull or darke. But because our envieousnesse is such, as unlesse it be most straitly thrust out of place, it never yeeldeth to God that which is his, I am compelled to tarry somewhat the longer upon it. Yet forasmuch as the Scripture is cleere enough in this matter, I will in fighting rather use the words thereof than mine owne. *Ely*, when he hath described the universall destruction of mankind, doth immediately after very fitly adjoyne the order of restoring. The Lord hath seene, and it seemed evill in his eyes. And he saw that there is no man: and he marvelled that there is none that offreth himselfe: and he hath set salvation in his own name, and hath strengthened himselfe with his owne righteousnesse. Where are our righteousnesse, if it be true as the Prophet doth say: that there is no man that helpeth the Lord in recovering his salvation? So another Prophet, where he bringeth in the Lord, discoursing of the reconciling of sinners to himselfe, saith; I will espouse thee to mee for ever, in righteousnesse, judgement, grace and mercie. I will say to her that hath not obtained mercie, thou hast obtained mercie. If such covenant, which it is certaine to be the first conjoyning that we have with God, standeth upon the mercie of God, there is left no foundation of our owne righteousnesse. And I would faine learne of those men which feigneth that man meeteth God with some righteousnesse of works, whether they thinke

The creature no
more power to
doe good. All God
in us, is grace
received, then
there is no need
of it, to receive
any thing of God.
Eph 2.4.
Joh 4.2.

Rom. 11.35.
Joh 1.
Rom. 10.37.

Eph. 1.6.

1 Tim. 1.9.

Tit 3.4.

Rom. 11.6.
Math. 13.

God will save
unto himselfe
his mercie
and do
not every mans
redemption
wh. is why our
owne we may
obtaine in Christ,
but hee shall
call us by his
mercie. el.
Luy 56.15.
Osee 2.19.

Rom. 5. 6.
Col. 1. 2.

1 Joh. 4. 10.

Ofc. 14. 15.

1 Cor. 6. 11.

1 Pet. 1. 2.

The second and third sort of men mentioned Sect. 1. having not faith, cannot have righteousness, such as doth sanctifie them indeed.

Hag. 2. 11.

think that there is any righteousness at all, but that which is acceptable to God. If it be madnesse to thinke so, what acceptable thing to God can proceed from his enemies, whom he wholly abhorreth with all their doings? That all we, I say, are the deadly and professed enemies of our God, the truth it selfe testifieth, till being justified, we are received into friendship. If Justification be the beginning of love, what righteousness of works shall goe before it. So *John*, to turne away that pestilent arrogancie, doth diligently put us in minde how we did not first love him. And the selfe same thing the Lord had long before taught by the Prophets: I will love them, saith he, with a free love, because mine anger is turned. Certainly his love is not prokoved by works, if it hath of his owne accord inclined it selfe unto us. But the rude common sort of men thinke it to be nothing else, but that no man hath deserved that Christ should performe our redemption: yet that to the entering into the possession of redemption, wee be holden by our owne works. Yea, but howsoever we be redeemed of Christ, yet till we be by the calling of the Father grafted into the communion of him, we are both heires of darknesse and death, and the enemies of God. For *Paul* teacheth, that we are not cleansed and washed from our uncleannes by the blood of Christ, untill the holy Ghost worketh that cleansing in us. Which same thing *Peter* minding to teach, declareth that the sanctifying of the spirit availeth unto obedience, and the sprinkling of the blood of Christ. If we be by the spirit sprinkled with the blood of Christ unto cleansing, let us not thinke that before such watering we be any other than a sinner is without Christ. Let this therefore remaine certaine, that the beginning of our salvation is as it were a certaine resurrection from death to life: Because when for Christs sake it is given to us to beleve in him, then we first begin to passe from death to life.

7. Under this sort are comprehended they which live in the division above set, bene noted for the second and third sort of men. For the uncleannes of conscience proveth that both of them are not yet regenerate by the Spirit of God. And againe, whereas there is no regeneration in them, this proveth the want of faith. Whereby appeareth that they are not yet reconciled to God, nor yet justified in his sight: forasmuch as these good things are not attained to but by faith. What can sinners, being estranged from God, bring forth, but that which is accursed in his judgement? With this foolish boldnesse in deed, both all wicked men are puffed up, and specially hypocrites, because howsoever they know that their whole heart swarmeth full of filthinesse, yet if they doe any works that have a shew of goodnesse, they thinke them worthy that God should not despise them. Hereof groweth that pernicious error, that being proved guiltie of a wicked and mischievous mind, yet they cannot be driven to confesse themselves void of righteousness: but even when they acknowledge themselves unrighteous, because they cannot deny it, yet they arrogantly claime some righteousness unto them. This vanitie the Lord excellently well confuteth by the Prophet, Aske (saith he) the Priests, saying: if a man carry sanctified flesh in the hem of his garment, and putteth to it bread or other meat, shall it be sanctified? The Priests answered: No. And *Haggee* said. If a defiled man in soule touch any of these things, shall it be defiled? The Priests answered: it shall be defiled. *Haggee* said: So is this people before my face, saith the Lord: and so all the workes of their hands: and all things that they offer to me shall be defiled. I would to God that this saying might either get full credit with us, or well be settled in our remembrance. For there is no man, though he be otherwise in his whole life never so hainous a wicked doer, that can abide to be perswaded, that which the Lord here plainly pronounceth. The naughtiest man, so soone as he hath performed one or two doubtfull deeds of the law, doubteth not that it shall be accounted to him for righteousness. But the Lord cryeth to the contrary, that there is no sanctification gotten thereby, unlesse the hart be first well cleansed. And not contented therewith, he affirmeth that all the works whatsoever they be that proceed from sinners, are as defiled with uncleannes of the heart. Therefore let the name of righteousness departe from these works which are by the Lords own mouth condemned of filthinesse. And with how fir a similitude doth he shew the same? For it might have been objected, that whatsoever the Lord had commanded, was inviolably holy. But he on the contrary side setteth against them, that it is no marvell, if those things that are hal-

lowed

lowed by the Law of the Lord, are defiled with the filthinesse of naughty men: where-as an uncleanse hand prophaneth a holy thing with touching it.

8. The same matter he excellently well handleth in *Esa*, Offer not (saith hee) sacrifices in vaine: incense is abomination to mee: my Soule hateth your Calends and solemnities. They are become tedious to mee, and I have benee weary with bearing them: when you shall hold up your hands I will turne away mine eyes from you: when you shall multiply prayer I will not heare: for your hands are full of blood. Be washed, be cleane, take away the evill of your thoughts. What meaneth this that the Lord so loatheth the obeying of his owne Law? Yea, but hee here refuseth nothing that is of the naturall observing of the Law, the beginning whereof hee every where teacheth to be the unfained teare of his name. When that is taken away, whatsoever things are offered him are not onely trifles, but stinking and abominable filthinesse. Now let the hypocrites goe, and keeping pervercielle wrapped up in their heart, endeavour to deserve the favour of God with workes. But by this meane, they shall more and more provoke him to wrath. For to him the sacrifices of the wicked are abominable, and the onely prayer of upright men pleaseth him. Therefore we hold that out of doubt, which ought to be moit commonly knowne to him, that is even but meanelly exercised in the Scriptures, that even those workes that glister moit gloriously in men not yet truly sanctified, are so farre from the righteousnesse in the sight of the Lord, that they be judged finnes. And therefore they have said moit truely that have taught, that favour with God is not procured to any person by workes: but contrariwise that workes doe then please, and never till then, when the person hath first found grace in the sight of God. And this order is religiously to be kept, to which the Scripture leadeth us by the hand. *Moses* writeth that the Lord had respect to *Abel* and to his workes. See you not how he declareth that God is favourable to the men, before that he had respect to their workes? Wherefore the cleansing of the heart muil goe before, that the workes which come from us, may be lovingly received of God: because this saying of *Jeremie* is alway in force, that the workes of God have respect unto truth. And that it is onely Faith by which the hearts of men are cleansed, the holy Ghost hath affirmed by the mouth of *Peter*: whereby it is certaine, that the first foundation is in true and lively Faith.

9. Now let us looke what righteousnesse they have, whom wee have set in the fourth degree. We grant that when God by the meane of the righteousnesse of Christ, reconcileth us to himselfe, and giving us free forgiveness of finnes, accounteth us for righteous, with such mercy is also conjoynd that his beneficiall doing, that by his holy spirit he dwelleth in us, by the power whereof the luits of our flesh are daily mote and more mortified, but wee are sanctified: that is to say, hallowed to the Lord unto true purenesse of life, when our hearts are framed to the obedience of the law: that this may be our chiefe will, to serve his will, and by all meanes to advance onely his glory. But even while by the guiding of the holy Ghost we walke in the waies of the Lord, least we yet forgetting our selves should wax proud, there are left certaine remnants of imperfection, which may minister us matter of humilitie. There is none righteous, (saith the Scripture) that doth good and sinneth not. What manner of righteousnesse therefore will they yet get by their workes? First, I say, that the best worke that can be brought forth of them, is yet alway sprinkled and corrupted with some uncleannesse of the flesh, and hath as it were some dregs mingled with it. I say, let a holy servant of God choose out of all his life the most excellent thing that hee shall thinke that he hath done in the whole course thereof, and let him well consider all the parts of it, without doubt hee shall finde somewhere somewhat favouring of the rottennesse of the flesh, for as much as to doing well, our cheerefull quicknesse is never such as it ought to bee, but in sticking our course, our weaknesse is much. Although wee see that there are evident soule blots wherewith the workes of the holy are bespred, yet grant that they bee nothing but moit little spots: shall they nothing offend the eyes of God, before whom even the starres are not cleane? Thus have we shewed that there cometh not so much as one good worke out of holy men, which if it be judged in it selfe, deser- veth not just reward of shame.

The hearts of hy- pocrites being not purged, their workes in appe- rance faire, are not in the sight of God lovingly be accepted.
Esa 1. 13.

Prov. 15. 8.

Aug. lib de' *serm.* & *Gre.*

Gen. 4. 4.

Act. 15. 6. *Jere.* 5. 3.

From the fourth sort of men, such as be truly sanctified though Christ there pre- cedeth no one good worke in 22 points buy and perfect.

1 Reg. 8. 6.

If we could doe any thing perfectly good, yet the evil which we doe, would make it unavail- able unto righteousnesse, God judging us according to the rigour of the Law which doth not require only some thing righteous, but forbiddeth every unrighteous thing under paine of death and condemnation. Ezec. 18. 24. Jac. 2. 10.

Rom. 4. 13.

Heb. 3. 4.

Rom. 4. 7
Pie. 33.

2 Cor. 5. 18.

10. Secondly I say, that if it were possible that wee should have some throughly pure and perfect works, yet one sinne is enough to blot out and quench all the remembrance of the former righteousness, as the Prophet saith, With whom also *Iames* agreeth: He that offendeth (saith he) in one, is made guiltie of all. Now sith this mortall life is never pure or void from sinne, whatsoever righteousness we should purchase, being from time to time with sinnes following corrupted, oppressed and lost, it should not come into the sight of God, nor be accounted to us for righteousness. Finally when the righteousness of works is intreated of, we must not have respect to the workes of the Law, but to the commandement. Therefore if we seeke righteousness by the Law, we shall in vaine bring forth one or two workes: but a perpetuall obedience of the Law is there necessarie. Wherefore the Lord doth not but once (as many foolishly thinke) impute to us for righteousness that same forgiveness of sins whereof we have spoken, that having once obtained pardon of our life past, we should after ward seeke righteousness in the law, because he should so do nothing else but bring us into a false hope, and mocke and laugh us to scorne. For sith no perfection could come to us so long as we are clothed with this flesh, and sith the Law threateth death and judgement to all them that performe not full righteousness in worke: it shall alway have whereof it may accuse and condemne us, unless the mercy of God on the other side did withstand it, to acquire us from time to time with continuall forgiveness of sinnes. Wherefore this standeth alway certaine which we said at the beginning, that if we be weighed by our owne worthinesse, whatsoever we purpose or goe about, yet we with all our travells and endeavours are worthy of death and destruction.

11. Upon these two points wee must strongly stand fast: that there was never any worke of a godly man, which if it were examined by the severe judgement of God, was not damnable. Again, if there bee any such shew, (which is not possible for Man) yet being corrupted and defiled with the sinnes, wherewith it is certaine that the doer of it is laden, it looseth the grace. And this is the chiefe point of our disputation. For about the beginning of justification there is no strife betwene us and the founder sort of schoolemen, but that a sinner being freely delivered from damnation obtaineth righteousness, and that by the forgiveness of sinnes: saving that they under the word of justification comprehend the renewing, wherewith we are newly formed by the spirit of God unto the obedience of the Law, and thus they describe the righteousness of a man regenerate, that man being once reconciled to God by the faith of Christ, is by good workes judged righteous before God, and by their deserving is accepted. But the Lord contrariwise pronounceth that hee imputed to *Abraham* faith for righteousness, not at the time when he yet served idols, but when he had already many yeeres excelled in holinesse of life. Therefore *Abraham* had long worshipped God from a pure heart, and had performed the obedience of the law which may bee performed of a mortall man, yet he hath righteousness repoted in faith. Whereupon we gather, according to the argument of *Paul*, that it was not of workes. Likewise when it is said in the Prophet: The righteous man shall live by faith, it is not spoken of wicked and prophane men, whom the Lord justifieth by converting them to the faith, but the speech is directed to the faithfull, and to them is promised life by faith. *Paul* also taketh away all doubt, when for confirming of that sentence, he taketh this verse of *David*: Blessed are they whose iniquities are forgiven. But it is certaine, that *David* speaketh not of the wicked, but of the faithfull, such as himselfe was: because hee spake out of the feeling of his owne conscience. Therefore this blessednesse wee must not have once in our life, but hold it throughout all our life. Last of all he testifieth that the embassage concerning the free reconciliation with God is not published for one or two daies, but is perpetuall in the Church. Therefore the faithfull have even to the end of their life no other righteousness than that which is there set forth. For Christ everlastingly remaineth the Mediator to reconcile the father to us, and the effectualnesse of his death is everlasting: namely washing, satisfaction, expiation, finally perfect obedience, wherewith all our iniquities are covered. Neither doth *Paul* to the Ephesians say, that we have the beginning of salvation out of grace, but that wee are saved by grace, not of workes, that no man should glorie.

12. The starting holes which the Scholomen doe here seeke to escape by, doe not deliver them. They say that good works are not by inward worthinesse in themselves of so great value, that they be sufficient to purchase righteousnesse, but this, that they be of so great value, is of grace accepting them. Then, because they be driven to confesse that the righteousnesse of works is in this life alway imperfect, they grant that we, so long as wee live, doe need forgiveness of finnes, whereby the want of works may be supplied: but that the defaults which are committed, are recompenced with works of supererogation. For I answer, that the accepting grace as they call it, is none other than is free goodnesse wherewith the Father embraceth us in Christ, when he clotheth us with the innocencie of Christ, and accounteth the same ours, that by the beneficiall meane thereof hee may take us for holy, pure, and innocent. For, the righteousnesse of Christ (which as it onely is perfect, so onely can abide the light of God) must be set in our stead, and be presented at the barre as a suretie. Herewith we being furnished, doe obtaine continuall forgiveness of finnes in Faith. With the purenesse hereof our filthinesse and uncleannesse of imperfections being covered are not imputed: but are hidden as if they were buried, that they may not come into the judgement of God, untill the howr come, when the old man being thine and utterly destroyed in us, the goodnesse of God shall receive us into blessed peace with the new *Adam*, where let us looke for the day of the Lord, in which in receiving uncorrupt bodies, we shall bee removed into the glory of the heavenly kingdome.

13. If these things be true, verily no works of ours can of themselves make us acceptable and pleasing to God: neither can the works themselves please, but in respect that man being covered with the righteousnesse of Christ, pleaseth God, and obtaineth forgiveness of his finnes. For God hath not promised the reward of eternal life to some certaine works, but only pronounceth that he which doth these things shall live: setting the notable curse against all them that continue not in all things. Whereby the devise of righteousnesse in part is largely confuted, sith no other righteousnesse is admitted into heaven, but a whole observing of the Law. And no whit fonder is that which they are wont to babble of supplying of recompence by works of Supererogation. For why? Doe they not still returne to the same place from whence they are already shut out: that hee which keepeth the law in part, is by works so faire righteous? That which no man of sound judgement will grant them, they doe too shamelesly take for confessed. So oft the Lord testifieth that hee acknowledgeth no righteousnesse of works, but in the perfect observing of his law. What obstinacy is it, that we when we are destitute of that observing, least we should seeme spoyled of all glorie, that is, to have altogether given place to God, doe boast our selves of I wot not what small pieces of a few works, and goe about by satisfactions to redeeme that which wanteth. Satisfactions have already before beene sufficiently overthrowne, that wee ought not now so much as to dreame of them. Onely this I say, that they which so play the fooles, do not weigh how detestable a thing sin is before God: for truly they should understand that the whole righteousnesse of men being laid upon a heape, is not sufficient to make recompence for one sinne. For we see that man was by one offence so cast away and abandoned of God, that he therewithall lost all meane to recover salvation. Therefore the power of satisfaction is taken away, wherewith they flatter themselves, but surely shall never satisfie God, to whom nothing is pleasant or acceptable that proceedeth from his enemies. And his enemies are all they to whom hee purposeth to impute finnes. Therefore our finnes must be covered and forgiven, before that the Lord have respect to any worke of ours. Whereupon followeth that the forgiveness of sins is of free grace which they doe wickedly blaspheme that trust in any satisfactions. Let us therefore, after the example of the Apostle, forgetting those things that are behinde us, and hastning forward to those things that are before us, runne in our race, endeavouring to the price of the high calling.

14. But how doth the boasting of the works of supererogation agree with that rule which is taught us, that when we have done all things that are commanded us, we should say that we are unprofitable servants, and that we have done no more than wee ought? To say before God, is not to faile or to lye, but to determine with thy selfe, that which

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*Their objection
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Levit. 18. 5.

Gen. 3. 17.

Phil. 3. 13

*Works of Super
erogation are
works which we
cannot worke.
Luk. 17. 10.*

thou art assured of. The Lord therefore commanded us unfeignedly to thinke and consider with our selves, that we doe not any free beneficiall doings to him, but to render due service. And worthily. For we are servants indebted in so many services, as we are not able to discharge, although all our thoughts and all our members, were turned into dutifull deeds of the law. And therefore that which he saith, When ye have done all things that are commanded you, &c. is as much in effect, as if the righteousnesse of one man were more than all the righteousnesse of men. How therefore may wee (of whom there is none that is not most farre distant from this marke) bee so bold as to boast that we have added a heape to the full measure? Neither is there any cause why any man may take exception and say, that nothing withstandeth but that his endeavour may proceed beyond necessarie duties, which in some behalfe ceaseth those that bee from necessarie. For this we must altogether hold, that wee can imagine nothing that availeth either to the worship or the love of God, which is not comprehended under the Law of God. If it be a part of the law, let us not boast of voluntary liberality, where we are bound to necessitie.

15. And for this purpose that glorying of *Paul* is out of season alleaged. That among the Corinthians he did of his owne will yeeld of his right, which other wise hee might have used if he had would, and that he hath employed upon them not only so much as he ought of dutie, but also hath given them his free travell beyond the bounds of duties. But they should have marked the reason there expressed, that he did this least hee should bee an offence to the weake. For false and deceitfull workemen did boast themselves with this alluring shew of liberality, whereby they might both procure favour to their poisonous doctrines, and raise up hatred to the Gospell, so that *Paul* was driven of necessitie either to bring the doctrine of Christ into danger, or to meete with such crafts. Go to: if it be to a Christian man an indifferent thing, to run into offence, when he may refraine it, then I grant that the Apostle did something of supererogation for the Lord. But if this were by right required of a wise distributor of the Gospell, then I say that he did that which was his dutie to doe. Finally, although there appeare no such cause, yet this saying of *Chrysostome* is alway true, that all our things are in the same case wherein are the proper possessions of bondmen, which it is certaine by the law to be due to their Lord. And Christ hath uttered the same in the Parable. For he asked what thanke we will give to a bondservant when having been all the day travailed with sundry labours he returneth home to us in the evening. But it is possible, that he hath laboured with greater diligence than we durst have required. Be it so: yet he hath done nothing but that which by his state of bondage he ought, for hee with his whole abilitie is ours. I speake not of what sort their Supererogations are which these men will boast of to God: for they bee trifles, such as hee neither hath at any time commanded, nor doth approve them, nor will allow them when account shall be made before him. In this signification onely wee will grant that they are works of Supererogation, namely of which it is spoken in the Prophet: who hath required these things at your hands: But let them remember what is in another place spoken of these things: Wherefore doe yee weigh your silver and not in bread? Yee spend your labour and not in being satisfied. It is indeed not very hard for these idle Rabbines to dispute under the shadow in a soft chaire: but when the soveraigne judge shall sit in his judgement seat, such windie decrees shall of necessitie vanish away. This, was to bee sought what assistance of defence we may bring to his judgement seat, not what we may talke of in schooles and corners.

16. In this behalfe there are chiefly two pestilences to be driven out of our mindes: that we put no assistance in the righteousnesse of works. And that we ascribe no part of glorie to them. The Scriptures doe every where thrust us from all manner of assistance, when they teach that our righteousnesse doe stinke in the sight of God, unlesse they receive a good favour from the innocencie of Christ, and that they can doe nothing but provoke the vengeance of God, unlesse they be sustained by the tendernesse of his mercy. Moreover they so leave nothing to us, but that wee should crave the mercy of our judge with that confession of *David*, that none shall bee justified before him, if hee require account of his servants. But where *Job* saith: If I have done wickedly, woe to me: but

Unto God we can do no more than we owe: if we doe that which he requireth not, it is such as we cannot looke that ever hee will reward.
1 Cor. 6. 1.

Luk. 17. 7.

Psal. 1. 1. 2.
Psal. 95. 2.

We must beware of trusting unto, and of glorying in our works.

Psal. 143. 2.
Job 10. 15.

but it doe righteously, yet I will not so lift up my head: though he meane of that most high righteoufnesse of God, whereunto the very Angels answer not: yet he therewithall theweth that when they come to the judgement of God, there remaineth nothing for all mortall men, but to hold their peace as dumb. For it tendeth not only to this purpose that he had rather willingly yeeld, than dangerously strive with the rigoroufnesse of God: but he meaneth that he felt no other righteoufnesse in himselfe, than such as at the first moment should fall before the sight of God. When affiance is driven away, all glorying must also necessarily depart. For who can give the praise of righteoufnesse to these works, the affiance whereof stre mbled before the sight of God? We must therefore come whether *Ejz* calleth us, that all the seed of Israel may be praised and glory in God: because it is most true which hee saith in another place, that we are the planting of the glory of God. Our minde therefore shall then rightly be purged, when it shall neither in any behalfe rest upon the confidence of works, nor rejoyce in the glory of them. But this error encouraged foolish men to the puffing up of this false and lying affiance, that they alway set the cause of their salvation in works.

Ejz 46. 10.
Ejz 61. 3.

17. But if we looke to the foure kinds of causes, which the Philosophers teach us to consider in the effect of things, we shall finde that none of them doth accord with works in the stablishing of our salvation. For the Scripture doth every where report that the cause of procuring the eternall lite to us, is the mercie of the heavenly Father and his free love towards us: the materiall cause is Christ with his obedience, by which he purchased righteoufnesse for us. What also shall we say to be the formall or instrumentall cause but faith? And these three causes *Iohn* comprehendeth together in one sentence, when he saith. God so loved the world, that he gave his onely begotten Son, that every one which beleeveth in him may not perish, but may have everlasting life. Now the liall cause the Apostle testifieth to bee both the shewing of the righteoufnesse of God and the praise of his goodnesse: where hee rehearseth also the other three in expresse words. For he saith thus to the Romanes: all have sinned and doe need the glorie of God: but they are justified freely by his grace. Here thou hast the head and first fountaine, namely that God embraced us with his free mercie. Then followeth: by the redemption which is in Christ Jesu. Heere thou hast as it were the matter whereof righteoufnesse is made for us through faith in his blood. Here is shewed the instrumentall cause, whereby the righteoufnesse of Christ is applied to us. Last of all he joyneth the end, when he saith, unto the shewing of his righteoufnesse, that he may be righteous and the righteous maker of him that is of the faith of Christ. And (to touch by the way that this righteoufnesse standeth of reconciliation) he setteth expressly by name, that Christ was given to us for reconciliation. So in the first chapter also to the Ephesians he teacheth that we are received of God into favour by mere mercie: that the same is wrought by the intercession of Christ: received by faith: all to this end, that the glorie of the goodnesse of God may fully shine. When we see that all the parts of our salvation are so without us, what cause is there that we should now either have affiance or glorie in works? Neither can even the most sworne enemies of the grace of God moove any controvercie with us about the efficient or finall cause, unless they will denie the whole Scripture. In the Materiall and formall cause they call a false colour, as though our works have a halfe place with faith and righteoufnesse of Christ. But this also they teach, the Scripture crying out against them, which simply affirmeth both that Christ is to us for righteoufnesse and life, and that this benefit of righteoufnesse is possessed by onely faith,

Wks is no way
the cause of sal-
vation.

John. 3. 6.

Rom. 3. 13.

18. But whereas the holy men doe oftentimes strengthen and comfort themselves with remembrance of their owne innocencie and uprightnesse, and sometime also forbear not to report of it with praise, that is done two waies: either that in comparing their good cause with the evill cause of the wicked, they conceive thereby assured trust of victorie, not so much for commending of their owne righteoufnesse, as for the just and deserved condemning of their adversaries: or that even without comparison other while they record themselves before God, the purenesse of their owne conscience bringeth to them both some comfort and affiance. Of the first of these two waies, wee shall see hereafter: Now let us briefly declare of the latter, how it agreeth with that

Why holy men
doe comfort
themselves in
the conscience of
their owne up-
rightnesse.

which we have above said, that in the judgement of God we must rest upon no assistance of works, and glorie upon no opinion of them. This is the agreement that the holy ones, when it concerneth the founding and stablishing of their salvation, doe without respect of works bend their eyes to the only goodnesse of God. And they doe not only bend themselves to it afore all things as to the beginning of blessednesse, but doe rest therein as in the fulfilling of it. A conscience so founded, raised and stablished, is also stablished with consideration of works: namely so far as they are the witnessings of God, dwelling and reigning in us. Sith therefore this assistance of works hath no place, unlesse thou have first callt the whole assistance of thy minde upon the mercie of God: it ought not to seeme contrarie to that whereupon it hangereth. Wherefore when we exclude the assistance of works, we meane only this, that a Christian minde may not bow to the merit of works, as to the succour of salvation, but should throughly rest in the free promise of righteousness. But wee forbid not to underprop and strengthen this faith with the signes of the good will of God toward it selfe. For if all the good gifts which God hath bestowed upon us, when they be recorded in remembrance, are to us after a certaine manner as it were beames of the face of God, by which we are enlightned to behold that soveraigne light of goodnesse: much more is the grace of good works, which sheweth that the Spirit of adoption is given us.

19. When therefore the holy ones doe by innocencie of conscience confirme their Faith, and gather matter of rejoycing, they doe nothing but call to minde by the fruit of their calling, that they are adopted of the Lord into the place of children. This therefore that is taught by *Salomon*, that in the feare of the Lord is stedfast assurednesse: and this that sometime the holy ones use this protestation, to the intent that they may bee heard of the Lord, that they have walked before his face in uprightness and simplicitie: have no place in laying the foundation of stablishing of conscience: but are then onely of value, if they bee taken of the ensuing effect: because both that feare is no where which may stablish a full assurednesse, and the holy ones are privie in their conscience of such an uprightness, where with are yet mingled many remnants of the flesh. But forasmuch as of the fruits of regeneration they gather an argument of the holy Ghost dwelling in them, they doe thereby not slenderly strengthen themselves to looke for the helpe of God in all their necessities, when they by experience finde him their Father in so great a matter. And even this also they cannot doe, unlesse they have first conceived the goodnesse of God, sealed with no other assurednesse, than of the promise. For if they begin to weigh it by good works, nothing shall be more uncertain nor more weake: forasmuch as if works bee considered by themselves, they shall no lesse by their imperfection shew prooffe of the wrath of God, than they doe with howsoever imperfect purenesse testifye his good will. Finally they doe so set out the benefits of God, that yet they turne not away from the free favour of God, in which *Paul* testifyeth that there is the length, bredth, depth, and height of them: as if hee should say: Whethersoever the senses of the godly doe turne themselves, how high soever they climbe, how far and wide soever they extend them, yet they ought not to goe out of the love of Christ, but hold themselves wholly in the meditation thereof, because it comprehendeth all kinde of measures in it. And therefore he saith that it excelleth and surmounteth above all knowledge: and that when we acknowledge how much Christ hath loved us, we are fulfilled into all the fulnesse of God. As in another place, when he glorieth that all the godly are vanquishers in battell, he by and by addeth a reason, because of him that loved us.

20. Wee see now that there is not in the holy ones that assistance of works, which either giveth any thing to the merit of them (forasmuch as they regard them none other wise than as the gifts of God, whereby they reknowlege his goodnesse, none other wise than as signes of their calling, whereby they may thinke upon their election) or which withdraweth not any thing from the free righteousness which wee obtaine in Christ, forasmuch as it hangereth upon it, and standeth not without it. The same thing doth *Augustine* in few words, but very well set out where he writeth, I doe not say to the Lord, despite not the works of my hands, or I have sought the Lord with my hands and have not bene deceived. But I doe not commend the works of my hands: for I feare

The comfort which righteous men doe conceive by the conscience of their integrity is grounded upon the knowledge of righteousness without respect of works.
Prov. 14 26.
Gen. 24. 47.
2 King 20. 3.

Eph. 3. 18.

Rom. 8. 37.

If we doe good it is Gods doing and not ours, and with the good which he bestoweth is much evil of ours mingled.

fear, lest when thou hast looked upon them, thou shalt finde more sinnes than Merits: onely this I say, this I aske, this I desire, despise not the works of thy hands, behold in me thy worke, not mine. For if thou beholdest mine, thou damnest me, if thou beholdest thine, thou crownest me. For also whatsoever good works I have, they are of thee. He setteth two causes, why he dare not boast of his works to God, because if hee have any good works, hee feeleth therein nothing his owne: secondly, because the same is also overwhelmed with multitude of sinnes. Whereupon commeth to passe that the conscience feeleth thereby more feare and dismayng than assurednesse. Therefore he would have God no otherwise to looke on his well doings, than that reknowledging in them the grace of his calling, he may make an end of the worke which he hath begun.

21. But furthermore whereas the Scripture sheweth that the good workes of the faithfull, are causes why the Lord doth good to them, that is so to be understood, that that which we have before set may stand unshaken, that the effect of our salvation consisteth in the love of God the Father: the matter, in the obedience of the Sonne: the instrument, in the enlightening of the holy Ghost, that is to say, in Faith: that the end is the glory of the so great kindnesse of God. These things withstand not, but that the Lord may embrace workes as inferiour causes. But whence commeth that? Namely, whom the Lord of his mercie hath appointed to the inheritance of eternall life, them with his ordinary dispensation he doth by good workes bring into the possession thereof. That which goeth before in order of dispensation, he calleth the cause of that which followeth. After this manner he sometime deriveth eternall life from workes: not for that it is to be ascribed to them: but because whom he hath chosen, them hee doth justifie, that he may at length glorifie them, he maketh the grace that goeth before which is a step toward that which followeth after a certaine manner the cause of it. But so oft as he hath occasion to assigne the true cause, he biddeth us not to flee to workes, but holdeth us in the onely thinking upon the mercy of God. For what manner of thing is this which he teacheth by the Apostle: The reward of sin is death: the grace of the Lord, is life everlasting? Why doth he not set righteousness in comparison against sin, as he setteth life against death? Why doth he not make righteousness the cause of life, as hee maketh sin the cause of death? For should the comparison of contraries have stood well together, which is much broken by this turning. But the Apostle meant by this comparison to expresse that which was truth, that death is due to the deservings of men: that life is repoyled in the onely mercy of God. Finally in these manners of speaking is rather expressed the order than the cause: because God in heaping graces upon graces, taketh cause of the first to adde the second, that he may leave nothing undone to the enriching of his servants: and he so continually extendeth his liberalitie, that yet hee would have us alway to looke unto the free election which is the fountaine and beginning of it. For although he loveth the gifts that he daily giveth, in so much as they spring out of that fountaine: yet it is our part to hold fast that free acceptation, which alone is able to uphold our soules: as for such gifts of his Spirit as he afterward giveth us, so to adjoyne them to the first cause, that they diminish nothing of it.

THE FIFTEENTH CHAPTER.

That those things that are commonly boasted concerning the merits of workes, doe overthrow as well the praise of God in giving of righteousness, as also the assurednesse of salvation.

NOW wee have declared that which is the chiefe point in this matter: that because if righteousness be upholden with workes, it must needs by and by fall downe before the sight of God, it is contained in the onely mercie of God, the onely communicating of Christ, and therefore in onely faith. But, let us diligently marke that this is the chiefe stay of the matter, lest we be entangled with that generall error, not onely of the common people, but also of learned men. For so soone as question is mooved of the justification of faith and workes, they flee to those places which seeme to give to workes some merit in the sight of God: as though the justification of workes were fully wonne, if it be once proved that they be of any value with God. But wee have above

In what sense the good which we doe, is termed a cause of that good which God doth unto us.

Rom. 8. 20.

Rom. 6. 13.

It alter us though not justifying may not withstand merit.

above plainly shewed that the righteousness of workes consisteth onely in the perfect keeping of the Law. Whereupon followeth that no man is justified by workes, but he that having climbed up to the highest top of perfection, cannot be proved guilty of any offence be it never so little. Therefore it is another and a severall question: Howsoever workes suffice not to justify a man, whether yet doe they not deserve favour with God?

The name of Merit although used by the ancient Fathers without prejudice to the truth might nevertheless have better bene spared.

De prdest. Sanct.
In Psal. 139.
In Psal. 88.

Hom. 33. in
Gcn.

Ezec. 36. 22.

Our workes shall have reward, they deserve none.
Luk. 17. 10.

2. First of the name of Merit I must needs say this aforehand, that whosoever first applied it to workes of men compared to the judgement of God, he did very ill provide for the purenesse of Faith. Truly I doe by my good will abstaine from strives about words, but I would wish that this sobriety had alway bene used among Christian writers, that they would not have found in their hearts to use words strange from the Scriptures, which ingendred much offence and no fruit. For whereto, I beseech you, was it needfull to have the name of merit brought in, when the price of good workes might bee fully expressed by another name without offence? But how much offence that word containeth in it, is evident with the great hurt of the world. Surely as it is most proud it can doe nothing but darken the grace of God, and fill men with froward pride. The old writers of the Church, I grant, have commonly used it, and I would to God they had not with the abusing of one little word, given to posteritie matter of error. Howbeit they themselves also doe in many places testifie, how in no case they meant to give any prejudice against the truth. For thus saith *Augustine* in one place. Let Merits of men here hold their peace, which have perished by *Adam*: and let the grace of God raigne, by Jesus Christ. Againe, the Saints give nothing to their owne Merits: they will give all to none but to thy mercy, O God. In another place. When man seeth that whatsoever good, hee hath: he hath it not from himselfe, but from his God, hee seeth that all that which is praised in him, is not of his owne merits, but of the mercy of God. You see how taking from men the power of well doing, hee also throweth downe the dignity of merit. And *Chrysostome* saith, Our workes, if there bee any, which follow the free calling of God, are repayment and debt: but the gifts of God are grace and bountifullnesse, and the greatnesse of liberall giving: but leaving the name, let us rather looke upon the thing, I have verily before alleaged a sentence out of *Bernard*. As it sufficeth to merit, not to presume of merits: so to want merits, sufficeth to judgement. But by adding forth with an exposition, hee sufficiently mitigated the hardnesse of the word, where he saith: Therefore care thou to have merits: when thou hast them, know that they are given hope for fruit, the mercy of God; and so thou hast escaped all danger, of povertie, unthankfulnesse and presumption. Happy is the Church which neither wanteth merits without presumption, nor presumption without merits. And a little before he had largely shewed, how godly a meaning hee used. For of merits (saith he) why should the Church be carefull, which hath a stedfaster and surer cause to glory of the purpose of God? God cannot denie himselfe, he will do that which he hath promised. If there be no cause why thou shouldst aske, by what merits may we hope for good things? specially sith thou hearest it said, Not for your sakes, but for my sake: it sufficeth to merit, to know that merits suffice not.

3. What all our workes deserve, the Scripture sheweth, when it saith that they cannot abide the sight of God, because they are full of uncleannesse: then, what the perfect observing of the law (if any such could be found) shall deserve, when it teacheth that we should thinke our selves unprofitable servants, when we have done all things that are commanded us? because we shall have given nothing freely to the Lord, but onely have performed our due services, to which there is no thanks to be given. But those good workes which he himselfe hath given us, the Lord both calleth ours, and testifieth that they are not onely acceptable to him, but also that they shall have reward. It is our dutie againe for our part, to be encouraged with so great a promise, and to gather up our hearts, that we be not wearied with well doing, and to yeeld true thankfulnessse to so great bountifullnesse of God. It is undoubted that it is the grace of God, whatsoever there is in workes that deserveth praise: that there is not one drop, which we ought properly to ascribe to our selves. This if we doe truly and earnestly acknowledge, there vanisheth away not only all affiance, but also opinion of merit. Wee (I say)

doe

It enot part the praise of good works (as the Sophisters doe) betweene God and man : but we reserve it whole, perfect, and unminished to the Lord. Onely this wee alligne to man, that even the selfe-same works that were good, bee by his uncleannesse corrupted and defileth. For nothing cometh out of man, how perfect soever hee be, that is not defiled with some spot. Therefore, let the Lord call into judgement even these things that are best in the works of men, hee shall verily espie in them his owne righteousness, but mans dishonestie and shame. Good works therefore doe please God and are not unprofitable to the doers of them, but rather they receive for reward the most large benents of God: not because they deserve, but because the goodnesse of God hath of it selfe appointed this price unto them. But what spitefullnesse is this, that men not contented with that liberalitie of God, which giveth undue rewards to works that deserve no such thing, doe with ambition full of sacriledge endeavour farther, that that which is wholly of the liberalitie of God, may seeme to be rendered to the merits of men. Heere I appeale to the common judgement of every man. If any man that hath a taking of profit in a piece of ground by another mans liberall grant, doe also claime to himselfe the title of proprietie: doth he not by such unthankfullnesse deserve to looke the very selfe possession which he had? Likewise, if a bond-slave being made free of his Lord, doe hide the benefesse of the estate of a Libertine, and boast himselfe to be a free-man borne: is hee not worthy to be brought backe into his former bondage? For this is the right use of enjoying a benent, if wee neither claime to our selves more than is given, nor doe defraud the author of the benent of his praise: but rather doe to behave our selves, that that which he hath given from himselfe to us, may seeme after a certaine manner to remaine with him. If this moderation be to be kept toward men, let all men looke and consider what manner of moderation is due to God.

4. I know that the Sophisters doe abuse certaine places, to prove thereby that the name of Merit toward God is found in the Scriptures. They alleage a sentence out of Ecclesiasticus, Mercy shall make place to every man, according to the Merit of his works. And out of the Epistle to the Hebrewes, Forget not doing good and communicating, for with such sacrifices men merit of God. As for my might in relitting the authoritie of Ecclesiasticus, I do now release it. Yet I deny that they faithfully alleage that which Ecclesiasticus, whatsoever writer yee were, hath written. For the Greeke copie is thus: *οὐδὲν ἰκανώτερα προσενεγκόντες, ἔσονται γὰρ ἕως τοῦ ἐργαζομένου ἐπιπέσει.* He shall make place to every mercy, and every man shall finde according to his works. And that this is the true text, which is corrupted in the Latine translation, appeareth both by the framing of these words, and by a longer joyning together of the sentence going before. In the Epistle to the Hebrewes, there is no cause why they should share us in one little word, when in the Greeke words of the Apostle is nothing else but that such sacrifices doe please and are acceptable to God. This alone ought largely to suffice to subdue and beate downe the outragionnesse of our pride, that wee saine not any worthinesse to works beyond the rule of Scripture. Now the doctrine of the Scripture is, that all our good works are continually be sprinkled with many filthie spots, wherewith God may be worthily offended and be angry with us: so farre is it off, that they bee able to win him to us, or to provoke his liberalitie toward us: Yet because hee of his tender kindnesse hath not examine them by extremitie of law, he taketh them as if they were most pure, and therefore though without merit, hee rewardeth them with infinite benents both of this present life and of the life to come. For I do not allow the distinction set by men otherwise learned and godly: that good works deserve the graces that are given us in this life, and that eternall life is the reward of Faith alone. For the Lord doth commonly alway set in heaven the reward of labours and the crowne of battel. Againe to give it to the merit of works, that it be taken away from grace, that the Lord heareth us with graces upon graces, is against the doctrine of the Scripture. For though Christ saith that to him that hath, shall be given, and that the faithfull and good servant which hath shewed himselfe faithfull in few things, shall be set over many: yet he also sheweth in another place, that the increase of the faithfull are the gifts of his free goodnesse. All yee that thirst, (saith he) come to the waters: and yee that have not money, come and buy milke and honie without money and without any exchange. What-

Libertine is he that is free by a mans will, not by birth

Testimonies abused for prooofe of Merits: whereas the doctrine of Scripture doth indeed teach the cleere contrary, that our good works deserve nothing at the hands of God, neither in this life nor in the life to come. Eccle. 16. 14. Heb. 13. 6.

Mat. 17. 17 & 29.

Lsa. 55. 1.

Over

soever therefore is now given to the faithfull for helpe of salvation, yet and blessednesse it selfe, is the meere liberalitie of God: yet both in this and in those he testifieth that he hath consideration of works: because to testifie the greatnesse of his love toward us, hee vouchsafeth to grant such honour not onely to us, but also to the gifts which he hath given us.

5. If these things had in the ages past bene handled and disposed in such order as they ought to have bene, there had never risen so many troubles and dissentions. *Paul* saith, that in the building of Christian doctrine, wee must keepe still that foundation which he had laid among the Corinthians, beside which no other can bee laid: and that the same foundation is *Jesus Christ*. What manner of foundation have we in Christ? is it that he was to us the beginning of salvation: that the fulfilling thereof should follow of our selves? and hath he but onely opened the way, by which wee should goe forward of our owne strength? Not so but as he said a litle before, when we acknowledge him, he is to us righteousnesse. No man therefore is well founded in Christ, but he that hath full righteousnesse in him: forasmuch as the Apostle saith not that he was sent to helpe us to obtaine righteousnesse, but that he himselfe might be our righteousnesse. Namely, that we are chosen in him from eternitie before the making of the world, by no deserving of ours, but according to the purpose of the good pleasure of God: that by his death we are redeemed from the damnation of death, and delivered from destruction: that in him we are adopted of the heavenly father into children and heires: that by his bloud we are reconciled to the Father: that being given to him to be kept we are delivered from perill of perishing and of being lost: that being so engrafted in him, we are alreadie after a certaine manner partakers of eternall life, being eated into the kingdome of God by hope: and yet more: that having obtained such partaking of him, howsoever wee bee yet fooles in our selves, hee is wisdom for us before God, howsoever we be sinners, he is righteousnesse for us: howsoever we be uncleane, he is cleannesse for us: howsoever we be weake, howsoever unarmed and lying open in danger of Satan, yet ours is the power which is given him in heaven and earth, whereby he may tread downe Satan for us, and breake the gates of hels: howsoever wee still carrie about with us the body of death, yet he is life for us: briefly that all his things are ours, and we in him have all things, in our selves nothing. Upon this foundation, I say, it behoveth that we be builded, if we will encrease into a holy temple to the Lord.

6. But the world hath a long time benee otherwise taught. For there hath benee found out I wot not what morall good works, by which men may bee made acceptable to God before that they be graffed in Christ. As though the Scripture lieth, when it saith, that they are all in death which have not possessed the sonne. If they bee in death, how should they bring forth matter of life? As though it were of no more force, that whatsoever is done without faith, is sine: as though there may be good fruits of an evill tree. But what have these most pestilent Sophisters left to Christ wherein hee may shew forth his power? They say that he hath deserved for us the first grace, namely the occasion of deservings: that it is now our part not to faile the occasion offered. O desperate shamelesnesse of ungodlinesse. Who would have thought that men professing the name of Christ, durst so strip him naked of his power, and in a manner tread him under foote? This testimonie is each where spoken of him, that all they are justified that belevee in him; these fellowes teach, that there cometh from him no other benefit but this, that the way is opened to every man to justifie himselfe. But I would to God they tald what these sayings meane: that all they have life that have the Son of God: that whatsoever beleeveth, is already passed from death into life, that wee are justified by his grace, that we might be made heires of eternall life: that the faithfull have Christ abiding in them, by whom they cleave fast to God: that they which are partakers of his life, doe sit with him in heavenly places: that they are transfused into the kingdome of God, and have obtained salvation and innumerable other such: For they doe not declare, that there cometh by the faith of Christ nothing but the power to obtaine righteousnesse or salvation, but that they are both given to us. Therefore so soone as thou art by faith engrafted into Christ, thou art already made the son of God, the heire of heaven, partaker of righteousnesse, possessor of life, and (that their lies

Christ is such a foundation that being builded upon him we cannot rest any thing upon the wortheinesse of our owne works.
I Cor. 3. 11.

I Cor. 1. 30.

Eph. 1. 4.
Col. 1. 14. & 20.
Joan. 10. 28.

Matth. 28. 18.

Being without Christ we can do no worke that pleaseth God: being in him wee are not endued onely with an abilitie of meriting salvation: for our selves, but possesse with that righteousnesse and life which Christ hath merited for us.
I John 5. 12.
Rom. 14. 13.
I John 5. 12.
John 5. 24.
Rou. 3. 24.
I John 3. 12.
Eph. 1. 6.
Col. 1. 23.

may be better confuted) thou hast not obtained the fit ability to deserve, but even all the deservings of Christ: for they are communicated to thee.

7. So the Sorbonicall schooles, the mothers of all errors, have taken from us the justification of faith which is the summe of all godlinesse. They grant verily in word, that man is justified by formed faith: but this they afterward expound, because good works have of faith this, that they avails to righteousness: that they seeme in a manner to name faith in mockage, such with out great enviousness it could not be passed over in silence, seeing it is so oft repeated of the Scripture. And not yet contented, they doe in the praise of good works privily steale from God somewhat to give away to man. Because they see that good works little avails to advance man, and that they cannot be properly called Merits, if they be accounted the fruits of the grace of God: they picke them out of the strength of free will, oyle forsooth out of a stone. And they denie not in deed that the principall cause of them is in grace: but they affirme that thereby is not excluded free will, by which is all merit. And this not onely the latter Sophisters doe teach, but also their *Psychicks*, *Lombard*: whom if you compare with these men, you may say to be found witted and sober. It was truly a point of marvellous blindness, that when they had *Augustine* by oft in their mouth, they saw not with how great carefulnesse that man provided, that no piece of the glorie of good works were it never so little, should be conveyed to men. Heere before where he entreated of free will, we recited certaine testimonies of his to his purpose, of which sort there are oftentimes found many like in his writings, as when hee forbiddeth us that wee should no where boast of our merits, because even they also are the gifts of God: And when he writeth that all our merit is onely of grace, that it is not gotten by our sufficiency, but is all made by grace, &c. It is no marvell that *Lombard* was blinde at the light of the Scripture, in which is appeareth that he was not so well practised. Yet nothing could be desired more plaine against him and his disciples, than this word of the Apostle. For when hee forbiddeth Christians all glorying, hee adjoyneth a reason why it is not lawfull to glory: because we are that handworke of God, created to all good workes, that wee should walke in them. Such therefore there commeth but of us no good thing, but in so much as we be regenerate: and our regeneration is wholly of God without exception: there is no right why we should claime to our selves one ounce in good workes. Finally whereas they continually call upon good workes, in the meane time they so instruct consciences, that they never dare have affiance, that they have God well pleased and favourable to their works. But contrariwise we without making mention of any Merit, doe yet by our doctrine raise up the courages of the faithfull with singular comfort, when wee teach them that in their works they please God, and are undoubtedly accepted unto him. Yea and also here we require that no man attempt or goe about any worke without faith, that is to say, unlesse we doe first with assured confidence of minde determine that he shall please God.

8. Wherefore let us not suffer our selves to be led so much as one haire bredth away from this onely foundation; which being laid, wise builders doe afterward well and orderly build upon it. For if there be need of doctrine and exhortation, they put men in minde, that the Sonne of God hath appeared to this end, that hee might destroy the works of the devill: that they should not finne which are of God, that the time past is enough for the fulfilling of the desires of the Gentiles: that the elect of God are vessels of mercy chosen out unto honour, which ought to be made cleine from all filthinesse. But all is spoken at once, when it is shewed that Christ will have such disciples, which forsaking themselves, and taking up their crosse, doe follow him. Hee that hath forsaken himselfe, hath cut off the roote of all evils, that he may no more seeke those things that are his owne. Hee that hath taken up his crosse, hath framed himselfe to all patience and mildnesse. But the example of Christ containeth both these and all other duties of godlinesse and holinesse. He shewed himselfe obedient to his father, even to the death: he was wholly occupied in doing the works of God: he with his whole hart breathed out the glory of his father: he gave his soule for his brethren: hee both did good and wished good to his enemies. If there bee need of comfort, these will bring marvellous comfort, that wee be in affliction, but wee are not made carefull: that wee

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he was not so
well practised.
Lib. 1. cap. 19.

In Psal. 144.
Eph. 1. 105.

Eph. 2. 10.

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1 Joh. 3. 8.
1 Pet. 4. 1.
1 Tim. 2. 10.
Luk. 9. 23.

2 Cor. 4. 8.

2 Tim. 2.
Phil. 3. 10.

Rom. 8. 29.

2 Pet. 1. 10.

labour, but we are not forsaken: we are brought low, but we are not confounded: we are throwne downe, but we doe not perish: alway bearing about with us in our bodie the mortifying of Jesus Christ, that the life of Jesus may bee manifestly shewed in us, that if we be dead with him, we shall also live together with him: if we suffer with him we shall also raigne together with him: that wee be fashioned like to his sufferings, till we attaine to the likenesse of his resurrection: For as much as the Father hath predestinate these to be fashioned like the image of his Sonne, whom, in him he hath chosen, that hee may be the first begotten among all his brethren: and therefore that neither death, nor present things, nor things to come, shall sever us from the love of God which is in Christ: but rather all things shall turne to us to good and to salvation. Lo, we doe not justifie a man by works before God: but wee say, that all they that are of God, are regenerate and made a new creature, that they may passe out of the kingdome of sinne into the kingdome of righteousnesse, and that by this testimonte they make their calling certaine, and are judged as trees by the fruits.

THE SIXTEENTH CHAPTER.

A confutation of the slanders, whereby the Papists goe about to bring this doctrine in hatred.

The doctrine of justification by Christ without works falsely accused as a meane to make men slacke and carelesse to doe well.

WITH this one word may the shamelesse of certaine ungodly men be confuted, which slander vs with saying that we destroy good works, and doe draw men away from the following of them, when we say that they are not justified by works: nor doe deserve salvation: and againe, that we make too easie a way to righteousnesse, when we teach that it lieth in the free forgiveness of sinnes, and that we doe by this enticement allure men to sinne, which are of their owne will too much inclined thereto already. These slanders (I say) are with that one word sufficiently confuted: yet I will briefly answer to them both. They allege that by the justification of faith, good workes are destroyed. I leave unspeaken, what manner of men bee these zealous lovers of good workes which doe so backbite us. Let them have licence as freely to raile as they doe licentiously infect the whole world with the filchinesse of their life. They faigne that they bee grieved, that when Faith is so gloriously advanced, workes are driven downe out of their place. What if they bee more raised up, and stablished? For neither doe wee dreame of a faith void of good workes, nor a justification, that is without them. This onely is the difference, that when wee confesse that faith and good workes doe necessarily hang together, yet wee set justification in faith, not in workes. For what reason wee doe so, wee have in readinesse easily to declare, if we doe but turne to Christ unto whom our faith is directed, and from whom it receiveth her whole strength. Why therefore are we justified by faith? because by faith we take hold of the righteousnesse of Christ, by which alone we are reconciled to God. But this thou canst not take hold of, but that thou must also therewithall take hold of sanctification. For hee was given to us, for righteousnesse, wisdom, sanctification, and redemption. Therefore Christ justifieth none whom he doth not also sanctifie. For these benefits are coupled together with a perpetuall and unseparable knot, that whom he enlighteneth with his wisdom, them he redeemeth: whom he redeemeth he justifieth: whom hee justifieth he sanctifieth. But for as much as our question is onely of righteousnesse and sanctifying, let us stay upon these. Wee may put difference betweene them, yet Christ containeth them both unseparably in himselfe. Wilt thou therefore obtaine righteousnesse in Christ? Thou must first possesse Christ: and thou canst not possesse him, but that thou must be made partaker of his sanctification: because he cannot be torne in peeces. Sith therefore the Lord doth grant us these benefits to be enjoyed none otherwise, than in giving himselfe, he giveth them both together, the one never without the other. So appeareth how true it is, that we are justified not without workes, and yet not by workes: because in the partaking of Christ, whereby we are justified, is no lesse contained sanctification than righteousnesse.

1 Cor. 1. 30.

2. That also is most false, that the mindes of men are withdrawne from the affection of well-doing, when we take from them the opinion of meriting. Here by the way the readers must be warned, that they foolishly reason from reward to merit, as I shall afterward more plainly declare: namely, because they know not this principle, that God is no lesse liberall when he assigneth reward to workes, than when he giveth power to doe well. But this I had rather deferre to the place fit for it. Now it shall be enough to touch how weak their objection is: which shall be done two waies. For first whereas they say that there shall be no care of well framing of life, but when hope of reward is set before them: they erre quite from the truth. For if this onely be intended when men serve God, that they looke to reward or let out to hire or sell their labours to him, they little prevaile: for God will be freely worshipped, freely loved: he (I say) alloweth that worshipper, which when all hope of receiving reward is cut off, yet ceaseth not to worship him. Moreover, if men be to be pricked forward, no man can put sharper spurres unto them, than those that are taken of the end of our redemption and calling: such as the word of God spurreth men withall, when it teacheth, that it is too wicked unthankfulnesse, not mutually to love him againe which first loved us: that by the blood of Christ our consciences are cleansed from dead workes to serve the living God: that it is a heinous sacrifice, if being once cleansed, we defile our selves with new filthinesse, and prophane that holy blood: that wee are delivered from the hands of our enemies, that wee may without feare serve him in holinesse and righteousnesse before him all the daies of our life: that we are made free from sinne, that we may with a free spirit follow righteousnesse: that our old man is crucified, that wee may rise againe into newnesse of life: againe, that if we be dead with Christ (as becommeth his members) we must seeke those things that are above, and mult in the world bee waifaring men from home, that we may long toward heaven where is our treasure: that the grace of God hath appeared to this end, that forsaking all ungodlinesse and worldly desires, we may live soberly, holily, and godlily in this world, looking for the blessed hope and the appearing of the glorie of the great God and Saviour: therefore that we are not appointed that we should stirre up wrath to our selves, but that we may obtaine salvation by Christ: that we are the temples of the holy Ghost, which is not lawfull to be defiled: that we are not darknesse, but light in the Lord, which must walke as children of light: that we are not called to uncleannesse, but to holinesse: because this is the will of God, our sanctification, that we abstaine from unlawfull desires: that our calling is holie, that the same is not fulfilled but with purenesse of life: that wee are for this purpose delivered from sinne, that we should obey to righteousnesse. Can we bee pricked forward to charitie with any more lively argument than that of *John*, that we should mutually love one another as God hath loved us? that herein his children doe differ from the children of the divell, the children of light from the children of darknesse, because they abide in love? Againe with that argumēt of *Paul*, that wee if wee cleave to Christ, are the members of one body, which is meet to bee holpen one of another with mutuall duties. Can wee bee more strongly provoked to holinesse than when we heare againe of *John*, that all they that have this hope, do sanctifie themselves, because their God is holy? Againe of the mouth of *Paul*: that having the promise of adoption, we should cleanse our selves from all the deiling of the flesh and spirit: that when we heare Christ setting forth himselfe for an example unto us that wee should follow his steps.

3. And these few thing I have set forth for a title: For if I should intend to doe through all, I should be driven to make a long volume. The Apostles are all full of encouragements, exhortations and rebukings, whereby they may intrust the man of God to everie good worke, and that without any mention of merit. But rather they fetch their chiefe exhortations from this, that our salvation standeth upon the onely mercy of God and upon no merit of ours. As *Paul*, after that hee hath in a whole Epistle discoursed that there is no hope of life for us but in the righteousness of Christ, when he commeth downe to morall exhortations, hee beseecheth them by that mercie of God which hee hath vouchsafed to extend to us. And truly this one cark ought to have beene sufficient, that God may be glorified in us. But if any bee not so

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Heb. 9. 14.
Luk. 1. 74.

Rom. 6. 18.

Col. 3. 1.
Tit. 2. 11.

1 The. 5. 9.
1 Cor. 3. 16.
Eph. 2. 21 &
12.
2 Cor. 6.
1 The. 4. 7.
1 Tim. 2.
Rom. 8. 14.
John 13. 10.
1 John 3. 12.
1 Cor. 6. 17.
& 12. 12.

1 John 3. 3.

1 Cor. 7. 1.

* The Apostles
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merits.
Rom. 2. 1.
Math. 5. 16.
Christ. hom.
in Gen.
2. Cor. 9. 7.

To teach that
God doth freely
pardon sinners
is no allurement
unto sinne.

Cant. 3. 5.

Iustification by
faith alone doth
not make the

vehemently moved with the glory of God, yet the remembrance of his benefits ought to have beene most sufficient to stirre up such men to doe well. But these men, which do peradventure with thrusting in of merits, beat out some servile and constrained obediences of the law, doe fallily say that we have nothing whereby we may exhort men to good workes, because we goe not the same way to worke. As though God were much delighted with such obediences which protesteth that he loveth a cheerefull giver, and forbiddeth any thing to bee given as it were of heaviness or of necessity. Neither doe I speake this for that I doe either refuse or despise that kinde of exhortation, which the Scripture oftentimes useth, that it may leave no meane unattempted every way to stir up our minds. For it rehearseth the reward which God will render to every man according to his works. But I deny that this is the onely thing, yea or the chiefe among many. And then I grant not that wee ought to take beginning therat. Moreover I affirme that it maketh nothing to the setting up of such merits as these men boast of, as we shall hereafter see. Last of all I say that it is to no profitable use, unless this doctrine have first taken place, that we are justified by the onely merit of Christ, which is conceived by faith but by no merits of our workes, because none can be fit to the endeavour of holiness, unless they have first digested this doctrine. Which thing also the Prophet very well signifieth, when he thus speaketh to God: With thee is mercy that thou maist be feared. For he sheweth that there is no worshipping of God, but when his mercy is acknowledged, vpon which alone it is both founded and established. Which is very worthy to be noted, that we may know not onely that the beginning of worshipping God aright is the assurance of his mercy, but also that the feare of God (which the Papists will have to be meritorious) cannot have the name of merit, because it is grounded vpon the pardon and forgiveness of sinnes.

4. But it is a most vaine slander, that men are allured to sinne, when wee affirme the free forgiveness of sins, in which we say that righteousness consisteth. For, we say that it is of so great value, that it can with no good of ours be recompensed, and that therefore it should never be obtained, unless it were freely given. Moreover, that it is to us indeed freely given, but not so to Christ which bought it so deereley, namely with his owne most holy blood, beside which, there was no price of valew enough that might be paid to the judgement of God. When men are taught these things, they are put in minde that it is no thanks to them that the same most holy blood is not shed so oft as they sin. Further more we learne, that our filthiness is such as is never washed away but with the fountaine of this most pure blood. Ought not they that heare these things, to conceive a greater horrour of sin, than if it were said that it is wiped away with the sprinkling of good workes? And if they have any thing of God, how can they but dread being once cleansed, to wallow themselves againe in the mire, as much as in them lyeth to trouble and infect the purenesse of this fountaine? I have washed my feete, (saith the faithfull soule in *Salomon*) how shall I againe defile them? Now it is evident, whether sort doe both more abate the forgiveness of sinnes, and doe more make vile the dignity of righteousness. They babble that God is appeased with their owne trifling satisfaction, that is, their dung: We affirme that the guiltiness of sinne is more grievous than can be Pardged with so light trifles: that the displeasure of God is more heavy then can be releas'd with these satisfactions of no value, and that therefore this is the prerogative of the onely blood of Christ. They say that righteousness (if it faile at any time) is restored and repaired by satisfactory workes: we thinke it more precious than that it can be mached with any recompence of workes, and that therefore for the restoring thereof wee must stie to the onely mercy of God. As for the rest of those things that pertaine to the forgiveness of sinnes, let them be sought out of the next Chapter.

THE SEVENTEENTH CHAPTER.

The agreement of the promises of the Law and the Gospell.

Now let us also goe through the other arguments wherewith Sathan by the foul-diers of his guard, goeth about either to overthrow or batter the justification of faith. This I thinke wee have already wrung from the slanderers, that they can no
more

more charge us as enemies of good works. For, justification is taken away, from good works, not that no good works should be done, or that those which bee done should be denied to be good, but that we should not put assistance in them, nor glory in them, nor ascribe salvation unto them. For this is our assistance, this is our glory, and the only author of our salvation, that Christ the Sonne of God is ours, and we likewise are in him the sonnes of God, and heires of the heavenly kingdome, being called by the goodnesse of God, not by our owne worthinesse into the hope of eternall blessednesse. But because they doe beside these assaile us, as we have said, with other engines, goe to, let us goe forward in beating away these also. First they come backe to the promises of the law, which the Lord did set forth to the keepers of his law: and they aske whether we will have them to be utterly void or effectuall. Because it were an absurditie and to be scorned to say that they are void, they take it for confessed that they are of some effectuallnesse. Hereupon they reason that wee are not justified by onely Faith. For thus saith the Lord: and it shall be, if thou shalt heere these commandements and judgments, and shalt keepe them and doe them, the Lord also shall keepe with thee his covenant and mercy: which he hath sworne to thy fathers, he shall love thee and multiply thee, and blesse thee, &c. Again, if yee shall well direct your waies and your endeavours, if ye walke not after strange Gods, if ye do judgement betwene man and man, and goe not backe into malice, I will walke in the midst of you. I will not recite a thousand peeces of the same sort, which sith they nothing differ in sense, shall bee declared by the solution of these. In summe, *Moses* testifieth that in the law is set forth blessing and curse, death and life. Thus therefore they reason, that either this blessing is made idle and fruitlesse, or that justification is not of Faith alone. We have already before shewed, how if we sticke fast in the law, over us being destitute of all blessing, hangeth onely curse which is threatened to all transgressors. For the Lord promiseth nothing but to the perfect keepers of his law, such as there is none found. This therefore remaineth, that all man kinde is by the law accused, and subject to curse and the wrath of God: from which if they may bee loosed, they must needs goe out of the power of the law, and be as it were brought into liberty from the bondage thereof: not that carnall libertie which should withdraw us from the keeping of the law, should assure us to thinke all things lawfull and to suffer our lust, as it were the staies being broken and with loose reines, to runne at riot: but the spirituall libertie, which may comfort and raise up a dismissed and overthrowne conscience, hewing it to be free from the curse and damnation wherewith the Law held it downe bound and fastned. This deliverance from the subjection of the Law, and Minution (as I may call it) wee obtaine when by Faith wee take hold of the mercy of God in Christ, wherby wee are certified and assured of the righteousnesse of finnes, with the feeling whereof the law did pricke and bite us.

2. By this reason even the promises that were offered us in the law should bee all uneffectuall and void, unlesse the goodnesse of God by the Gospell did helpe. For, this condition that we keepe the whole law, upon which the promises hang, and whereby alone they are to be performed, shall never be fulfilled. And the Lord do helpeth, not by leaving part of righteousnesse in our workes, and supplying part by his mercifull bearing with us, but when he setteth onely Christ for the fulfilling of righteousnesse. For the Apostle, when he had before said that hee and other Jewes beleevved in Jesus Christ, knowing that man is not justified by the workes of the law, addeth a reason: not that they should bee holpen to fulnesse of righteousnesse by the faith of Christ, but by it should bee justified not by the workes of the law. If the faithfull remove from the Law into faith, that they may in Faith kinde righteousnesse which they see to be absent from the law: truly they forsake the righteousnesse of the law. Therefore now let him that list, amplify the rewardings which are said to be prepared for the keeper of the law, so that hee therewithall consider that it cometh to passe by our perversnesse, that wee seele no fruit thereof till wee have obtained another righteousnesse of Faith. So *David* when hee made mention of the rewarding which the Lord had prepared for his servants, by and by descendeth to the reknowledging of finnes, whereby that same rewarding is made void. Also in the xix. Psalm, hee gloriously

Deut. 7. 12.

Jer. 7. 3. & 23.

Deut. 11. 26.

The promises of
the law
should be effect-
full if Christ
did not die
in stead of fulfil-
ling it: as his
sufferings were
on the promise
hand.
Gal. 2. 16.

Psal. 19. 12.

Psal. 19. 12.

Psal. 25. 10.

The imperfect works of b. lcc. were rewarded wth that which is promised unto the perfect observers of the law : whereof there are three causes. Leu. 18. Eze. 10. 11. Rom. 11. 5.

setteth forth the benefits of the law, but hee by and by crieth out : Who shall understand his faults ? Lord cleanse me from my secret faults ? This place altogether agreeth with the place before, where when he had said that all the waies of the Lord are goodnesse and truth to them that feare him, he addeth : For thy names sake Lord, thou shalt be mercifull to my perversnesse, for it is much. So ought we also to reknowledge, that there is indeede the good will of God set forth unto us in the law, if we might deserve it by workes, but that the same never cometh to us by the deserving of workes.

3 How then ? are they given that they should vanish away without fruit ? I have even now already protested that the same is not my meaning, I say verily that they utter not their effectualnes towards us, so long as they have respect to the merit of workes, and that therefore if they be considered in themselves, they be after a certaine manner abolished. If the Apostle teacheth that this noble promise : I have given you commandements, which who so shall doe shall live in them, is of no vauel if we stand still in it, and shall never a whit more profit than if it had not bene given at all : because it belongeth not even to the most holy servants of God, which are all far from the fulfilling of the law, but are compassed about with many transgressions. But when the promises of the Gospell are put in place of them, which doe offer free forgiveness of finnes, they bring to passe that not onely wee our selves be acceptable to God, but that our workes also have their thanke : and not this onely that the Lord accepteth them, but also extendeth to them the blessings which were by covenant due to the keeping of the law. I grant therefore, that those things which the Lord hath promised in his law to the followers of righteousness and holinesse, are rendered to the workes of the faithfull : but in this rendering the cause is alwaies to be considered that powreth grace to workes. Now causes we see that there be three. The first is, that God turning away his sight from the workes of his servants, which alway deserve rather reproch than praise, embraceth them in Christ, and by the onely meane of Faith reconcileth them to himselfe without the meane of workes. The second, that of his fatherly kindnesse and tender mercifulnesse, he lieth up works to so great honour, not weighing the worthinesse of them, that he accounteth them of some value. The third, that he receiveth the very same workes with pardon, not imputing the imperfection, where-with they all being defiled should otherwise be rather reckoned among sins than virtues. And hereby appeareth how much the Sophisters have bene deceived, which thought they had gaily escaped all absurdities, when they said that workes doe not of their owne inward goodnesse availe to deserve salvation, but by forme of the covenant, because the Lord hath of his liberality so much esteemed them. But in the meane time they considered not, how far those works which they would have to be meritorious, were from the condition of the promises, unlesse there went before both justification grounded upon onely faith, and the forgiveness of sins, by which even the good workes themselves have neede to be wiped from spots. Therefore of three causes of Gods liberality, by which it is brought to passe that the workes of the faithfull are acceptable, they noted but one, and suppressed two, yea and those the principall.

4 These alledge the saying of *Peter*, which *Luke* rehearseth in the Actes : I finde in truth that God is not an acceptor of persons : but in every nation hee that doth righteousness is acceptable to him. And hereupon they gather that which seemeth to be undoubted, that if a man doth by right endeavours get himselfe the favour of God, it is not the beneficiall gift of God alone that he obtaineth salvation : yea that God doth so of his mercy helpe a sinner, that he is by workes bowed to mercy. But you can in no wise make the Scriptures agree together, unlesse you note a double accepting of man with God. For, such as man is by nature, God findeth nothing in him whereby hee may be inclined to mercy, but onely misery. If therefore it be certaine that man is naked and needy of all goodnesse, and on the other full stuffed and loaden with all kindes of evils, when God first receiveth them : for what quality, I pray you, shall wee say that hee is worthy of the heavenly calling ? Away therefore with the vaine imagining of merits, where God so evidently setteth out his free mercifulnesse. For, that which in the same place is said by the voice of the Angels to *Cornelius*, that his prayers and almes had ascended into the sight of God, is by these men most lewdly wrested that man

The Testimonie of Peter and example of Cornelius perversly alleaged to prove that the mercy of God towards men is procured by some worthines of their owne. A. 10. 34.

by endeavour of good workes is prepared to receive the grace of God. For it must needs bee that *Cornelius* was already enlightned with the spirit of wisdom, sith hee was endued with true wisdom, namely with the feare of God: that he was sanctified with the same spirit, sith hee was a follower of righteousness, which the Apostle teacheth to be a certain fruit thereof. All these things therefore which are said to have pleased God in him, he hath of his grace, so farre is it off that he did by his owne endeavour prepare himselfe to receive it. Truly there cannot one sillable of the scripture be brought forth, that agreeth not with this doctrine, that there is none other cause for God to accept man unto him, but because he seeth that man should be every way lost, if he be left to himselfe: but because he will not have him lost, he useth his owne mercy in delivering him. Now we see how this accepting hath not regard to the righteousness of man, but is a meere token of the goodnesse of God toward men being miserable and most unworthie of so great a benefit.

5 But after that the Lord hath brought man out of the bottomlesse depth of destruction, and severed him to himselfe by grace of adoption: because he hath new begotten him & newly formed him into a new life, he now embraceth him, as a new creature with the gifts of his spirit. This is that accepting whereof *Peter* maketh mention, by which the faithfull are after their vocation allured of God even in respect also of works: for the Lord cannot but love and kisse those good things which he worketh in them by his spirit. But this is alway to be remembred, that they are none other wise acceptable to God in respect of works, but in as much as for their cause & for their sikes, whatsoever good workes hee hath given them in increasing of his liberality, hee also vouchsafeth to accept. For whence have they good workes, but because the Lord, as hee hath chosen them for vessels unto honour, so will garnish them with true godlinesse? Whereby also are they accounted good, as though there were nothing wanting in them, but because the kinde Father tenderly granteth pardon to those deformities and spots that cleave to them? Summarily, he signifieth nothing else in this place, but that to God his children are acceptable and lovely, in whom he seeth the markes and features of his owne face. For wee have in another place taught that regeneration is a repairing of the image of God in us. For as much as therefore wheresoever the Lord beholdeth his owne face, hee both worthily loveth it and hath it in honour: it is not without cause said, that the life of the faithfull being framed to holinesse and righteousness pleaseth him, but because the godly being clothed with mortall flesh, are yet sinners, and their good workes are but begun and favouring of the faultinesse of the flesh: he cannot bee favourable neither to those nor to these: unlesse he more embrace them in Christ than in themselves. After this manner are those places to be taken, which testify that God is kinde and mercifull to the followers of righteousness. *Moses* said to the Israelites. The Lord thy God keepeth covenant, to a thousand generations: which sentence was afterward used of the people for a common manner of speech. So *Salomon* in his solemne prayer, saith, Lord God of Israel, which keepeth covenant and mercy to thy servants which walke before thee in their whole heart. The same words are also repeated of *Nehemiah*. For, as in all the covenants of his mercy, the Lord likewise on their behalves requirerth of his servants uprightnesse and holinesse of life, that his goodnesse should not be made a mockerie, and that no man swelling with vaine glorying by reason thereof should blasse his owne soule, walking in the meane time in the perversenesse of his owne heart: so his will is by this way to keepe in their duty them that are admitted into the communion of the covenant: yet nevertheless the covenant it selfe is both made at the beginning free, and perpetually remaineth such. After this manner, *David* when he glorieth that here was rendered to him reward of the cleannesse of his hands, yet omitteth not that fountaine which I have spoken of, that hee was drawne out of the wombe, because God loved him: where he setteth out the goodnesse of his cause, that he abateth nothing from the free mercy which goeth before all gifts, whereof it is the beginning.

6 And here by the way it shall bee profitable to touch what these formes of speaking doe differ from the promises of the law. I call promises of the law, not those which are each where commonly written in the bookes of *Moses*: (for as much as

Gal. 5.

The good workes
of the law, are
not the end, but
the way to the
end, which is
the love of
God: using
these words
braceth our
workes, but
not the
end.

Deut. 7.9.

1 King. 8.35.

Nehem. 1. 4.
Deut. 32. 18.

The promises
of the law
are of
a different
nature.

their rewards,
and tokens that
they are in the
favour of God,
but no causes
for the worthines
wherof God
should favour
them.

Esay 33. 14.

In what sense
the commande-
ments of God
are called right-
eousnesse.

Deut. 6. 25.

Deut. 24. 13.
Psal. 106. 30.

in them also are found many promises of the Gospell) but those which properly belong to the ministerie of the law. Such promises, by what name soever you list to call them, doe declare that there is reward ready vpon condition if thou doe that which is commanded thee. But when it is said, that the Lord keepeth the covenant of mercy to them which love him, therein is rather shewed what manner of men be his servants which have faithfully received covenant, than the cause is expressed why the Lord should doe good to them. Now this is the manner of shewing it. As the Lord vouchsafeth to grant us the grace of eternal life, to this end that he should be loved, feared, and honoured of us: so whatsoever promises there are of his mercie in the Scriptures, they are rightfully directed to this end that we should reverence and worship the Author of the benefices. So oft therefore as we heare that he doth good to them that keepe his law, let us remember that the children of God are there signified by the dutie which ought to be continuall in them: that we are for this cause adopted, that we should honor him for our father. Therefore least we should disherit our selves from the right adoption, we must alway iudavour to this whereunto our calling tendeth. But let us againe keepe this in minde, that the accomplishment of the mercie of God hangeth not upon the workes of the faithfull: but that he therefore fulfilleth the promise of salvation to them which answer to their calling in uprightnesse of life, because in them he acknowledgeth the naturall tokens of his children which are ruled with his Spirit unto good. Hereunto let that be referred which is in the xv. Psalme spoken of the Citizens of the Church, Lord who shall dwell in thy tabernacle, and who shall rest in thy holy hill? The innocent in hands and of a cleane heart, &c. Againe in *Esay*, who shall dwell with deuouring fire? He that doth righteoussesse, he that speaketh right things, &c. For, there is not described the stay whereupon the faithfull may stand before the Lord, but the manner wherwith the most mercifull Father bringeth them into his fellowship, and therein defendeth and strengthneth them. For because hee abhorreth sinne, he loueth righteoussesse, whom he ioyneth to himselfe, them he clenseth with his spirit, that he may make them of like fashion to himselfe and his kingdome. Therefore if the question be of the first cause, whereby the entry is made open to the holy ones into the kingdome of God, from whence they haue that they may stand fast and abide in it, we haue this answer readie, because the Lord by his mercie both hath once adopted them, and perpetually defendeth them. But if the question be of the manner, then we must come downe to regeneration and the fruites thereof, which are rehearsed in that Psalme

7 But there seemeth to be much more hardnesse in these places, which doe both garnish good works with the title of righteoussesse, and affirmeth that man is justified by them. Of the first sort there be very many places where the observing of the commandements are called iustifications or righteoussesses, of the other sorte, that is an example which is in *Moser*. This shall be our righteoussesse, if we keepe all these commandements. And if thou take exception, and say that this is a promise of the law which being knit to a condition impossible, proueth nothing. There be other of which you cannot make the same answer, as this: And that shall be to thee for righteoussesse before the Lord to redeliuer to the poore man his pledge. Againe, that which the Prophet saith, that that zeale in revenging the shame of *Israel*, was imputed to *Phinies* for righteoussesse. Therefore the Pharisees of our time thinke that here they haue a large matter to triumph upon. For when we say, that when the righteoussesse of Faith is set up, the iustificacion of workes giveth place, by the same right they make this argument: if righteoussesse be of workes, then it is false that we are justified by Faith onely. Though I grant that the commandements of the law are called righteoussesses: it is no maruell: for they are so indeede. Howbeit wee must warne the Readers that the Grecians haue not sily translated the Hebrue word *Huemi*, *Dekimous*, righteoussesse for commandements. But for the word, I willingly releafe my quarell. For neither doe wee deny this to the Law of God, that it containeth perfect righteoussesse. For although, because wee are debtors of all the things that it commandeth, therefore even when wee have performed full obedience thereof, we are unprofitable seruaunts: yet because the Lord vouchsafed to grant it the honour of righteoussesse,

we take not away that which hee hath given. Therefore we willingly can receive the full obedience of the law is righteousnesse, that the keeping of every commaundment is a part of righteousnesse, it to bee that the whole summe of righteousnesse is in the other parts also. But we deny that therein any where any such forme of righteousnesse. And therefore wee take away the righteousnesse of the law, not for that it is maimed and imperfect of it selfe, but for that by reason of the weakness of our flesh it is no where seene. But the Scripture not onely calleth simply the commaundments of the Lords righteousnesse: but it also giveth this name to the works of the holy ones: As when it reporteth that *Zachary* and his wife walked in the righteousnesses of the Lord: truly when it doth speaketh it weigheth workes rather by the nature of the law, than by their owne proper state. Howbeit here againe is that to be noted, which I even now said, that of the negligence of the Greeke translation a law to be made. But forasmuch as *Luke* would alter nothing in the received translation, I will also not strive about it. For God hath commaunded these things that are in the law to men for righteousnesse: but this righteousnesse we performe not but in keeping the whole law: for by every transgression it is broken. Whereas therefore the law doth nothing but prescribe righteousnesse: if we have respect to it, all the severall commaundments thereof are righteousnesse: if wee have respect to men or whom they are done, they doe not obtaine the praise of righteousnesse by one worke, being trespassers in many, and by that same worke which is ever partly faulty by reason of imperfections.

S But now I come to the second kinde, in which is the chiefe hardnesse, *Paul* hath nothing more strong to prove the righteousnesse of faith: than that which is written of *Abraham*, that his faith was imputed to him for righteousnesse. Such therefore is said that the act done by *Primes* was imputed to him for righteousnesse: what *Paul* affirmeth of faith, the same may we also conclude of workes. Whereupon our adversaries, as though they had won the victory, determine that wee are indeed not justified without faith, but that we are also not iustified by it alone, and that workes accomplish our righteousnesse. Therefore here I beseech the godly, that if they know that the true rule of righteousnesse is to be taken out of the Scripture onely, they will religiously and earnestly weigh with me, how the Scripture may without cavillations bee rightly made to agree with it selfe. For as much as *Paul* knew that the iustification of faith is the refuge for them that are destitute of their owne righteousnesse, he doth boldly conclude that all they that are justified by faith, are excluded from the righteousnesse of workes. But such it is certaine that the justification of faith is common to all the faithfull, he doth thereof with like boldnesse conclude that no man is justified by workes, but rather contrariwise that men are justified without any helpe of workes. But it is one thing to dispute of what value workes are by themselves, and another thing what account is to be made of them after the stablishing of the righteousnesse of faith. If wee should first come upon workes according to their worthinesse, we say that they are unworthy to come into the sight of God: and therefore that man hath no workes whereof he may glory before God: then, that being spoiled of all helpe of workes, he is justified by onely faith. Now we define righteousnesse thus, that a sinner being received into the communion of Christ, is by his grace reconciled to God, when being cleansed with his blood he obtayneth forgiveness of finnes, and being clothed with his righteousnesse, with his owne, hee standeth assured before the heavenly judgement seat. When the forgiveness of finnes is set before, the good workes which follow have now another valuation then after their owne deserving: because whatsoever is in them imperfect, is covered with the perfection of Christ: whatsoever spots or filthinesse there is, it is wiped away with his cleannesse, that it may not come into the examination of the judgement of God. Therefore when the guiltinesse of all trespasses is blotted out, whereby men are hindered that they can bring forth nothing acceptable to God, and when the fault of imperfection is buried, which is wont also to denie good workes: the good workes which the faithfull doe, are counted righteous, or (which is all one) are imputed for righteousnesse.

Now if any man object this against me to assayle the righteousnesse of faith, first

Luce 1. C.

1. Cor. 13. 2.
Gal. 3. 12.
Rom. 2. 13.
1. Tim. 1. 5.
1. Tim. 4. 8.
1. Tim. 6. 18.
1. Tim. 6. 19.

*It commeth of
the righteousnes
which is by faith
without workes
that the workes of
faithfull men
are accounted
righteous.
Deut. 27.
Job. 4. 18.*

I will aske whether a man be counted righteous for one or two holy workes, being in the rest of the workes of his life a trespasser of the law. This is more than an absurdity. Then I will aske if he be counted righteous for many good workes, if he be in any part found guilty. This also he shall not bee so bold to affirme, when the penall ordinance of the law crieth out against it, and proclaimeth all them accursed which have not fulfilled all the commandments of the law to the uttermost. Moreover, I will goe further and aske, whether there be any worke that deserveth to bee accused of no uncleannesse or imperfection. And how could there bee any such before those eyes, to whom even the very starres are not cleane enough, nor the Angels righteous enough? So shall he be compelled to grant that their is no good worke which is not so defiled with transgressions adjoynd with it, and with the corruptnesse of it selfe, that it cannot have the honour of righteousnesse. Now if it bee certain that it proceedeth from the righteousnesse of faith, that workes which are otherwise impure, uncleane, and but halfe workes, not worthy of the sight of God, much lesse of his love, are imputed to righteousnesse, why doe they with boasting of the righteousnesse of workes destroy the iustification of faith, whereas if this iustification were not, they should in vaine boast of that righteousnesse? Will they make a vipers birth: For thereto tend the saying of the ungodly men. They cannot deny that the iustification of faith is the beginning, foundation, cause, matter, and substance of the righteousnesse of workes: yet they conclude that man is not iustified by faith, because good workes also are accounted for righteousnesse. Therefore let us passe these follies and confesse as the truth is, that if the righteousnesse of workes of what sort soever it be accounted, hangeth upon the iustification of faith, it is by this not onely nothing minished but also confirmed, namely, whereby the strength thereof appeareth more mighty. Neither yet let us thinke that workes are so commended after free justification, that they also afterward come into the place of justifying a man, or doe part the office betweene them and faith. For unlesse the justification remaine alway whole, the uncleannesse of workes shall be uncovered. And it is no absurdity, that a man is so justified by faith, that not onely hee himselfe is righteous, but also his workes are esteemed righteous, above their worthinesse.

*Not onely we but
our workes also
justified by faith
in Christ: and
the cause the
righteousnesse of
workes a thing
to be under and
after the right-
eousnesse of faith.*

10. After this manner wee will grant in workes not onely a righteousnesse in part (as our adversaries themselves would have) but also that it is allowed of God, as if it were a perfect and full righteousnesse. But if we remember upon what foundation it is upholden, all the difficulcy shall be dissolved. For then and not till then it beginneth to be an acceptable worke, when it is received with pardon. Now whence commeth pardon, but because God beholdeth both us and all our things in Christ? Therefore as wee, when we are grafted into Christ, doe therefore appeare righteous before God, because our wickednesse are covered with his innocency, so our workes are and be taken for righteous, because whatsoever faultinesse is otherwise in them, being buried in the cleannesse of Christ, it is not imputed. So wee may rightfully say, that by onely Faith, not onely we, but also our workes are justified. Now if this righteousnesse of workes of what sort soever it be, hangeth upon Faith and free justification, and is made of it: it ought to bee included under it, and to bee set under it as the effect under the cause thereof, as I may so call it: so farre is it off that it ought to be raised up either to destroy or darken it. So Paul to drive men to confesse that our blessednesse consisteth of the mercy of God, not of workes, chiefly enforreth that saying of David. Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is he to whom the Lord hath not imputed sinne. If any man doe thrust into the contrary innumerable sayings wherein blessednesse seemeth to bee given to workes, as are these: Blessed is the man which feareth the Lord, which hath pity on the poore, which hath not walked in the counsell of the wicked, which beareth temptation: Blessed are they which keepe judgement, the undefiled, the poore in Spirit, the meeke, the mercifull, &c. They shall not make but that it shall be true which Paul saith: For because those things that are there commended are never so in man, that he is therefore allowed of God, it followeth that man is alway miserable, unlesse he be delivered from misery by forgiveness of sinnes. For asmuch as therefore all the kindes of blessednesse which are extolled

Rom. 4. 7.
Psal. 32.

Psal. 113.
Psal. 14. 21.
Psal. 1. 1.
1 Cor. 1. 12.
Psal. 106. 3.
& 119. 1.
Mat. 5. 3.

extolled in the Scriptures, doe fall downe void, so that man receiveth fruit of none of them, till he have obtained blessednesse by forgiveness of sinnes, which may afterward make place for them: it followeth that this is not only the highest and the chiefe, but also the onely blessednesse: unlesse peradventure you will have that it be weakened of those which consist in it alone. Now there is much lesse reason why the calling of men righteous should trouble us, which is commonly given to the faithfull. I grant verily that they are called righteous of the holinesse of life: but forasmuch as they rather endeavour to the following of righteousness, than doe fulfill righteousness in selfe, it is meete that this righteousness like as it is, give place to the justification of Faith, from whence it hath that which it is.

11 But they say that wee have yet more businesse with *Iames*, namely which with open voice fighteth against us. For hee teacheth both that *Abraham* was justified by workes, and also that all wee are justified by workes, not by Faith onely, what then? will they draw *Paul* to fight with *Iames*? If they hold *Iames* for a minister of Christ, his saying must be taken that it disagree not from Christ speaking by the mouth of *Paul*: The holy Ghost affirmeth by the mouth of *Paul*, that *Abraham* obtained righteousness by Faith not by workes: and wee also doe teach that all are justified by Faith without the workes of the law. The same holy Ghost teacheth by *Iames* that both *Abrahams* righteousness and ours consisteth of workes, not of onely Faith. It is certaine that the holy Ghost fighteth not with himselfe. What agreement shall there be therefore of these two? It is enough for the adversaries, if they plucke the righteousness of Faith which we would have to be fenced with most deepe rootes: but to render to consciences their quietnesse, they have no great care. Whereby verily you may see that they gnaw the justification of faith, but in the meane time do appoint no marke of righteousness where consciences may stay. Therefore let them triumph as they list, so that they may boast of no other victory than that they have taken away all certainty of righteousness. And this wretched victory they shall obtaine, where the light of truth being quenched, the Lord shall suffer them to overspread the darkenesse of lies. But wheretoever the truth of God shall stand, they shall nothing prevaile. I deny therefore that the saying of *Iames* which they still continually hold up against us as it were the shield of *Achilles*, doth any thing at all make for them. That this may be made plaine, first wee must looke at the marke that the Apostle sheweth at: and then wee must note where they be deceived. Because there were then many (which mischief is wont to be continuall in the Church) which openly bewrayed their infidelity, in neglecting and omitting all the proper workes of the faithfull, and yet ceased not to boast of the false name of faith: *Iames* doth here mocke the foolish boldnesse of such men. Therefore it is not his purpose in any point to diminish the force of true faith, but to shew how fondly those critics did challenge so much the vaine image of it, that being contented herewith, they carelesly ranne dissolutely abroad into all licentiousnesse of vices. This ground being conceived, it shall be ealie to perceive where our adversaries doe misse. For they fall into two deceits in the word, the one in the name of faith, the other in the word of justifying. Whereas the Apostle nameth faith a vaine opinion far distant from the truth of faith, it is spoken by way of granting, which is no derogation to the matter: which he sheweth at the beginning in these words. What profiteth it, my brethren, if any man say that he hath faith, and hath no workes? Hee doth not say, if any have faith without workes, but if any man boast. More plainly as also he speaketh a litle after, where he in mockery maketh it worse than the devils knowledge: last of all, when he calleth it dead. But by the definition you may sufficiently perceive what hee meaneth. Thou beleevest (saith he) that there is a God. Truly if nothing be contained in this faith but to beleeve that there is a God, it is now no marvell if it doe not justifie. And when this is taken from it, let us not thinke that anything is abated from the christian faith, the nature whereof is far otherwise. For after what manner doth true faith justifie us, but when it conjoyneth us with Christ, that being made one with him we may enjoy the partaking of his righteousness? It doth not therefore justifie us by this, that it conceiveth a knowledge of the being of God, but by this, that it resteth upon the assurednes of the mercy of God.

S. Iames maketh nothing against: specifically just above without workes. For he saith: he who is justified by faith, as a man, by S. Paul in defence of the doctrine.

Neither doth S. James use the word Justification, as S. Paul doth, but in a meaning far different: S. Paul meaning thereby the imputation of righteousness, and S. James the declaration of that: because by work, without works was imputed.

That the doers of the law are justified and not the bare hearers: helpeth not: to the opposite of justification, by faith alone. Rom. 2. 13.

12. We have not yet the worke, unlesse wee examine also the other deceit in the word, forasmuch as *James* setteth part of justification in works. If you will make *James* agreeing both with the rest of the Scriptures, and with himselfe, you must of necessity take the word of justifying in another signification than it is taken in *Paul*. For *Paul* saith that we are justified, when the remembrance of our unrighteousnesse being blotted out, we are accounted righteous. If *James* had meant of that taking, he had wrongfully alleged that out of *Moses*: *Abraham* believed God, &c. For hee thus framed it together. *Abraham* by workes obtained righteousness, because hee sticke not at the commandement of God: to offer up his sonne. And so the scripture was fulfilled, which saith, that hee believed God, and it was imputed to him for righteousness. If it be an absurditie, that the effect is before his cause, either *Moses* doth in that place falsely testifie, that faith was imputed to *Abraham* for righteousness: or hee deserved not righteousness by that obedience which he shewed in offering up of *Isaac*. *Abraham* was justified by his faith, When *Ismael* was not yet conceived, which was now growne past childhood before that *Isaac* was borne. How therefore shall we say, that he got to himselfe righteousness by obedience which followed long afterward? Wherefore either *James* did wrongfully misurne the order (which it is a wickednesse to thinke) or hee meant not to say that he was justified, as though hee deserved to be accounted righteous. How then? Truly it appeareth that hee speaketh of the declaration of righteousness and not the imputation: as if he had said: Who so are righteous by true faith they doe prove their righteousness with obedience and good workes, not with a bare and image-like visor of faith. In summe, hee disputeth not by what meane wee are justified, but he requireth of the faithfull a working righteousness. And as *Paul* affirmeth that men be justified without the helpe of workes: so *James* doth here suffer them to be accounted righteous which want good workes. The considering of this word, shall deliver us out of all doubt. For our adversaries are hereby chiefly deceived, that they thinke that *James* defineth the manner of justifying, whereas hee travelleth about nothing but to overthrow their perverse carelesnesse, which did vainly pretend faith to excuse their despising of good workes. Therefore into how many waies soever they wrest the words of *James*, they shall wring out nothing but two sentences: that a vaine bodilesse shew of faith doth not justifie, and that a faithfull man not contented with such an imaginative shew, doth declare his righteousness by good workes.

13. As for that which they allege out of *Paul*, the same meaning, that the doers of the law, not the hearers, are justified, it nothing helpeth them. I will not escape away with the solution of *Ambrose*, that, that is therefore spoken because the fulfilling of the law is faith in Christ. For I see that it is but a meere starting hole, which nothing needeth where there is a broad way open. There the Apostle throweth downe the Jewes from foolish confidence, which boasted themselves of the onely knowledge of the law, when in the meane time they were the greatest despisers of it. Therefore that they should not stand so much in their owne conceit for the bare knowledge of the law, he warneth them, that if righteousness be sought out of the law, not the knowledge but the observing of it is required. We verily make no doubt of this that the righteousness of the law standeth in workes: nor yet of this also, that the righteousness consisteth in the worthinesse and merits of workes. But it is not yet proved, that we are justified by workes, unlesse they bring forth some man that hath fulfilled the law. And that *Paul* meant none other wise, the hanging together of the text shall be a sufficient testimonie. After that he had generally condemned the Gentiles and the Jewes of unrighteousnesse, then he descended to the particular shewing of it, and saith, that they which sinned without the Law, doe perish without the law: which is spoken of the Gentiles, but they which have sinned in the law, are iudged by the law: which pertaineth to the Jewes. Now because they winking at their owne trespassings proudly gloried of the onely law: hee adjoyneth that which most fitly agreed, that the law was not therefore made: that men should be made righteous by onely hearing of the voice thereof: but then and not till then when they obeyed, as if he should say: Seekest thou righteousness in the law: allege not the hearing of it, which of it selfe is of small importance, but bring workes, by which thou maist declare that the law was not set for thee in vaine.

vaine. Of these workes being they were all destitute, it followed that they were led of the glorying of the law. Therefore venen in of *Paul* rather than a contrary argument. The righteousness of the law consisteth in the perfection of workes. No man can boast that he hath by workes satisfied the law. Therefore there is no righteousness by the law.

17. Now they will aduise also these places, wherein the faithfull do boldly offer their righteousness to the judgement of God to be examined, and require that sentence be given of them according to it. Of which sort are these: To see me O Lord according to my righteousness, and according to my innocency, which are in me. Againe, I haue my righteousness, O God: Thou hast proved my heart, and hast visited it in the night, and there was no wickednesse found in me. Againe, the Lord shall render to me according to my righteousness, and hee shall recompence me according to the cleanness of my hand. because I haue kept the waies of the Lord, and haue not wickedly departed from my God. And I shall bee unpotted, and shall keepe me from my iniquity. Againe, Iudge me, Lord, because I haue walked in mine innocency. I haue not lit with lying men: I will not enter in with them that doe wicked things. I will not mixe my soule with the ungodly, my life with men of blood in whose hands are iniquities: whose right hand is filled with gifts. But I haue walked innocently. I haue aboue spoken of the assurance which the holy ones doe seeme simply to take to themselves of workes. As for these testimonies that wee haue here alleged, they shall not much adcomber us if they bee understood according to their compassse, or (as they commonly call it) their circumstance. Now the sense is double. For neither would they haue them to be wholly examined that they should bee either condemned or acquitted according to the continuall course of their whole life: But they bring into judgement a speciall cause to be debated. Neither doe they claime to themselves righteousness in respect of the perfection of God, but by comparison of naughty and wicked men. First when the justifying of man is intreated of, it is not onely required that hee haue a good cause in some particular matter, but a certaine perpetuall agreement of righteousness in his whole life. But the holy ones, when they call up in the judgement of God to approve their innocency, doe not offer themselves free from all guiltinesse and in every behauiour faultlesse: but verily when they haue fastened their assurance of saluation in his goodnesse onely, yet trusting hee is the revenger of the poore afflicted against right and equiuy, they commend to him the cause wherein the innocent are oppressed. But when they set their adversaries with them before the judgement seat of God, they boast not of such an innocency as shall answer to the purenesse of God if it be severely searched, but because in comparison of the malice, obstinacy, subtilty, and wickednesse of their adversaries, they know that their plainnesse, righteousness, simplicity, and cleanness is knowne and pleasing to God: they feare not to call up in him to bee judge betwene themselves and them. So when *Dauid* said to *Saul*: The Lord render to every man according to his righteousness: and truth: he meant not that the Lord should examine by himselfe and reward every man according to his deservings, but hee tooke the Lord to witness, how great his innocency was in comparison of the wickednesse of *Saul*. And *Paul* himselfe, when hee boasteth with his glorying that hee hath a good conscience of conscience, that hee hath travelled with simplicity and uprightnesse in the Church of God, meaneeth not, that hee standeth upon such glorying that hee is not compelled with the flanders of the wicked, hee deteareth his faithfull and honest dealing, which he knew to be pleasing to the mercifull kinde of God, against all enuill speaking of men whatsoever it be. For we see what he saith in another place, that he knoweth no euill by himselfe, but that he is not thereby justified, namely, because hee knew that the judgement of God firre surmounteth the beare-eyed sight of men. Howbeit, therefore the Godly doe defend their innocency against the hypocrites or the ungodly, by the witnessing and judgement of God: yet when they haue to doe with God alone, they all cry out with one mouth: If thou marke iniquity, Lord, Lord, who shall abide it? Enter not into judgement with thy seruants: because every one that hath shall not be justified in thy sight, and disuising their owne workes, they glasse in, Thy goodnesse is better than life.

The goodnesse
of his life
is better than
life
of their innocency
is in the sight of
God
are no arguments
that they
are justified
in the sight of
God
Gal. 2. 17.
Phil. 3. 11.
Eph. 2. 10.
1 Tim. 3. 16.

1 Sam. 26. 13.

1 Cor. 1. 18.

1 Cor. 4. 4.

Phil. 3. 3.
& 14.

Phil. 3. 4.

Unto men righte-
ous life: these
is life: which
by promised for
made standing in
given thereunto
reformation but
of me: either
perfection: all
by attained
unto us: if a
person thereof be
the serious ac-
knowledge: eminent
of their imperfec-
tion.
Pro 20. 7.
& 21. 15.
Ezec 18. 9.
& 33. 15.
Ephel 1. 4.
1 The 3. 12.
Lib. ad Boni-
3. cap.

15 There are also other places not unlike to these before, in which a man may yet tar-ry. *Salomon* saith, that hee which walketh upon his uprightnesse, is righteous. Again, That in the path of righteoufnesse is life. and that in the same is not death. After which manner *Ezechiel* reporteth that hee shall live that doth judgement and righteoufnesse. None of these doe we either deny or darken. But let there come forth one of the sonnes of *Adam* with such an uprightnesse. If there be none, either they must perish at the sight of God, or flee to the sanctuary of mercy. Neither doe wee in the meane time deny but that to the faithfull their uprightnesse, though it be but halfe and unperfect, is a step to ward immortality. But whence cometh that but because whom the Lord hath taken into the covenant of grace, he searcheth not their workes according to their deservings, but killeth them with fatherly kindenesse? Whereby wee doe not onely understand that which the schoolemen doe teach, that workes have their value of the accepting grace. For they meane that workes which are otherwise insufficient to purchase righteoufnesse by the covenant of the law, are by the accepting of God advanced to the value of equality. But I say that they being defiled both with other trespassings and with their owne spots, are of no other valew at all, than in somuch as the Lord tenderly granteth pardon to both: that is to say, giveth free righteoufnesse to man. Neither are here those prayers of the *Apostle* seasonably thrust in place, where he wisheth to great perfection to the faithfull, that they may be faultlesse and unblameable in the day of the Lord: These words indeed the *Celestines* did in old time turmoile, to affirme a perfection of righteoufnesse in this life. But which wee thinke to be sufficient, we answer briefly after *Augustine*, that all the godly ought indeed to endeavour toward this marke, that they may one day appeare spotlesse and faultlesse before the face of God: but because the best and most excellent manner of this life is nothing but a going forward, we shall then and not till then attaine to this marke, when being unclothed of this flesh of sinne, we shall fully cleave to the Lord. Yet will I not stiffly strive with him which will give the title of perfection to the holy ones, so that hee also limit the same with the words of *Augustine* himselfe. When (saith he) we will call the vertue of the holy ones, perfect: to the same perfection also belongeth the acknowledging of imperfection both in truth & humility.

THE EIGHTEENTH CHAPTER.

That of the reward, the righteoufnesse of workes is ill gathered.

When rewards
are promised
according to
their
works, it shew
eth that
their
works are
the cause but
not
the
cause
of
salvation.
Mat. 16. 27.
1 Cor. 5. 10.
Rom. 2. 6.
John 5. 29.
Mat. 15. 34.
Pro. 12. 14.
& 12. 13.
Mat. 5. 12.
1. K. 2. 12.
1. Cor. 13. 8.
Rom. 2. 6.
& 8. 30.

NOW let us passe over those sayings which affirme, that God will render to every man according to his workes: of which sort are these. Every man shall beare away that which hee hath done in the body, either good or evill. Glory and honour to him that worketh good: trouble and distresse upon every soule of him that worketh evill. And they which have done good things, shall goe into the resurrection of life: they which have done evill, into the resurrection of judgement. Come ye blessed of my father: I have hungered and ye gave me meat: I have thirsted, and ye gave me drinke, &c. And with them let us also joyne these sayings, which call eternall life the reward of workes. Of which sort are these. The rendering of the hands of a man shall be restored to him. Hee that feareth the commandment shall be rewarded. Be glad and rejoyce behold your reward is plentifull in heaven. Every man shall receive reward according to his labour. Where it is said that God shall render to every man according to his workes, the same is easily assoyled. For that manner of speaking doth rather shew the order of following, than the cause. But it is out of doubt, that the Lord doth accomplish our salvation by these degrees of his mercy, when those whom he hath chosen he calleth to him: those whom he hath called hee justifieth: those whom hee hath justified, he glorifieth. Although therefore he doe by his onely mercy receive them that be his into life, yet because hee bringeth them into the possession thereof by the race of good workes, that he may fulfill his worke in them by such order as hee hath appointed: it is no marvell if it be said that they be crowned according to their workes, by which without doubt they are prepared to receive the crowne of immortality. Yea, and after this

manner

manner it is truly said that they worke their owne saluation, when in applying themselves to good workes, they practise themselves toward eternall life: namely as in another place they are commanded to worke the meat which perisheth not, when by believing in Christ they get to themselves life: and yet it is by and by afterward added: Which the sonne of man shall give you. Whereby appeareth that the word of Working is not set as contrary to grace, but it is referred to endeavour: and therefore it followeth not, that either the faithfull are themselves authors of their owne saluation or that the same proceedeth from their works. How then? So soone as they are taken into the fellowship of Christ, by knowledge of the Gospell, and the enlightening of the holy Ghost, eternall life is begun in them. Now the same good worke which God hath begun in them, must also bee made perfect untill the day of the Lord Iesu. And it is made perfect, when resembling the heavenly father in righteousnesse and holinesse, they prove themselves to be his children not swarved out of kinde.

2. There is no cause why wee should of the name of reward gather an argument that our workes are the cause of saluation, First let this bee determined in our hearts, that the kingdome of heaven is not a reward of servants, but an inheritance of children, which they onely shall enjoy, that are adopted of the Lord to bee his children: and for no other cause, but for this adoption. For, the sonne of the bond-woman shall nor bee heire, but the sonne of the free-woman. And in the very same places, in which the holy Ghost promisseth to workes eternall glorie for reward, in expressing the inheritance by name, hee sheweth that it commeth from elsewhere. So Christ rehearseth workes, which he recompenseth with the rewarding of heaven, when he calleth the elect to the possession thereof: but he therewithall adjoyneth that it must bee possessed by right of inheritance. So *Paul* biddeth servants, which doe their dutie faithfully, to hope for reward of the Lord: but he addeth of inheritance. We see how they doe as it were by expresse words provide that we impute not eternall blessednesse to workes, but to the adoption of God. Why therefore doe they therewithall together make mention of workes? This question shall be made plaine with one example of Scripture. Before the birth of *Isac*, there was promised to *Abraham* a seed in which all the nations of the earth should be blessed: and a multiplying of his seed, which should match the starrs of the skie, and the sands of the sea, and other like. In many yeeres afterward, *Abraham*, as he was commanded by the oracle, prepared himselfe to offer up his sonne in sacrifice. When hee had performed this obedience, hee received a promise. I have sworne by my selfe (saith the Lord) because thou hast done this thing, and hast not spared thine owne onely begotten sonne, I will blesse thee, and multiply thy seed as the starrs of the skie, and the sands of the sea: thy seed shall possess the gates of thy enemies, and all the nations of the earth shall be blessed in thy seed, because thou hast obeyed my voyce. What heare wee? Hath *Abraham* by his obedience deserved the blessing, the promise whereof hee had received before that the commandment was given? Heere verily wee have it without circumstances shewed, that the Lord rewardeth the workes of the faithfull with those benefits which he had already given them before that the workes were thought of, having yet no cause why he should doe good to them but his owne mercie.

3. Yet doth the Lord not deceive nor mocke us when he saith, that hee rendereth for reward to workes the same thing which he had before workes freely given. For, because he will have us to be exercised with good workes, to thinke upon the delivery or enjoying (as I may so call it) of these things which hee hath promised, and to runne through them to the blessed hope set before us in heaven, the fruit of the promises is also rightly assigned to them, to the ripenesse whereof they doe not bring us. The Apostle very fully expressed both these points, when hee said that the Colosians apply themselves to the duties of charity, for the hope which is laid up for them in heaven, of which they had before heard by the word of the true speaking Gospell. For when hee saith that they knew by the Gospell, that there was hope laid up for them in heaven, hee declareth that the same is by Christ onely, not underpropped with any workes. Wherewith accordeth that saying of *Peter*, that the godly are kept by the power of God, through faith, unto the saluation which is readie to bee manifestly shewed

Pl. 1. 12.

John 6. 27.

The rewarding of workes with saluation doeth not argue, that workes to be the cause of that saluation: we be obedient, are rewarded, more then *Abraham* obedience in offering his sonne as a sacrifice: blessing we receive had the promise before be opened. Ephes. 1. 18. Gal. 4. 30. Math. 25. 34. Col. 3. 24. Gen. 15. 5. & 17. 1. Gen. 22. 3. & 17.

We are not made as if we had not promised to our workes where we are interested by faith alone Col. 1. 4.

1 Pet. 1. 5.

Marth. 13. 7.

Lib. cap. 3.

Math. 10. 30.
Math. 14. 34.
Rom. 8. 18.

1 Pet. 1. 9.

Rewards are set
before us, not so
the end we
shou'd glorie in
our works, but
lest we should
faint in the midst
of our trials.

1 Cor. 15. 19.

at the time appointed for it. When he saith that they labour for it, he signifieth that the faithfull must run all the time of their life, that they may attaine to it. But lest we should thinke that the reward which the Lord promiseth us, is reduced to the measure of merit, hee did put furth a parable, in which hee made himselfe a housholder, which sent all them that he met, to the trimming of this Vineyard, some at the first houre of the day, some at the second, some at the third, yea and some at the 11. At evening hee paid to every one equall wages. The exposition of which parable, that same old writer whatsoever he was, whose booke is carried abroad under the name of *Ambrose* of the calling of the Gentiles, hath briefly and truly set out. I will use rather his words than mine owne. The Lord (saith he) by the rule of this comparison hath stablished the diversitie of manifold calling, belonging to one grace: where without doubt they which being let into the vineyard at their 1. houre, are made equal with them that had wrought the whole day, doe represent the estate of them, whom for the advancing of the excellencie of grace, the tender kindnesse of the Lord hath rewarded at the waining of the day, and at the ending of their life: not paying wages for their labour, but pouring out the riches of his goodnesse upon them whom hee hath chosen without workes, that even they also which have sweate in great labour, and have received no more than the last, may understand that they have received a gift of grace not a reward of workes. Last of all, this also is worthie to be noted in these places, where eternall life is called the reward of workes, that is not simply taken for the communicatiō which wee have with God to blessed immortalitie, when hee embraceth with fatherly good will in Christ: but for the possessing or enjoying (as they call it) of blessednesse, as also the verie words of Christ doe sound, In time to come life everlasting. And in another place, Come and possesse the kingdom, &c. After this manner *Paul* calleth adoption, the revealing of the adoption which shall be made in the resurrection: and afterward expoundeth it the redemption of our bodie. Otherwise as estranging from God is eternall death, so when man is received of God into favour, that hee may enjoy the communicating of him and be made one with him, he is received from death to life: which is done by the beneficiall meane of adoption onely. And if, as they are wont, they stifie enforce the reward of workes, wee may turne against them that saying of *Peter* that eternall life is the reward of faith.

4. Therefore let us not thinke, that the holy Ghost doth with such promise set forth the worthinesse of our workes, as if they deserved such reward. For the Scripture leaveth nothing to us, whereof wee may be advanced in the sight of God. But rather it wholly endeavoureth to beate downe our arrogancie, to humble us, to throw us downe, and altogether to breake us in peeces. But our weakenesse is so succoured, which otherwise would by and by slip and fall downe, unlesse it did sustaine it selfe with this expectation, and mitigate her tedious griefes with comfort. First how hard it is for a man to forsake and denie not onely all his things, but also himselfe, let every man consider for himselfe. And yett with this introduction Christ traineth his scholars, that is, all the godly. Then throughout all their life he so instructeth them under the discipline of the crosse, that they may not set their heart either to the desire or confidence of present good things. Briefely hee so handleth them for the most part that which way soever they turne their eyes throughout the whole widenesse of the world, they have on every side nothing but desperation present before them: so that *Paul* saith, that we are more miserable than all men if our hope be onely in this world. That they should not faint in these so great distresses, the Lord is present with them, which putteth them in mind to lift up their head higher, to cast their eyes further, that they finde with him the blessednesse which they see not in the world. This blessednesse he calleth, reward, wages, recompence, not weighing the merit of workes, but signifying that it is a recompensing to their troubles, sufferings, slanders, &c. Wherefore nothing withstandeth, but that wee may after the example of the Scripture, call eternall life a rewarding, because in it the Lord receiveth his from labours into rest, from affliction into prosperous and happie state, from sorrow into gladnesse, from povercie into flowing wealth, from shame into glorie, and changeth all the evils which they have suffered for greater good things. So it shall also be no inconvenience, if wee thinke

holinesse

holinesse of lite to be a way, not which openeth an entry into the glory of the heavenly kingdome, but whereby the elect are led of their God into the discloving of it: for as much as this is his good will to glorifie them whom he hath sanctified. Onely let us not imagine a correlation of merit and reward, wherein the Sophisters do fondly sticke fast, because they consider not this end which wee set forth. But how unorderly is it, when the Lord calleth us to one end, for us to looke to another? Nothing is more evident, than that reward is promised to good workes, to releve the weaknesse of our flesh with some comfort, not to puffed up our mindes with glorie. Whosoever therefore doth thereby gather the merit of workes, or doth in one balance weigh worke with reward, he erreth tarre from the right marke of God.

5. Wherefore when the Scripture saith that God the just Judge will one day render to his a crowne of righteousnesse, I do not onely take exception with *Augustine*, and say: To whom should he being a just Judge, render a crowne, if hee had not being a mercitull father given grace? and how should there bee righteousnesse, unlesse grace went before which justifieth the unrighteous? How should these due things bee rendered, unlesse these undue things were first given? But also I adde another thing. How should he impute righteousnesse to our workes, unlesse his tender mercifullnesse, did hide the unrighteousnesse that is in them? How should he judge them worthe of reward, unlesse he did by immeasurable beneficence take away that which is worthe of punishment? For hee is wont to call eternall life, grace: because it is rendered to the free gifts of God when it is repaid to workes. But the Scripture doth further humble us, and therewithall raise us up. For besides this that it forbiddeth us to glorie in workes, because they are the free gifts of God, it therewithall teacheth that they are alwaies defiled with some dreg, that they cannot satisfie God, if they bee examined by the rule of his judgement: but least our courage should faint, it teacheth that they please by onely pardon. But although *Augustine* speaketh somewhat otherwise than we doe: yet that he doth not so disagree in the matter, shall appeare by his words in his third booke to *Enimiae*. Where when he had compared two men together, the one of a life even miraculously holie and perfect, the other honest in deed and of uncorrupt manners, but not so perfect but that much wanteth in him: at the last hee concludeth thus. Even this man which in manners seemeth much inferiour, by reason of the true faith in God whereof hee liveth and according to which hee accounteth himselfe in all his offences, in all his good workes praifeth God, giving to himselfe the shame, and to him glorie, and taking from himselfe both the pardon of sinne, and the love of well doings, when he is to bee delivered out of this lite, hee passeth into the fell swilp of Christ. Wherefore, but because of faith? Which although it saves a man without workes, (for it is it, which worketh by love, not a reprobate faith) yet by it all finnes are released, because the righteous man liveth of faith: but without it eventhe same which seeme good workes are turned into finnes. Heere verily he doth plainly confesse that which we so much travell to prove, that the righteoutnesse of good workes hangeth hereupon that they are by pardon allowed of God.

6. A very neere sense to the places above recited, have these: Make to your selves friends of the Mammon of wickednesse, that when you shall fall, they may receive you into everlasting tabernacles. Command the rich men of this world not to bee proudly minded, nor to trust in uncertaine riches but in the living God, to doe well, to become rich in good workes, to lay up in store for themselves a good foundation against the time to come, that they may obtaine eternall life. For good workes are compared to the riches, which wee may enjoy in the blessednesse of eternall life. I answer, that we shall never come to the true understanding of them, unlesse we turne our eyes to the marke whereunto the holy Ghost directeth his words. If it bee true which Christ saith that our mind abideth there where our treasure is, as the children of the world are wont to bee earnestly bent to the getting of those things which serve for the delights of this present life: so the faithfull must looke forth they have learned that this lite shall by and by vanish away like a dreame, that they send those things which they would enjoy thither where they shall have perfect life. We must therefore do as they do which purpose to remove into any place, where they have chosen to rest their whole lite.

Rom. 8. 10.

God is a just
Judge shall
be accounted
our righteousnesse
cannot unlesse
be done by grace
in our unrighteousnesse,
1 Tim. 1. 5.
Augustine saith
of grace lib.
24. 16.

Cap. 5.

Heb. 2. 4.

By serving God
we doe eternall
enrich our selves
not that our
wise is as worthy
as much as once
to be regarded,
but that by our
wise is worthy
but our
in their labors
1 Tim. 6. 17.

Math. 5. 40.
Prov. 19. 17.
2 Cor. 9. 6.

*This doth he
not shew by
the Apostle, ei-
ther when he
teacheth that of
flittions are sent
that they whiche
are afflicted may
be accounted
worthy of a king-
dome, nor when
he denieth that
God is so unright-
eous to forge
the good w. doe
for his sake.
1 The. 1. 5.
He. b. 6. 10.
Rom. 8. 29.
L. k. 24. 26.
Act. 4. 22.*

Gal. 6. 17.

1 Cor. 4. 10.

In Psal. 72.
& 109.

They lend their goods before, and doe not discontentedly want them for a time: because they thinke themselves so much more happye, how much more goods they have, where they shall tarrie long. If we beleeve that heaven is our countrey, it behooveth us rather to send away our riches rather, than to keepe them heere where wee must use them with sudden removing. But how shall we send them thither? If we communicate to the necessities of the poore: to whom whatsoever is given, the Lord accounteth it given to himselfe. Whereupon cometh that notable promise, He that giveth to the poore, lendeth for gaine to the Lord. Again, he that liberally soweth, shall liberally reape. For those things are delivered into the hand of the Lord to keepe, which are bestowed upon our brethren by the dutie of charitie. He, as he is a faithfull keeper of that which is delivered to him, will one day restore it with plentiful gaine. Are then our dutifull doings of so great value with God, that they be as riches laid up in store for us in his hand? Who shall feare so to say, when the Scripture doth so oft and plainly witness it? But if any man will leape from the meere goodness of God to the worthinesse of works, he shall be nothing helped by these testimonies to the stablishing of his error. For you can gather nothing rightly thereof but the meere inclination of Gods tenderneesse towards us: For as much as to encourage us to well doing although the services which we doe to him are not worthie of so much as his only looking upon them, yet he suffereth none of them to be lost.

7. But they more enforce the words of the Apostle, which when hee comforteth the Thessalonians in troubles, teacheth that the same are sent to them, that they may be accounted worthie of the kingdome of God, for which they suffer. For (saith hee) it is righteous with God, to render trouble to them that trouble you: but to you, rest with us when the Lord Jesus shall be shewed from heaven. But the author of the Epistle to the Hebrewes saith, God is not unrighteous, that hee should forget your worke, and the love which you have shewed in his name, for that you have ministered to the Saints. To the first place I answer, that there is no worthinesse of merits spoken of: but because God the Father willeth that we whom he hath chosen to bee his children, should be made like to Christ his first begotten sonne: as it behooved that hee should first suffer, and then enter into the glorie appointed for him: so must wee also by many tribulations enter into the kingdome of heaven. Therefore when wee suffer tribulations for the name of Christ, there are as yet certaine markes printed upon us, wherewith God useth to marke the sheepe of his flocke. After this manner therefore wee are accounted worthie of the kingdome of God, because wee beare in our body the markes of our Lord and master which are the signes of the children of God. To this purpose make these sayings: That we beare about in our body the mortification of Jesus Christ that his life may be shewed in us: That wee be fashioned like to his sufferings, that wee may come to the likenesse of his resurrection from the dead. The reason which is adjoynded serveth not to proove any worthinesse, but to confirme the hope of the kingdome of God: as it hee had said, As it agreeth with the just judgement of God to take vengeance of your enemies for the vexations that they have done you: to agreeth it also to give to you release and rest from vexations. The other place, which teacheth that it so becommeth the righteousnesse of God not to forget the obedience of them that be his, that it declareth it to be in a manner unrighteous if he should forget them, hath this meaning: God to quicken our faithfullnesse, hath given us assurance that the labour shall not be in vaine which we shall take for his glory. Let us alway remember that this promise, as all other should bring us no profit, unlesse the free covenant of mercy went before, whereupon the whole assurednesse of our salvation should rest. But standing upon that covenant, wee ought assuredly to trust, there shall also not want reward of the liberalitie of God to our works howsoever they be unworthie. The Apostle to confirme us in that expectation, affirmeth that God is not unrighteous, but will stand to his promise once made. Therefore this righteousnesse is rather referred to the truth of Gods promise, than to his justice of rendering due. According to which meaning there is a notable saying of *Augustine*, which as the holy man sticketh not to rehearse often as notable, so I thinke it not unworthie that wee should continually remember it. The Lord (saith hee) is faithfull, which hath

made

made himselfe debtor to us, not by receiving any thing of us, but by promising all things to us.

8. There are also alleaged these sayings of *Paul*, If I have all faith, so that I remove mountaines out of their place, but have not charity, I am nothing. Againe, Now there remaine hope, faith, and charitie, but the greatest among these is charitie. Againe, Above all things have charitie, which is the bond of perfection. By the first two places our Pharisees affirme that wee are rather justified by charity than by faith, namely by the cheier vertue as they say. But this fond argument is easily wiped away. For wee have in another place already declared, that those things which are spoken in the first place pertaine nothing to true faith. The other place wee also expound of true faith, than which he saith that charitie is greater: not that it is more meritorious, but because it is more fruitful, because it extendeth further, because it serveth mee, because it remaineth alway in force, whereas the use of faith continueth but for a time. If we have regard to excellencie, the love of God should worthily have the chiefe place, of which *Paul* here speaketh not. For hee enforceth this thing onely that we should with mutuall charitie edifie one another in the Lord, but let us imagine that charitie doth every where excell faith: yet what man of sound judgement, yea, or of sound braine, will gather hereof that it doth more justifye? The power of justifying which faith hath, consisteth not in the worthinesse of the worke. Our justification standeth upon the onely mercy of God and the deserving of Christ, which justification when faith taketh hold of it, is said to justifye. Now if you aske your adversaries in what sense they asigne justification to charitie, they will answer that because it is a dutifull doing acceptable to God, therefore by the deserving thereof righteousnesse is imputed to us by the acceptation of the goodness of God. Here you see how well the argument proceedeth. We say that faith justifyeth, not because by the worthinesse of it selfe it deserbeth righteousnesse to us, but because it is an instrument by which we freely obtaine the righteousnesse of Christ. These men, omitting the mercy of God, and passing over Christ (where the sum of righteousnesse standeth) do affirme that we are justified by the benefit of charitie because it excellet above faith: even as if a man should reason that a king is fitter to make a shoos than is a shoemaker, because he is an infinite way more excellent. This onely argument is a plaine example that all the Sorbonicall schooles doe not to much as taste with the uttermost part of their lips what the justification of faith is. But if any wrangler do yet carp and aske, why in so small distance of place wee take the name of faith in *Paul* so diversely: I have a weighty cause of this exposition. For sith those gifts which *Paul* rehearseth are after a certaine manner under faith and hope, because they pertaine to the knowledge of God, he comprehendeth them all by way of recapitulation under the name of faith and hope: as if hee should say, both propheticie, and tongues, and the grace and knowledge of interpretation tend to this mark to leade us to the knowledge of God. And wee know God in this life none otherwise but by hope and faith. Therefore when I name faith & hope, I comprehend all these things together. And so there remaine these three, Hope, Faith, Charitie: that is to say, how great diversitie of gifts (never there be, they are all referred to these. Among these the chiefe is Charitie, &c. Out of the third place they gather, If Charitie bee the bond of perfection, then it is also the bond of righteousnesse, which is nothing else but perfection. First, to speake nothing how *Paul* there calleth perfection, when the members of the Church well set in order doe cleave together, and to grant that wee are by charitie made perfect before God: yet what new thing bring they forth? For I will alway on the contrary side take exception and say that wee never come to this perfection unlessse we fulfill all the parts of charitie, and thereupon I will gather, that sith all men are moit far from the fulfilling of charitie, therefore all hope of perfection is cut off from them.

9. I will not goe through all the testimonies which at this day the toolist Sorbonits rashly snatch out of the Scriptures, as they first come to hand, and doe throw them against us. For, some of them are so worthy to be laughed at, that I my selfe also cannot rehearse them, unlessse I would worthily be counted fond. Therefore I will make an end, when I shall have declared the lying of Christ, wherewith they marvellously please themselves. For, to the Lawyer which asked him what was necessarie to

The advantage
of charitie
is not, yet it is
the doctrine of
justification by
faith.

1 Cor. 13.
Col. 3. 14.

* Nothing contrary hereunto taught by Christ in saying to a doctor at the law, in such words as were spoken by him, that thou shalt love the Lord thy God, with all thy heart, with all thy strength, with all thy mind, and thy neighbour as thy selfe. Mat. 22. 37.

salvation, hee answered: if thou wilt enter into life keepe the commandements. What would we more (say they) when we are commanded by the Aurther of grace himselfe to get the kingdome of God by the keeping of his commandements? As though, forsooth it were not certaine, that Christ tempered his answers to them with whom hee saw that he had to doe. Here a doctor of the Law asketh of the meane to obtaine blessednesse, and not that only, but with doing of what thing men may attain unto it. Both the person of him that spake and the question it selfe led the Lord so to answer. The Lawyer being filled with the perswasion of the righteousnes of the Law, was blinde in confidence of workes. Againe, he fought nothing else but what were the workes of righteousnesse, by which salvation is gotten. Therefore he is worthily sent to the law, in which there is a perfect mirrour of righteousnesse. We also do with a loud voice pronounce that the commandements must be kept, if life be sought in workes. And this doctrine is necessarie to bee knowne of Christians. For how should they flee to Christ if they did not acknowledge that they are fallen from the way of life into the headlong downe-fall of death? But how should they understand how farre they have strayed from the way of life, unlesse they first understand what is that way of life? For then they are taught that the sanctuarie to recover salvation is in Christ, when they see how great difference there is between their life and the righteousnes of God, which is contained in the keeping of the Law. The summe is this, that if salvation be sought in workes, we must keepe the commandements by which we are instructed to perfect righteousnes. But we must not stick fast here, unlesse we will faint in our midde course: for none of us is able to keepe the commandements. Sith therefore we are excluded from the righteousnesse of the law, we must of necessitie resort to another helpe, namely to the faith of Christ. Wherefore as here the Lord calleth backe the doctor of the law, whom he knew to swel with vaine confidence of workes, to the law, wherby he may learne that he is a sinner subject to dreadfull judgement of eternall death: so in other places without making mention of the law, he comforteth other that are alreadie humbled with such knowledge, with promise of grace, as, Come to mee all yee that labour and are loaden, and I will refresh you, and yee shall finde rest for your soules.

Mat. II. 29.

*Neither is faith
by it owne wor-
shinesse, of force
to make us right-
eous, nor good
works to justifie
because evill are
to condemne.
Job. 6. 29.*

10. At the last when they are weary of wresting the Scripture, they fall to subtleties and Sophistical arguments. They cavill upon this that faith is in some places called a worke, and thereupon they gather that we doe wrongfully set Faith as contrarie to workes. As though forsooth Faith in that it is an obeying of the will of God, doth with her owne deservings procure unto us righteousnesse, and not rather because by imbracing the mercy of God, it sealeth in our hearts the righteousnesse of Christ offered to us of it in the preaching of the Gospell. The readers shall pardon me if I doe not tarry upon confuting of such follies, for they themselves without any assault of other, are sufficiently overthrowne with their owne feeblenesse. But I will by the way confute one objection which seemeth to have some shew of reason, lest it should trouble some that are not so well practised. Sith common reason teacheth that of contraries is all one rule, and all particular finnes are imputed to us for unrighteousnesse, they say it is meete that to all particular good workes be given the praise of righteousnesse. They doe not satisfie me which answer, that the damnation of men properly proceedeth from onely unbeliefe, not from particular finnes. I doe indeed agree to them, that unbeliefe is the fountaine and roote of all evils. For it is the first departing from God, after which doe follow the particular trespassings against the law. But whereas they seeme to set one selfe-same reason of good and evill workes in weighing of righteousnes or unrighteousnesse, therein I am compelled to disagree from them. For the righteousnesse of workes is the perfect obedience of the law. Therefore thou canst not bee righteous by workes, unlesse thou doe follow it as a streight line in the whole continuall course of thy life. From it so soone as thou hast swarved thou art fallen into unrighteousnesse. Hereby appeareth that righteousnesse commeth not of one or a few workes, but of an unwearving and unwearied observing of the will of God. But the rule of judging unrighteousnesse is most contrarie. For he that hath committed fornication, or hath stolen, is by one offence guiltie of death, because hee hath offended against the majestie of God. Therefore these our subtle arguers doe stumble, for that they marke not this saying of

James, that he which sinneth in one, is made guiltie of all, because hee that hath forbidden to kill, hath also forbidden to steale, &c. Therefore it ought to seeme no absurditie, when we say that death is the just reward of every sinne, because they are everie one worthy of the just displeasure and vengeance of God. But thou shalt reason foolishly, if on the contrary side thou gather that by one good work, man may be reconciled to God, which with many sinnes deserveth his wrath.

Jan. 2. 10.

THE NINETEENTH CHAPTER.

Of Christian liberty.

NOW we must entreat of Christian libertie: the declaration whereof hee must not omit, whose purpose is to comprehend in an abridgement the summe of the doctrine of the Gospel. For it is a thing principally necessarie, and without the knowledge whereof consciences dare in a manner enterprize nothing without doubting: they itumble and start backe in many things, they alway stagger and tremble: but especially it is an appendant of justification, and availeth not a litle to the understanding of the strength thereof. Yea they that earnestly feare God, shall heereby receive an incomparable fruit of that doctrine which the wicked and Lucinianicall men doe pleasantly taunt with their scoffes, because in the spirituall darknesse wherewith they bee taken, every wanton railing is lawfull for them. Wherefore it shall now come forth in fit season: and it was profitable to deferre to this place the plainer discounting of it (for wee have already in divers places lightly touched it) because so soone as mention is brought in of Christian libertie, then either filthie luts doe boile, or madde notions do rise, unless these wanton wits be timely met with all, which doe otherwise most naughtily corrupt the best things. For, some men by pretence of this libertie, shake off all obedience of God, and breake forth into an unbridled licentiousnesse: and some men disdain it, thinking that by it all moderation, order and choise of things is taken away. What should we here doe, being compassed in such narrow straites? Shall we bid Christian libertie farewell, and to cut off all fit occasion for such perils? But, as we have said, unless that bee sat holden, neither Christ, nor the truth of the Gospell, nor the inward peace of the soule is rightly knowne: Rather we must endeavour that so necessarie a part of doctrine be not suppressed, and yet that in the meane time those fond objections may be met withall which are wont to rise thereupon.

The necessity of handling the question of conscience in Christian Liberty.

2. Christian libertie (as I thinke) consisteth in three parts. The first, that the consciences of the faithfull, when the assistance of their justification before God is sought, may raise and advance themselves above the law, and forget the whole righteousness of the law. For sith the law (as we have already in another place declared) leaveth no man righteous; either we are excluded from all hope of justification, or we must be loosed from the law, and so that there be no regard at all had of workes. For who so thinketh that he must bring somewhat, bee it never so litle of good workes, to obtaine righteousness, hee cannot appoint any end or measure of them, but maketh himselfe debtor to the law. Therefore taking away all mention of the Law, and laying aside all thinking upon workes, we must embrace the onely mercie of God, when we intreat of justification: and turning away our sight from our selves, wee must behold Christ alone. For there the question is not how wee be righteous: but how although we be unrighteous and unworthy, wee be taken for worthy. Of which thing if consciences will attaine any certaintie, they must give no place to the law. Neither can any man hereby gather that the Law is superfluous to the faithfull, whom it doth not therefore cease to teach, and exhort, and pricke forward to goodnesse, although before the judgement seat of God it hath no place in their consciences. For these two things as they are most divers, so must they bee well and diligently distinguished of us. The whole life of Christians ought to bee a certaine meditation of godlinesse, because they are called into sanctification. Heerein standeth the office of the Law, that by putting them in minde of their dutie, it should stirre them up to the endeavour of holinesse and innocencie. But when consciences are carefull how they may have God merciful, what they shall answer, and upon what assistance they shall stand if they be

The first part of Christian liberty is to end the sinner from the bondage and tyranny of the law.

Eph 1.4.
1 Thel. 4.7.

The libertie disputed of in the Epistle to the Galatians. Gal. 3. 13. & 5. 1.

The second part of Christian libertie free and by the law is constrained obedience.

Deut. 6. 5.

called to his judgement, there is not to be reckoned what the law requireth, but onely Christ must be set forth for righteousness, which passeth all perfection of the law.

3. Upon this point hangeth almost all the argument of the Epistle to the Galatians. For, that they be fond expositors which teach that *Paul* there contendeth onely for the libertie of ceremonies, may be proved by the places of the arguments. Of which fort are these. That Christ was made a curse for us, that he might redeeme us from the curse of the law. Again, Stand fast in the libertie wherewith Christ hath made you free, and be not againe entangled with the yoke of bondage. Behold, I *Paul* say, if yee be circumcised, Christ shall nothing profit you. And hee which is circumcised is debtor of the whole law. Christ is made idle to you whosoever yee be that are justified by the law: ye are fallen away from grace. Wherein truly is contained some higher thing than the libertie of ceremonies. I grant indeed that *Paul* there entreateth of ceremonies, because he contendeth with the false Apostles, which went about to bring againe into the Christian Church the old shadows of the law which were abolished by the coming of Christ. But for the discussing of this question, there were higher places to be disputed, in which the whole controversie stood. First because by those Jewish shadows the brightnesse of the Gospell was darkened, he sheweth that wee have in Christ a full giving indeed of all those things which were shadowed by the ceremonies of *Moses*. Secondly, because these deceivers filled the people with a most naughty opinion, namely that this obedience availed to deserve the favour of God: Here he standeth much upon this point, that the faithfull should not thinke that they can by any workes of the law, much lesse by those little principles, obtaine righteousness before God. And therewithall he teacheth, that they are by the crosse of Christ free from the damnation of the law, which otherwise hangeth over all men, that they should with full assurednesse rest in Christ alone. Which place properly pertaineth to this purpose. Last of all he maintaineth to the consciences of the faithfull their libertie, that they should not be bound with any religion in things not necessarie.

4. The second part, which hangeth upon that former part, is that consciences obey the law, nor as compelled by the necessitie of the law: but being free from the yoke of the law it selfe, of their owne accord they obey the will of God. For because they abide in perpetual terrors, so long as they be under the dominion of the law, they shall never be with cheerefull readinesse framed to the obedience of God, unlesse they first have this libertie given them. By an example wee shall both more briefly, and more plainly perceive what these things meane. The commandment of the law is, that we love our God with all our heart, with all our soule, and with all our strengths. That this may be done, our soule must first be made void of all other sense and thought, our heart must be clenfed of all desires, all our strengths must be gathered up and drawne together to this only purpose. They which have gone most far before other in the way of the Lord, are yet very far from this marke. For though they love God with their mind, and with sincere affection of heart, yet they have still a great part of their heart and soule possessed with the desires of the flesh, by which they are drawne backe and staided from going forward with hastie course to God. They doe indeed travell forward with great endeavour: but the flesh partly feebleth their strengths, and partly draweth them to it selfe. What shall they here doe, when they feele that they doe nothing lesse than performe the law? They will, they covet, they endeavour, but nothing with such perfection as ought to be. If thou looke upon the law, they see that whatsoever worke they attempt or purpose, is accursed. Neither is there any cause why any man should deceive himselfe with gathering that the work is therefore not altogether evill, because it is imperfect: and therefore that God doth never thelesse accept that good which is in it. For, the law requiring perfect love, condemneth all imperfection, unlesse the rigour of it be mitigated. Therefore his workes should fall to nought which he would have to seeme partly good: and he shall finde that it is a transgression of the law, even in this because it is imperfect.

5. Loe, how all our works are subject to the curse of the law, if they be measured by the rule of the law. But how should then unhappie soules cheerefully apply themselves to worke, for which they might not trust that they could get any thing but curse?

On the other side, it being delivered from this severe exacting of the law, or rather from the whole rigour of the law, they heare that they be called of God with fatherly gentleness: they will merily and with great cheerfulness answer his calling and follow his guiding. In a faine, they which are bound to the yoke of the law, are like to bond-servants, to whom are appointed by their lords certaine tasks of worke for every day. These servants thinke that they have done nothing, nor dare come in the sight of their lords, unless they have performed that tall task of their workes. But children, which are more liberally and more freeman-like handled of their father, sticke not to present to them their beign and halfe imperfect workes, yea and those having some fault, trusting that they will accept their obedience and willingnesse of minde, although they have not exactly done so much as their good will was to doe. So mu't we be, as we may have sure assurance, that our obediences that be allowed of our most kind father, how little soever, and how rude and imperfect soever they be. As also he assureth to us by the Prophet: I will spare them (saith he) as the father is wont to spare his son that serveth him. Where this word Spare, is set for to beare withall, or gently to waite at faults, for as much as he also maketh mention of service. And this assurance is not a little necessarie for us, without which we shall goe about all things in vaine. For God accounteth himselfe to be worshipped with no worke of ours but which is truly done of us for the worshipping of him. But how can that be done among these terrors, where it is doubted whether God be offended or worshipped without our worke?

6. And that is the cause why the author of the Epistle to the Hebrewes, refresheth all the good workes which are read of in the holy fathers, to faith, and weigheth them only by faith. Touching this liberty there is a place in the Epistle to the Romanes, where Paul reasoneth that sinne ought not to have dominion over us, because we are not under the law, but under grace. For when hee had exhorted the faithfull that sin should not reigne in their mortall bodies, and that they should not give their members to be weapons of wickednesse to sinne, but should dedicate themselves to God, as they that are alive from the dead, and their members, weapons of righteousness to God: and whereas they might on the other side object that they do yet carry with them the flesh full of lute, and that sinne dwelleth in them, hee adjoyneth that comfort by the liberty of the law, as if he should say. Though they doe not yet throughly feele sinne destroyed and that righteousness yet liveth not in them, yet there is no cause why they should feare and be discouraged as though hee had beene alway displeas'd with them for the remnants of sinne, forasmuch as they are by grace made free from the law, that their workes should not be examined by the rules of the law. As for them that gather that we may sin because we are not under the law, let them know that this liberty pertained to them, the end whereof is to encourage us to good.

7. The third part is, that we be bound with no conscience before God of outward things which are by themselves indifferent, but that we may indifferently sometime use them, and sometime leave them unused. And the knowledge of this liberty also is very necessary for us, for if it shall be absent, there shall be no quiet to our consciences, no end of superstitions. Many at this day doe thinke us fond to movedisputation about the free eating of flesh, about the free use of daies, and garments, and such other small trifles as they indeed thinke them: but there is more weight in them than is commonly thought. For when consciences have once cast themselves into the fire, they enter into a long and cumbersome way, from whence they can afterward finden no ealie way to get out. If a man begin to doubt whether hee may occupie linnen in sheets, shirts, handkerchiefes, and napkins, neither will he be out of doubt whether hee may use hempe, and at the last he will also fall in doubt of matters, for he will weigh with himselfe whether he cannot sip without napkins, whether he may not be without handkerchiefes. If any man thinke daity meat to be unlawfull, at length he shall not with quietnesse before hee lordeate either browne-bread or common meats, when hee remembereth that he may yet sustaine his body with baser food. If he doubt of pleasant wine, afterward he will not drinke dead wine with good peace of conscience, last of all he will not be so bold to touch sweete and cleaener water than other. Finally, at the length he will come to this point, to thinke it unlawfull (as the common saying is) to tread

Men freed from
the excursions of
the law are as
children, which
were as a cleer
full obedience by
the fatherly gen-
tleness & love
which they had
that God had
promised to in-
teract them.

Mat. 3. 17.

The lib. which
we have in this
life of grace a
peciall on our
regiments to
thee that we be
not overruled
with sin.
Rom. 11. 2.
Rom. 6. 12.

The third part
of christians liber-
ty is freedom of
conscience in
things which are
indifferent
things, such as
meat, drinke,
shirts, sheets, &c.
where they know
how much is per-
mitted us, if we
much straitly
direct us to our
conscience.

upon a straw lying a crosse For here is begun no light strife, but this is in question, whether God will have us to use these or those things, whose will ought to guide all our counsels and doings. Heereby some must needs bee carried with desperation into a confuse devouring pit: some must, despising God, and casting away his feare, make themselves away through destruction when they have no ready way: For whosoever are entangled with such doubting, which way soever they turne themselves, they see every where present offence of conscience.

We cannot with thankfulness unto God enjoy the use of outward things, unless the knowledge of our libertie remove all scruple of conscience and trouble of mind from us. Rom. 14. 14.

8. I know (saith *Paul*) that nothing is common (meaning by common, unholy) but who so thinketh any thing common, to him it is common. In which words he maketh all outward things subject to our libertie, provided alway that our minds have the assurance of the libertie before God. But if any superstitious opinion cast into us any doubt, those things which of their owne nature were cleane, are defiled to us. Wherefore he addeth: blessed is he that judgeth not himselfe in that which he alloweth. But he that judgeth, if he eat, is condemned, because he eateth not of faith. And that which is not of faith, is sinne. Among such narrow straits, who so nevertheless with carelesse venturing on all things shew themselves bolder, doe they not as much turne themselves away from God? But they which are throughly peirced with some feare of God, when they themselves also are compelled to doe many things against their conscience, are discouraged and doe fall downe with feare. All that are such, doe receive none of the gifts of God with thanksgiving, by which alone yet *Paul* testifieth that they all are sanctified to our use: I meane the thanksgiving that proceedeth from a heart that acknowledgeth the liberalitie and goodnesse of God in his gifts. For many of them indeed doe understand that those are the benefits of God which they use, and they praise God in his workes: but such they are not perswaded that they are given to themselves, how should they thanke God as the giver of them? Thus in a summe we see, whereto this libertie tendeth, namely that we should use the gifts of God to such use as he hath given them unto us, without any scruple of conscience, without any trouble of minde, by which confidence our soules may both have peace with him, and acknowledge his liberalitie toward us. For heere are comprehended all ceremonies that are at libertie to be observed, that our consciences should not be bound with any necessitie to keepe them, but should remember that the use of them is by Gods benefit subject to themselves unto edification.

The use and abuse of the doctrine which concerneth Christian liberty.

9. But it is diligently to be noted, that Christian libertie is in all the parts of it a spirituall thing, the whole strength whereof consisteth in appeasing fearefull consciences before God, if either they be unquieted, or carefull for the forgiveness of finnes, or if they be penive, whether our imperfect workes and defiled with the faults of our flesh doe please God, or if they be troubled about the use of indifferent things. Wherefore they doe wrongfully expound it, which either doe make it a cloake for their owne desires, that they may abuse the gifts of God to their owne lust, or which doe thinke that there is no liberty but that which is used before men, and therefore in using it have no regard of the weake brethren. In the first kinde, men doe at this day much offend. There is almost no man which may by his ability of wealth be sumptuous, which delighteth not in excessive gorgiounesse, in furniture of bankets, in apparell of body, in building of houses, which hath not a will to excell other in all kind of stateliness: which doth not marvellously flatter himselfe in his fineness. And all these things are defended under the pretence of Christian liberty. They say that they are things indifferent, I grant, so that a man indifferently use them. But when they are too greedily covered, when they are proudly boasted, when they are wastfully spent, it is certaine that those things which otherwise were of themselves lawfull, are by these faults defiled. This saying of *Paul*, doth very well put difference betwene things indifferent. All things are cleane to the cleane: but to the defiled and unbelieving nothing is cleane, because their minde and conscience is defiled. For why are accursed the rich men, they which have their comfort, which are satisfied with meat, which doe now laugh, which sleepe in beds of Ivory, which joyne land to land, whose bankets have Lute, Harpe, Taber, and Wine? Verily both Ivory, and Gold, and riches are the good creatures of God, permitted yea and appointed by the providence of God for men to use. Neither is it

Tit. 1. 15.
Luk. 6. 24.
An os 6. 1.
Esay 5. 8.

any

any where forbidden either to lough, or to be furnished with meate, or to joyne new possessions to their owne old possessions or of their ancestors, or to be delighted with musickall melody, or to drinke wine. This is true indeed. But when they have plenty of things, to wallow in delights, to glut themselves, to make their wit and minde drunke with present pleasures and alway to gape for new, these doings are most farre from the lawfull use of the gifts of God. Therefore let them take away immeasurable desire, let them take away immeasurable wasting, let them take away vanitie and arrogance, that they may with a pure conscience purely use the gifts of God. When the minde shall be framed to this sobriety, they shall have a rule of the lawfull use. On the other side let this moderation be wanting, even base and common delicates are too much. For this is truly said, that oftentimes in freese and course cloth dwelleth a purple heart, and sometime under silke and purple, lieth simple humility. Let every man in his degree to live either poorly, or meanly, or plentifully, that they all remember that they are fed of God to live, not to be riotous: and let them thinke, that this is the law of Christian liberty: if they have learned with *Paul* to bee contented with those things which they presently have: if they can skill both to bee humble and to excell: if they bee taught in all places and in all things to bee both full and hungry, to have plenty and to suffer want.

13. Herein also many men doe erre, because as though their liberty should not bee found and safe unlesse it had men witnesses of it, they doe undiscereetly and unwisely use it. By which unseasonable using they many times offend the weak brethren. You may see at this day some, which thinke that their liberty cannot stand, unlesse they take possession of it by eating of flesh on Friday. I blame not that they eat: but this idle opinion must be driven out of their mindes. For they ought to thinke that by their liberty they obtaine no new thing in the sight of men but before GOD, and that it standeth as well in abstaining as in using. If they understand that it maketh no matter before GOD, whether they eat flesh or egges, whether they weare red or blacke garments, that is enough. The conscience is now free, to which the benefit of such liberty was due. Therefore although they doe afterward abstaine all their life long from flesh and weare alway but one colour, yet they are no lesse free. Yea therefore because they are free, they doe with a free conscience abstaine. But they doe most hurtfully offend because they nothing regard the weakenesse of their brethren, which wee ought to beare with, that we rashly commit nothing with offence of them. But sometime also it behooveth that our liberty bee set forth before men. And this I grant. But there is a measure most heedfully to be kept, that we cast not away the care of the weak of whom the Lord hath so earnestly given us charge.

11. I will in this place therefore speake somewhat of offences, in what difference they are to be taken, which are to be avoided, and which to be neglected: whereupon we may afterward determine what place there is for our libertie among men. I like well that common division, which teacheth that there is of offences one sort given, another taken: forasmuch as it both hath a plaine testimony of the Scripture, and doth not unjustly expresse that which it meaneth. If thou doe any thing by unseasonable lightnesse, or wantonnesse, or rashnesse, not in order, not in fit place, whereby the ignorant and weak are offended, that same may be called an offence given by thee: because it came to passe by thy fault that such offence was stirred up. And it is alway called an offence given in any thing, the fault whereof came from the doer of the thing it selfe. It is called an offence taken, when a thing which is otherwise not evilly done nor out of time is by evil will or by some wrongfull maliciousnesse of minde drawne to occasion of offence. For in this case was not offence given, but these wrongfull contrivers doe without cause take one. With that first kind of offence none are offended but the weak: but with this second kinde towre natures and Pharisaicall scoriefull heads are offended. Wherefore wee shall call the one the offence of the weak: the other of the Pharisees: and we shall temper the use of our liberty, that it ought to give place to the ignorance of the weak brethren, but in no wise to the rigorouthe of the Pharisees. For what is to be yielded to weakenesse, *Paul* sheweth in very many places. Beare (saith he) with the weak in Faith. Againe, Let us not hereafter judge one another, but thus

Phil p. 4.

Indiscereet and
unseasonable
use of liberty.

Of offences rising
into others in
use of our li-
berty.

Rom 14. 2.
N. 13.

rather,

rather let there not be laid before our brother any offence or occasion of falling: and many other sayings to the same intent, which are more fit to be read in the place it selfe, than to be here rehearsed. The summe is, that we which are strong should beare with the weaknesse of our brethren, and not please our selves, but everie one of us please his neighbour unto good for edifying. In another place, But see that your libertie bee not in any wise an offence to them that are weake, Againe, Eate ye all things that are fold in the shambles, asking no question for conscience: of your conscience (I say) not another mans. Finally bee yee such, that yee give no offence, neither to the Jewes nor to the Greekes, nor to the Church of God. Also in another place. Yee are called, brethren, into libertie: onely give not your libertie to be an occasion to the flesh, but by charity serve ye one another. Thus it is. Our libertie is not given toward our weake neighbours, whose servants charity maketh us in all things: but rather, that having peace with God in our mindes, wee may also live peaceably among men. As for the offence of the Pharisees, how much it is to be regarded, wee learne by the words of the Lord, whereby hee biddeth them to bee let alone, because they are blinde, and guides of the blinde. The disciples had warned him, that the Pharisees, were offended with his sayings: he answered that they were to be neglected, and the offending of them not to be cared for.

12. But yet still the matter hangeth doubtfull, unlesse we know who are to be taken for weake, and who for Pharisees: which difference being taken away, I see not among offences what use at all of libertie remaineth, which might never be used without great danger. But it seemeth to mee that *Paul* hath most plainly declared both by doctrine and by examples, how far our libertie is either to be tempered or to be defended though with offences. When he tooke *Timothie* into his companie, hee circumcised him: but he could not be brought to circumcise *Titus*. Here were divers doings, and no change of purpose or of mind: namely in circumcising *Timothy*, when hee was free from all men, he made himselfe a servant to all men: and he was made to the Jewes, as a Jew, that he might winne the Jewes: to them that were under the law, as if hee himselfe were under the law, that hee might win them which were under law: all things to all men, that he might save many, as he writeth in another place. Thus we have a right moderation of liberty, if it may be indifferently restrained with some profit. What hee had respect unto, when he stoutly refused to circumcise *Titus*, hee himselfe testifieth, writing thus: But neither was *Titus*, which was with me, although hee was a Grecian, compelled to be circumcised, because of the false brethren which were come in by the way, which had privily crept in, to espy our liberty which we have in Christ *Jesus*, that they might bring us into bondage, to whom we gave not place by subjection so much as for a time, that the truth of the Gospell might continue with you. There is also a time when we must of necessity defend our liberty, if the same bee in weake consciences endangered by the unjust exactings of false Apostles. Wee must in every thing study to preserve charity, and have regard to the edifying of our neighbour. All things (saith he) are lawfull for me, but not all things are expedient: all things are lawfull for me, but all things doe not edifie. Let no man seeke that which is his owne, but that which is anothers. There is nothing now plainer by this rule, then that wee must use our liberty, if it may turne to the edifying of our neighbour: but if it be not so expedient for our neighbour, then we must forbear it. There bee some which counterfeit the wisdom of *Paul* in forbearing of liberty, while they doe nothing lesse than apply the same to the duties of charity. For so that they may provide for their owne quietnesse, they with all mention of liberty to be buried, whereas it is no lesse behovefull for our neighbours, sometime to use libertie for their benefit and edification, than in fit place to restraîne it for their commodity. But it is the part of a godly man to thinke, that free power in outward things is therefore granted him, that he may be the freer to all duties of charity.

13. But whatsoever I have spoken of avoiding of offences, my meaning is that it be referred to meane and indifferent things. For those things that are necessary to be done, are not to be left undone for feare of any offence. For as our liberty is to be submitted to charity, so charity it selfe likewise ought to be under the purenesse of faith.

Verily

1 Cor. 8. 9.
1 Cor. 10. 25.

Gal. 5. 13.

Mat. 15. 14.

How far our liberty extendeth in respect of others whom it may offend.
A.C. 16. 3.
Galat. 2. 3.
1 Cor. 9. 19. & 21.

Gal. 3. 4.

1 Cor. 10. 23.

Intolerable balancing covered in the presence of not offending the weak.

Verily heere also ought to bee had regard of charitie, but so farre as to the altars, that is that for our neighbours sake we offend not God. Their intemperance is not to bee allowed, which doe nothing but with troublesome turmiling, and which had rather rashly to read all things, than leisurely to rip them. Neither yet are they to be hardened to, which when they be leaders of men in a thousand sorts of ungodlinesse, yet doe imagine that they must behave themselves so that they bee none offence to their neighbours. As though they doe not in the meane edifie the consciences of their neighbours to evill, specially where is they sicke fast in the same mire without any hope of getting out. And the pleasant me if sooth, whether their neighbour bee to bee instructed with doctrine or example of life, say that hee must be fed with milke, whom they fill with most evill and poysonous opinions. *Paul* reporteth that hee fed the Corinthians with drinking of milke: but if *Popish* Mist had then beene among them, would he have instructed to give them the drinke of milke? No: For milke is not poyson. Therefore they lie in saying that they feed them whom under a shew of flattering allurments they cruelly kill. But, granting this such displeasing is for a time to be allowed, how long yet will they feed their children with milke? For if they never grow bigger, that they may at the least be able to bear some light meate, it is certaine that they were never brought up with milke. There are two reasons that move mee why I doe not now more sharply contend with them: first, because their follies are scarcely worthe to be confuted, sith they worthily seeme like in the sight of all men that have their sound wits: secondly, because I have sufficiently done it in peculiar bookes, I will not now doe a thing already done. Only let the readers remember this, that with whatsoever offences Satan and the world goe about to turne us away from the ordinances of God, or to stay or from following that which hee appointeth, yet we must nevertheless goe earnestly forward: and then, that whatsoever dangers hang upon it, yet is it not at our libertie to swarve one hairebreadth from the commandement of the same God, neither is it lawful by any pretence to attempt any thing but that which he giveth us leave.

14. Now therefore sith faithfull consciences, having received such prerogative of libertie as we have above set forth, have by the benefit of Christ obtained this that they be not entangled with any snares of observations in those things in which the Lord willed that they should be libertie: wee conclude that they are exempt from all power of men. For it is unmeete, that either Christ should lose the thanks of his great liberality, or consciences their profit. Neither ought wee to thinke it a slight matter, which we see to have cost Christ so deere: namely which hee valued not with gold or silver, but with his owne blood: so that *Paul* sticke not to say, that his death is made void, if we yeeld our soules into subjection to men. For he travelleth about a thing else in certaine Chapters of the Epistle to the Galathians, but to shew that Christ is darkned or rather destroyed to us, unlesse our consciences stand fast in their libertie, which verily they have lost if they may at the will of men be snared with the bands of lawes and ordinances. But as it is a thing most worthe to be knowen, so it needeth a longer and plainer declaration. For so soone as any word is spoken of the abrogating of the ordinances of men, by and by great troubles are raised up partly by seditious men, partly by slanderers, as though the whole obedience of men were at once taken away and overthrowne.

15. Therefore that none of us may stumble at this stone, first let us consider, that there are two sorts of government in man: the one spirituall, whereby the conscience is framed to godlinesse and to the worship of God: the other civill, whereby man is trained to the duties of humanitie and civility which are to be kept among men. They are commonly by not unfit names called the Spirituall and Temporall jurisdiction, whereby is signified, that the first of the two formes of government pertaineth to the life of the Soule, and the latter is occupied in the things of this present life: not only in feeding and clothing, but in setting forth of lawes whereby a man may spend his life among men holily, honestly, and soberly. For, that first kinde hath place in the inward minde, this latter kinde ordereth onely the outward behaviours. The one wee may call the spirituall kingdom, the other the civill kingdom. But these two, as wee have divided them, must be either of them alway severally considered by themselves,

1 Cor 3.2.

The consciences
of all men
exempted from
any mans power.

1 Pet 1.8.
Gal. 3.1. & 4.

Christians are
not herefore
at odds in the
outward beha-
viour of their
persons, provided
they be freed from
the lawes of
men, but as their
consciences are at
liberty before
God.

and when the one is in considering, wee must withdraw and turne away our mindes from the thinking upon the other. For there are in man as it were two worlds, which both divers Kings and divers Lawes may governe. By this putting of difference shall come to passe, that which the Gospell teacheth of the spirituall liberty, we shall not wrongfully draw to the civill order, as though Christians were according to the outward government lesse subiect to the lawes of men, because their consciences are at liberty before God: as though they were therefore exempt from all bondage of the flesh, because they are free according to the spirit. Againe, because even in those ordinances which seeme to pertaine to the spirituall kingdome, there may be some error; we must also put difference betweene these, which are to be taken for lawfull as agreeable to the word of God, and on the other side which ought not to have place among the godly. Of the Civill government there shall bee elsewhere place to speake. Also of the Ecclesiasticall lawes I omit to speake at this time, because a more full entreating of it shall bee fit for the fourth booke, where we shall speake of the power of the Church. But of this discourse, let this be the conclusion, The question being (as I have said) of it selfe not very darke or entangled, doth for this cause accumber many, because they doe not subtilly enough put difference betweene the outward court as they call it, and the court of conscience. Moreouer this encreaseth the difficultie, that *Paul* teacheth, that the magistrate ought to be obeyed, not onely for feare of punishment, but for conscience. Whereupon followeth that consciences are also bound by the civill lawes. If it were so, all should come to naught which wee both have spoken and shall speake of the spirituall government. For the loosing of this knot, first it is good to know what is conscience. And the definition thereof is to bee fetched from the derivation of the word. For, as when men doe with minde and understanding conceive the knowledge of things, they are thereby said (*Scire*) to know, whereupon also is derived the name of Science: Knowledge: so when they have a feeling of the judgement of God, as a witness joyned with them, which doth not suffer them to hide their sinnes but that they be drawne accused to the judgement seate of God, that same feeling is called conscience. For it is a certaine mean^e betweene God and man, because it suffereth not man to suppress in himselfe that which hee knoweth but pursueth him so far till it bring him to guiltinesse. This is it which *Paul* meaneth, where he saith that conscience doth together witness with men, when their thoughts doe accuse or acquit them in the judgement of God. A simple knowledge might remaine as enclosed within man. Therefore this feeling which presenteth man to the judgement of God, is as it were a keeper joyned to man, to mark and espie all his secrets, that nothing may remaine buried in darkenesse. Whereupon also commeth that old Proverbe, Conscience is a thousand witnesses. And for the same reason *Peter* hath set the examination of a good conscience for the quietnesse of minde, when being perswaded of the grace of Christ, wee doe without feare present our selves before God. And the author of the Epistle to the Hebrewes, setteth to have no more conscience of sinne, instead of, to be delivered or acquitted that sinne may no more accuse us.

16. Therefore as worke, have respect to men, so conscience is referred to God, so that a good conscience is no thing else but the inward pureness of the heart. In which sense *Paul* writeth that charity is the fulfilling of the law out of a pure conscience and faith not fained. Afterward also in the same chapter he sheweth how much it differeth from understanding, saying that some had suffered shipwracke from the faith, because they had forsaken a good Conscience. For in these words he signifieth it is a lively affection to worship God, and a sincere endeavour to live holily and godly. Sometime indeed it extendeth also to men, as in *Luke* where the same *Paul* protesteth that he endeavoured himselfe to walke with a good conscience toward God and men. But this was therefore said, because the fruits of a good conscience doe flow and come event to men. But in speaking properly, it hath respect to God onely, as I have already said. Hereby it commeth to passe that the law is said to binde the conscience, which simply bindeth a man without respect of men, or without having any consideration of them. As for example: God commandeth not onely to keepe the minde chaste and pure from all lust, but also forbiddeth all manner of filthinesse of words and

outward

Rom. 13. & 5.

Rom. 2. 15.

1 Pet. 3. 21.

Heb. 10. 2.

In what sort the
conscience is
bound or free.
Tim. 1. 5.

Act. 24. 16.

outward wantonnesse what ever it be. To the keeping of this law my conscience is subject although there lived not one man in the world, So hee that belaveth himselfe intemperately, not only sineth in this that he giveth an evill example to the brethren, but also hath his conscience bound with guiltinesse before God. In things that are of themselves meane, there is another consideration. For we ought to abstaine from them if they breed any offence, but the conscience still being free. So *Paul* speaketh of flesh come crate to Idols, If any (saith he) moove any doubt, touch it not for conscience sake: I lay for conscience, not thine but the others. A faithfull man should finne, which being first warned should nevertheless eat fish flesh. But how severall respect of his brother for him to abstaine as it is prescribed of God, yet hee ceaselesly not to keepe still the libertie of conscience. Thus wee see how this law binding the outward worke, leaveth the conscience unbound.

THE TWENTIETH CHAPTER.

Of Prayer, which is the chief exercise of faith, and whereby we daily receive the benefits of God.

Of these things that have bene hitherto spoken, wee plainly perceive how needy and void man is of all good thing, and how hee wanteth all helps of salvation. Wherefore if he seeke for releefe, whereby he may succour his needinesse, hee must goe out of himselfe and get them else where. This is afterward declared unto us, that the Lord doth of his own free will and liberality give himselfe to us in his Christ, in whom he offereth us in stead of our miserie, all felicitie, in stead of our need, wealthinesse, in whom hee openeth to us the heavenly treasures: that our whole faith should behold his beloved Sonne, that upon him our whole expectation should hang, in him our whole hope should sticke and rest. This verily is the secret and hidden Philosophie, which cannot be wrang out with Logically arguments: but they learne it whose eyes God hath opened that they may see light in his light. But since that wee are taught by faith to acknowledge that whatsoever wee have need of, whatsoever wanteth in us, the same is in God and in our Lord Jesus Christ, namely in whom the Lord willed the whole fulness of his largesse to rest, that from thence wee should all draw as our of a most plentifull fountaine: now it remaineth that wee seeke in him, and with prayer crave of him that which we have learne to be in him. Otherwise to know God to be the Lord and giver of all good things, which allureth us to pray to him, and nor to goe to him and pray to him: should so nothing profit us, that it should be all one as if a man should neglect a treasure shewed him buried and digged in the ground. Therefore the Apostle to shew that true faith cannot be idle from calling upon God, hath set this order: that as of the Gospell springeth faith, so by it our hearts are framed to call up in the name of God. And this is the same thing which he had a little before said, that the spirit of adoption, which sealeth in our hearts the witness of the Gospell, raiseth up our spirits that they dare shew forth their desires to God, stirre up unfeakeable going, and cry with confidence Abba Father. It is meete therefore that this last point, because it was before but onely spoken of by the way and as it were lightly touched, should now be more largely intreated.

2. This therefore we get by the benefit of prayer, that wee attaine to those riches which are laid up for us with the heavenly father. For there is a certaine communicating of men with God, whereby they entering into the sanctuarie of heaven, doe in his owne presence call to him touching his promises: that the same thing which they beleevd him affirming onely in word not to be vaine, they may when need so requireth finde in experience. Therefore wee see that there is nothing set forth to us to be looked for at the hand of the Lord, which wee are not also commanded to crave with prayers: so true it is that by prayers are digged up the treasures, which our faith hath looked upon being shewed to it by the Gospell of the Lord. Now how necessarie and how many waies profitable this exercise of prayer is, it can by no words be sufficiently declared. And obredly it is not without cause that the heavenly father testifieth, that the onely sortrell of salvation is in the calling up in his name, namely

I Cor. 10. 22.

Our owne emptinesse and the emptinesse of all things in us, as in the text of I Cor. 10. 22.

Rom 8. 26.

By prayer we are both enriched with grace, and made richer in good.

whereby we call to us the presence both of his providence, by which hee watcheth to take care of our matters: and of his power, by which hee sustaineth us being weak and in a manner fainting: and of his goodnesse, by which hee receiveth us into favour being miserably loaden with finnes: finally whereby wee call him all whole, to give himselfe present to us. Hereby groweth singular rest and quietnesse to our consciences. For when wee have disclosed to the Lord the necessitie which distressed us, wee largely rest though it were but in this onely that none of our evils is hidden from him, whom we are perswaded both to be most well willing toward us, and most able to provide well for us.

3. But (will some man say) did not he know without any to put him in minde of it, both in what part we be distressed, and what is expedient for us: so that it may seeme after a certaine manner superfluous, that he should be troubled with our prayers, as though he winked or slept, untill he were awaked with our voyce? But they which so reason, marke not to what end the Lord hath instructed them that hee his to pray: for he ordeined it not so much for his owne cause as rather for ours. Hee willeth in deed as right it is, that his due be rendred to him, when they acknowledge to come from him whatsoever men require or doe perceive to make for their profit, and doe testifie the same with wishings. But the profit also of this sacrifice wherewith he is worshipped, cometh to us. Therefore how much more boldly the holy fathers gloriously talked both to themselves and others of the benefites of God, so much the more sharply they were pricked forward to pray. The onely example of *Elias* shall be enough for us, which being sure of the counsell of God, after that hee not rashly had promised raine to *Achab*, yet busily prayeth betwene his knees, and sendeth his servant severintimes to *Asbie* it: not for that hee did discredit the oracle of God, but because he knew that it was his dutie, least his faith should wax drowsie and sluggish, to lay up his desires with God. Wherefore although while we lie senselesse and so dull that we perceive not our owne miseries, he waketh and watcheth for us, and sometime also helpeth us undefired, yet it much behoveth us, that he be continually called upon of us, that our heart may be enflamed with earnest and fervent desire to seeke, love, and worship him, while we accustom our selves in every necessitie to flee to him as to our shoote-anchor. Againe, that no desire and no wish at all may enter into our minde, whereof we should be ashamed to make him witnesse, while wee learne to present our wishes, yea and to poure out our whole heart before his eyes. Then that wee may be framed to receive all his benefites with true thankfulness of minde, yea and with outward thanksgiving, of which wee are put in minde by our prayer that they come to us from his hand. Moreover, that when we have obtained that which wee desired, being perswaded that hee hath answered to our prayers, wee may be thereby the more fervently caried to thinke upon his kindnesse, and therewithall embrace with greater pleasure those things which we acknowledge to have been obtained by prayer. Last of all, that very use and experience may according to the measure of our weaknesse, assure our minds of his providence when wee understand that he not onely promiseth that he will never faile us, and that he doth of his owne accord open us the entrie to call to him in the very point of necessity, but also hath his hand alway stretched out to help them that be his, and that he doth not feed them with words, but defendeth them with present help. For these causes, the most kind Father, although hee never sleepeth or is sluggish, yet oftentimes maketh a shew as though hee slept and were sluggish, that so he may exercise us, which are otherwise slothfull and sluggish to come to him, to aske of him, to require him to our owne great benefit. Therefore they doe too foolishly, which to call away the mindes of men from prayer, babble that the providence of God, which maketh for the safe keeping of all things, is in vaine wearied without callings upon him: Whereas the Lord contrariwise not in vaine testifieth that he is nigh to all them that call upon his name in the truth. And of none other sort is that which other doe triflingly say, that it is superfluous to aske those things which the Lord is of his owne will readie to give: whereas even the very same things which flow to us from his owne free liberalitie, hee will have us acknowledge to be granted to our prayers. Which thing that notable sentence of the Psalme doth testifie,

where-

It is not a need
lesse thing to
pray even for
those things
which before we
pray, we know
that God is pur-
posed to bestow.

1 King. 18.43.

Psal. 145. 18.

wherewith many like sayings doe accord. The eyes of the Lord are upon the righteous, and his cares unto their prayers. Which saying so setteth out the providence of God, bent of his owne accord to provide for the safety of the godly, that yet he omitte not the exercise of faith, whereby stultifullnesse is wiped from the minds of men. The eyes of God therefore doe wake, that he may succour the necessity of the blinde: but he will againe on our behalves heare our groanings, that hee may the better prove his love toward us. And so both are true, that the watchmen of *Iherusalem* slepe not, nor slumbereth, and yet that hee seeth still as having forgotten us when hee teeth us dull and dumbe.

4. Now to frame prayer rightly and well, let this be the first rule, that wee be no otherwise framed in minde and heart, than becommeth them that enter in to talke with God. Which verily we shall attaine as touching the minde, if the same being free from fleshly cares and thoughts, wherewith it may be called away or withdrawn from the right and well beholding of God, doe not onely bend it selfe wholly to prayer, but also so much as is possible be lifted up and carried above it selfe. Neither doe I here require a minde so at liberty, that it be pricked and nipped with no care, whereas contrariwise the ferventnesse of prayer must by such carefulnesse be kindled in us (as we see that the holy servants of God doe sometime declare great torments, much more carefulnesse, when they say they utter to the Lord a bewailing voice out of the deepe depth, and out of the middelt of the jawes of death.) But I say that all strange and forren cares must be driven away, wherewith the minde it selfe wandring hither and thither, is carried about, and being drawne out of heaven, is pressed downe to the earth. I meane by this that it must be lifted up above it selfe, that it may not bring into the sight of God any of these things which our blinde and foolish reason is wont to imagine, nor may hold it selfe bound within the compasse of her owne vanity, but rise up to purenesse worthy for God.

5. Both these things are specially worthy to be noted, that whosoever prepareth himselfe to pray, should thereto apply all his senses and endeavours, and not (as men are wont) be diversly drawne with wandering thoughts: because there is nothing more contrary to the reverence of God, than such lightnesse which is a witness of too wanton licentiousnesse, and loose from all feare. In which thing we must so much more earnestly labour as we finde it more hard. For no man can be bent so as hee shall feele many by thoughts to creepe upon him, either to breake off, or by some bowing and swarving to hinder the courte of his prayer. But here let us call to minde, how great an unworthinesse it is, when God receiveth us unto familiar talke with him, to abuse his so great gentlenesse, with mingling holy and prophane things together, when the reverence of him holdeth not our minds fast bound unto him: but as if wee talked with some meane man, we doe in the middelt of our prayer, forsaking him, leape hither and thither. Let us therefore know that none doe rightly and well prepare themselves to prayer, but they whom the Majestie of God pierceth, that they come to it unincumbered of earthly cares and affections. And that is meant by the ceremony of lifting up of hands, that men should remember that they be farre distant from God, unless they lift up their senses on high. As also it is said in the Psalme. To thee have I lifted up my soule. And the Scripture oftentimes useth this manner of speech, to lift up prayer: that they which desire to be heard of God, should not sit still in their deers. Let this bee the summe: that how much more liberally God dealeth with us, gently alluring us to unload our cares into his bosome, so much lesse excuse we are we, unless his so excellent and incomparable benefit doe with us over-weigh all other things, and draw us unto it selfe, that we may earnestly apply our endeavours and senses to pray: which cannot bee done unless our minde by stroag wrastling with the hinderances doe rise up above them. Another point wee have set forth, that wee aske no more than God giveth leave. For though he biddeth us to powre out our hearts, yet he doth indifferently give loose reins to foolish and forward affections: and when he promisseth that he will doe according to the will of the godly, he proceedeth not to so tender bearing with them, that he submitte himselfe to their will. But in both these points men doe commonly much offend. For not only the most part of men

Psal. 34. 16.

Psal. 121. 3.

The first rule of
framing rightly
our prayers is to
be without
all other cares
that may
drawe us
from all
sincerity.

The preparation
of the minde
unto prayer is a
kind of great
struggle and
vigilance.

Psal. 121. 14.

Psal 62.9.

presume without thame, without reverence, to speake to God for their follies, and shamelessly to present to his throne whatsoever liked them in their dreame: but also to great foolishnesse or senselesse dulnesse possesseth them, that they dare thrust into the hearing of God, even all their most filthy desires, whereof they would bee greatly ashamed to make men privie. Some prophane men have laughed to scorne, yea and detested this boldnesse, yet the vice it selfe hath alwayes reigned. And hereby it came to passe that ambitious men have chosen *Jupiter* to bee their Patron: covetous men, *Mercury*: the desirous of learning, *Appollo* and *Minerva*: warriors, *Mars*: and lecherous people, *Venus*. Like as at this day (as I have even now touched) men doe in prayers grant more licence to their unlawfull desires, than when they sportingly talke with their egals. But God suffereth not his gentlenesse to bee so mocked: but claiming to himselfe his right, maketh our prayers subject to his authority, and retraineth them with a bridle. Therefore we must keepe fast this saying of *John*; This is our affiance, that if we aske any thing according to his will, he heareth us. But for as much as our abilities are farre from being sufficient to performe so great perfection, we must seeke a remedy to helpe us. As we ought to bend the sight of our minde to God, to the affection of the heart ought also to follow to the same end. But both doe stay farre beneath it, yea rather doe faint and faile, or be carried a contrary way. Wherefore God to succour this weaknesse, in our prayers giveth the spirit to be our Schoolemaster, to instruct us what is right, and to governe our affections. For, because we know not what we ought to pray as we ought, the spirit commeth to our succour, and maketh intercession for us with unspeakable groanes, not that it indeede either prayeth or groaneth, but stirreth up in us affiance, desires, and sighings, which the strength of nature were not able to conceive. And not without cause *Paul* calleth them unspeakable groanings which so the faithfull send forth by the guiding of the spirit, because they which are truly exercised in prayers, are not ignorant that they be so holden in perplexity with blinde cares, that they scarcely finde what is profitable for them to speake: yea, while they goe about to utter stammering words they stick fast incumbered. Whereupon it followeth, that the gift of praying rightly is a singular gift. These things are not spoken to this purpose, that we favouring our owne slothfulness, should give over the charge of praying to the spirit of God, and lie dull in that carelesnesse, to which we are too much inclined (as there are heard the wicked sayings of some, that we must lie negligently gaping to wait untill hee prevent our mindes occupied elsewhere) but rather that we loathing our owne slothfulness and sluggishnesse, should crave such helpe of the Spirit. Neither doth *Paul*, when he biddeth us to pray in spirit, therefore cease to exhort us to wakefulness: meaning that the instinct of the spirit so useth his force to frame our prayers, that it nothing hindereth or slacketh our owne endeavour: because God will in this behalfe prove how effectually faith moveth our hearts.

1 Joh. 5. 14.

Rom. 8. 16.

2 Cor. 14. 26.

A second rule for
direction of prayer
is the sense and
feeling of our
owne wants.

6. Let also another law be, that in praying we alway feele our owne want, and that earnestly thinking how we stand in need of those things that we aske, we joyne with our prayer an earnest yea fervent affection to obtaine. For many doe slightly for manner sake receive prayers after a prescribed forme, as though they rendered certaine taske to God: and although they confesse that this is a necessary remedie for their evils, because it is to their destruction to be without the helpe of God which they crave: yet it appeareth that they doe this duty for custome, forasmuch as in the meane time their minds are cold, and doe not weigh what they aske. The generall and confuse feeling indeede of their necessitie leadeeth them hereunto: but it doth not stirre them as it were in a present case to aske reliefe of their need. Now what thinke we to be more hatefull and more detestable to God than this sitting, when a man asketh forgiveness of finnes, in the meane time either thinking that he is not a sinner, or not thinking upon this, that he is a sinner, even wherewith God himselfe is plainly mocked? But of such perversnesse (as I have said) mankind is full, that for manners sake they many times aske many things of God, which they certainly judge that without his liberalitie to come unto them from some other where, or that they have them already remaining with them. The fault of some other seemeth to bee lighter, and yet not tolerable, that they which have onely conceived this principle,

that

that we must sacrifice to God with prayers, doe mumble up prayers without any intention of misme upon them. but the godly man principally take heed, that they never come into the sight of God to aske any thing, but because they doe both boile with earnest affeition heart, and doe therewithall desire to obtaine it of him. Yet, and also though it be a thing which we aske onely to the glory of God, we seeme not at the first sight to provide for her owne necessitie, yet the time ought to be asked with notable ferventness and vehement asse of desire. As when we pray that His name be hallowed, we must (as I say to speake) fervently humer and thirst for that hallowing.

7. If any men of iust, that we are not alway driven with the like necessity to pray, I grant the time indeed: and this difference is probably taught us of *Jerom*. Is a iuven heaue among you? let him pray. Who is merry, let him sing. Therefore eve ye common feeling reacheth us, that because we are foolish dull, therefore as the matter requireth, we are the more sharply ticked forward of God to pray earnestly. And this *David* calleth the first time, because (as he reacheth in many other places) how much more hardly troubles, incommodities, heares, and other kinde of tentations doe presse us, so much freer access is open for us, as though God did call us unto him. But yet no lesse true is that saying of *Paul*, that we must at all times: because howsoever things prosperously flow according to our hearts desire, and matter of mirth doth compass us on every side, yet there is no minute of time wherein our need doth not exhort us to pray. If a man hath abundance of wine and wheat, yet if he cannot enjoy one morsell of bread, but by the continuall grace of God, whole Cellers and barnes full shall be no let why he should not crave daily bread. Now if we call to minde how many dangers doe every moment hang over us, the very feare it selfe will teach us that wee have no time free from prayer. But this we may better perceive in spirituall things. For when shall so many times, whereof we know our selves guilty, suffer us to sit still without care, and not in handewise crave pardon both of the faults and of the paine? When doe tentations grant us truce, so that wee need not to haite unto helpe? More over the desire of the Kingdome and glory of God ought to placke us to it selfe, not by fits, but continually, that it should alway be fit time for us. Therefore not without cause we are so often commanded to pray continually. I doe not yet speake of perseverance in prayer, whereof mention shall be made hereafter: but when the Scripture warneth us that we ought to pray continually, it accuseth our slothfulness, because we doe not perceive how necessary this care and diligence is for us. By this rule all hypocrite and craftynesse of lying to God is debarr'd, yea, driven farre away from prayer. God promisseth that he will be neare to all them that call upon him in truth, and hee pronounceth that they shall finde him which seeke him with their whole heart. But they aspire not thither which please themselves in their owne silliness. Therefore a right prayer requireth repentance. Whereupon this is commonly said in Scriptures, that God heareth not wicked doers, and that their prayers are accursed, like as their sacrifices also be: because it is rightfull that they finde the eyes of God shut, which doo locke up their owne hearts, and that they should nor finde God easie to bow, which doo with their owne hardness provoke his stiffness. In *Exo*. he threatneth after this manner. When ye shall multiply your prayer, I will not heare you: for your hands are full of blood. I againe in *Jeremie*: I have cried, and they have refused to heare: they thall likewise cry, and I will not heare: because he taketh it for a most high dishonour, that wicked men should boast of his servant, which doo in all their life denie his holy name. Wherefore in *Exo* he doo upbraideth, that when the Jewes come neare to him with their lips, their heart is farre off from him. He speaketh not this of onely prayer, but affirmeth that he abhorreth their going in all the parts of worshipping him. To which purpose maketh that saying of *Jerom*. Ye aske, and receive not: because ye aske ill, that wee may spend it up in your pleasures. It is true indeed (as we shall againe shew a little hereafter) that the prayers of the godly, which they powre out, doe not rest upon their owne worthinesse: yet is not that admonition of *Jerom* superfluous, if we aske any thing, we shall receive it of him, because we keepe his commandements: for as much as an evill conscience shutteth the gate against us. Whereupon shall sweeth that none doe rightly pray, nor are heard, but the pure worshippers of God. Theres are who of ever prepareth

Altho' I see
Ie no answer
in prayer needeth
not, yet at some
times we aske
and needeth
Ie. but we
we needeth
at our times
out a strong
of our own
ne. Ie. Ie.
ne. Ie. Ie.
Ie. Ie. Ie.
Ie. Ie. Ie.
Ie. Ie. Ie.
Ie. Ie. Ie.

Exo. 15.

Jer. 11. 7.
Ie. 11.

Exo. 19. 9.

Jer. 4. 3.

I. Joh. 3. 21.

The third rule
of prayer is the
restrained hum-
bling and aba-
sing of our selves.

Dan. 9. 18.

Psal. 143. 2.

Ezay. 64. 5.

Jer. 14. 7.

The purpose of
our prayer must
be the humble ac-
knowledgement
of sinne.
Psal. 25. 6. & 18.

Psal. 51. 7.

himselfe to pray, let him be loathfull to himselfe in his owne evils, and (which cannot be done without repentance) let him put on the person and minde of a begger.

8. Hereunto let the third rule be joynd, that whosoever presenteth himselfe before God to pray, should forsake all thinking of his owne glory, put off all opinion of worthinesse, and finally give over all trust of himselfe, giving, in the abasing of himselfe, the glory wholly to God: lest if we take any thing, be it never so little, to our selves, we doe with our owne swelling fall away from his face. Of this submission which throweth downe all height, we have often examples in the servants of God: among whom the holier that every one is, so much the more he is throwne downe when he commeth into the sight of the Lord. So *Daniel*, whom the Lord himselfe commended with so great title of praise, said: We powre not out our prayers before thee in our righteousnesse, but in thy great mercy. Hear us Lord, Lord be mercifull to us: Hear us, and doe these things that we aske, for thine owne sake: because thy name is called upon over the people, and over thy holy place. Neither doth he by a crooked figure (as men sometime speake) mingle himselfe with the multitude as one of the people, but rather severally confesseth his owne guiltinesse, and humbly fleeth to the sanctuary of forgiveness, as he expressly saith: When I confessed my finnes, and the finnes of the people. And this humblenesse *David* also setteth out with his owne example, when he saith, Enter not into judgement with thy servant, because in thy sight every one that liveth shall not be justified. In such manner *Ezay* prayeth: Loe thou art angry because we have sinned, the world is founded in thy wayes, therefore we shall be saved: And we have bene all filled with uncleannesse, and all our righteousnesse as a defiled cloth: And we have all withered away as a lease, and our iniquities doe scatter us abroad as the winde: and there is none that calleth upon thy name, that raiseth up himselfe to take hold of thee: because thou hast hid thy face from us, and hast made us to pine away in the hand of our wickednesse. Now therefore O Lord, thou art our father, we are clay, thou art our fashioner, and we are the worke of thy hand. Bee not angry O Lord, neither remember wickednesse for ever. Behold, looke upon us, we are all thy people. Loe, how they stand upon no affiance at all, but upon this onely, that thinking upon this, that they be gods, they despair not that he will have care of them. Likewit *Jeremie*: If our iniquities answer against us, deale thou for thy names sake. For it is both most truly and most holy written, of whomsoever it be, which being written by an unknowne authour, is fastnered upon the Prophet *Barnab*: A soule heavie and desolate for the greauesse of evill, crooked and weake, a hungry soule, and fainting eyes, give glory to thee O Lord. Not according to the righteousnesse of our fathers doe we powre our prayers in thy sight, and aske mercy before thy face O Lord our God: but because thou art mercifull, have mercy upon us, because we have sinned before thee.

9. Finally the beginning, and also the preparing of praying rightly, is craving of pardon, with an humble and plaine confession of fault. For neither is it to be hoped, that even the holiest man may obtaine any thing of God, until he be freely reconciled to him: neither is it possible that God may be favourable to any but them whom he pardoneth. Wherefore it is no marvell if the faithfull doe with this key open to themselves the doore to pray. Which we learne out of many places of the Psalmes. For *David* when he asked another thing, saith: Remember not the finnes of my youth, remember me according to thy mercy, for thy goodnesse sake O Lord. Againe, looke upon my affliction and my labour, and forgive all my finnes. Where we also see that it is not enough, if we every severall day doe call our selves to account for our new finnes, if we doe not also remember those sins which might seeme to have bene long agoe forgotten. For the same Prophet in another place, having confessed one heinous offence by this occasion, returneth even to his mothers wombe wherein he had gathered the infection: not to make the fault seeme lesse by the corruption of nature, but that heaping together the finnes of his whole life, how much more rigorous he is in condemning himselfe, so much more easie he may finde God to intreat. But although the holy ones doe not alway in expresse words aske forgiveness of sinne, yet if we diligently weigh their prayers which the Scripture rehearseth, we shall easily finde that which I say, that they gathered a minde to pray, of the onely mercy of God, and so alway tooke their
beginning

beginning at appealing him: because if every man examine his owne conscience, so far is he from being bolde to open his eares familiarly with God, that he trembleth at every coming toward him, except that he standeth upon trust of mercie and pardon. There is also another speciall contention, where they aske release of paines, that they also pray to have their finnes forgiven: because it were an absurditie to will that the effect be taken away while the cause abideth. For we must beware that God be favourable unto us, before that he testify his favour with outward signes: because both he himselfe will keepe this order, and it should little profit us to have him beneficiall, unlesse our conscience feeling him appeard should thoroughly make him lovely unto us. Which we are also taught by the answer of Christ. For when hee had decreed to heale the man sicke of the Palsey, he said, Thy sins are forgiven thee: lifting up our mindes thereby to that which is chiefly to bee wished, that God doth first receive us into favour, and then shew forth the fruit of reconciliation in helping us. But beside that speciall confession of present guiltinesse, whereby the faithfull make supplication to obtaine pardon of every speciall fault and paine, that generall pretace, which procureth favour to prayers, is never to be omitted, unlesse they be grounded upon the free mercie of God, they shall never obtaine any thing of God. Whereunto may bee referred that saying of *Job*: If we contesse our finnes, hee is faithfull and righteous to forgive us and cleanse us from all iniquitie. For which cause it behooved prayers in the time of the law to be hallowed with expiation of blood, that they might be acceptable, and that so the people should be put in minde that they are unworthie of so great a prerogative of honour, till being cleansed from their delings they should of the onely mercie of God conceive affiance to pray.

10. But whereas the holy ones seeme sometime for the entreating of God to alleage the helpe of their owne righteousness (as when *David* saith:) Keepe my soule, because I am good. Againe *Ezekiel*: Remember Lord I beseech thee, that I have walked before thee in truth, and have done good in thine eyes, by such formes of speaking they meane nothing else than by their verie regeneration to testify themselves to bee the servants and children of God, to whom he himselfe pronounceth that hee will bee mercifull. He teacheth by the Prophet (as we have already seene) that his eyes are upon the righteous, and his eares unto their prayers. Againe by the Apostle, that wee shall obtaine what soever we aske, if wee keepe his commandements. In which sayings hee doth not value prayer by the worthinesse of workes: but his will is so to stablish their affiance, whose owne conscience well assureth them of an unfained uprightnesse and innocencie, such as all the faithfull ought to be. For the same is taken out of the very truth of God, which the blinde man that had his sight restored, saith in *John*, that God heareth not sinners: if wee understand sinners after the common use of the Scripture, for such as without all desire of righteousnesse doe altogether sleepe and rest upon their finnes: forasmuch as no heart can ever breake forth into unfained calling upon God which doth not also aspire to godlinesse. Therefore with such promises accord the prayers of the holy ones, wherein they make mention of their owne purenesse or innocency that they may feele that to bee given them, which is to be looked for of all the servants of God. Againe it is then commonly found that they use this kind of prayer, when they doe in the presence of the Lord compare themselves with their enemies, from whose unjust dealing they wished themselves to bee delivered by his hand. In this comparison it is no marvell if they brought forth their righteousnesse, and simplicity of heart to move him the rather by the rightinesse of their cause to helpe them. This therefore we take not away from the godly heart of a good man, but that he may use the purenesse of his conscience before the Lord, to strengthen himselfe in the promises wherewith the Lord comforteth and upholdeth his true worshippers: but our meaning is, that the trust of obtaining stand upon the onely mercy of God, laying away all thinking of their owne deterving.

11. The fourth rule is, that being so throwne downe and subdued with true humility, wee should never beleife with certaine hope of obtaining be encouraged to pray. These bee things indeed contrary in thew to joyne with the feeling of the just vengeance of Gods sure affiance of favour: which things doe yet very well agree together,

if

Math. 21.

1 John 1.9.

Prayer is fruitlesse where there is not an unjust man as being unto God as if hee had done and kept as hee mentions their praying as warranted their boasting proudly in prayer in name: Psal. 85. 1 Reg. 20. 3. Psal. 34. 16. 1 John. 3. 21. 22.

*The fourth rule of prayer is courage grounded upon certaine hope and trust to overcome the thing we pray for.

Pfal. 5. 8.

if the onely goodnesse of God raise us up being oppressed with our owne evils. For as we have before taught that repentance and faith are knit as companions together with an unseparable bond : of which yet the one afraiech us, the other cheareth us : so in praier they must mutually meeete together: And this agreement *David* expresseth in few words : I (saith he) will in the multitude of thy goodnesse enter into thy house : I will worship in the Temple of thy holinesse with feare. Under the goodnesse of God he comprehendeth faith, in the meane time not excluding feare : because not onely his majesty driveth us to reverence, but also our owne unworthinesse holdeth us in feare for getting all pride and assurednesse. But I meane not such affiance, which should stroke the minde losed from all feeling of carefulnesse with a sweet and full quietnesse. For, to rest so peaceably is the doing of them which having all things flowing as they would wish it, are touched with no care, are kindled with no desire, doe swell with no feare. And it is a very good spurre to the holy ones to call upon God, when being distressed with their owne necessity, they are vexed with most great inquietnesse, and are almost dismayd in themselves, till faith come in fit time to their succours, because in such distresses the goodnesse of God so shineth to them, that they doe indeed grone being wearied with weight of present evils, they are also in paine and grieved with feare of greater : yet being so upholden by it, they both releve and comfort the hardnesse of bearing them, and doe hope for escape and deliverance. Therefore the praier of a godly man must arise out of both affections, must also containe and shew both : namely to grone for present evils, and to be carefully afraid of new, and yet there with all to flie to God, not doubting that he is ready to reach his helping hand. For God is marvellously provoked to wrath by our distrustfulnesse, if wee aske of him the benefites which we hope not to obtaine. Therefore there is nothing more agreeable with the nature of praier, than that this law be prescribed and appointed to them, that they breake not forth rashly, but follow faith going before them. To this principle Christ calleth us all with this saying: I say unto you, whatsoever things ye require, beleve that ye shall receive them, and they shall happen to you. The same also he confirmeth in another place. Whatsoever ye aske in praier beleveing, ye shall receive. Wherewith agreeth *Iames*, saying, If any need wisdom, let him aske it of him which giveth to all men freely, and upbraidech not : but let him aske in faith not doubting. Where in setting doubting as contrarie to faith, he doth most slyly expresse the nature of it. And no lesse is that to be noted which he addeth, that they obtaine nothing which call upon God in wavering and doubt, and doe not determine in their hearts whether they shall bee heard or no. Whom hee also compareth to waves which are diversly tossed and driven about of the winde. Whereupon in another place he calleth a right praier, the prayer of faith. Againe when God so oft affirmeth that he will give to every one according to his faith, he signifyeth that we obtaine nothing without faith. Finally it is faith that obtaineth whatsoever is granted by praier. This is meant by that notable saying of *Paul*, which the foolish men doe take no heed unto. How shall any man call upon him, in whom hee hath not beleevd? But who shall beleve, unlesse he have heard? But faith commeth of hearing, and hearing of the word of God. For conveyng by degrees the beginning of praier from faith, he plainly affirmeth that God cannot be sincerely called upon of any other, than them to whom by the preaching of the Gospell his mercifulnesse and gentlenesse hath bene made knowne, and familiarly declared.

Mat. 11. 24.

Mat. 21. 22.

Jan. 5. 15.

Rom. 10. 14.

It is a thing not absurd but most necessary, that they which call upon God have an assured confidence in his favour, and a steadfast feeling of his good will.

12. This necessity our adversaries doe not thinke upon. Therefore when wee bid the faithfull to hold with assured confidence of minde that God is favourable and beareth good will to them, they thinke that we speake a most great absurditie. But if they had any use of true praier, they would truly understand that God cannot bee rightly called upon without that stedfast feeling of Gods good will. Sith no man can well perceive the force of faith, but he which by experience feeleth it in his heart : what may a man profit by disputing with such men which doe openly shew, that they never had anything but a vaine imagination? For of what force, and how necessarie is that assurednesse which we require, is chiefly learned by invocation. Which who so seeth not, he bewraiech that he hath a very dull conscience. Let us therefore, leaving this kinde of blinde men, sticke fast in that saying of *Paul*, that God cannot bee called upon of any other

other, but them that know his mercie by the Gospell, and are surely perswaded that it is ready for them. For what manner of thing should this be? O Lord, I am verily in doubt whether thou wilt heare me: but because I am distressed with carefulnesse, I thee to thee, that thou maist heare me it I be worthy. This was not the wonted manner of all the holy ones, whose prayers we read in the Scriptures. Neither hath the holy Ghost thus taught us by the Apoitle, which biddeth us to goe to the heauenly throne with confidence, that we may obtaine grace, and when in another place he teacheth that wee have boldnesse and access to confidence by the faith of Christ. Wee must therefore hold fast with both hands this assurednesse to obtaine what we aske (such both the Lord with his owne voice so commandeth us, and all the holy ones teach it by their example) if we will pray with fruit. For, that onely praier is pleasing to God which springeth out of such a presumption of faith (as I may to call it) and is grounded upon a dreadlesse certainty of faith. He might have been content with the bare name of faith, but hee not onely added confidence, but also furnished the same with libertie or boldnesse, by this marke to put difference betweene us and unbelievers, which doe indeed also pray to God as we doe, but at adventure. For which reason the whole Church praich in the Psalme: Let thy mercie be upon us, as we put our trust in thee. The same condition is also spoken of in another place by the Prophet: In what day I shall cry, this I know that God is with me. Againe, In the morning I will direct my selfe to thee, and I will watch. For of these words we gather, that prayers are in vaine call into the aire, unless hope be adjoynd, from whence as out of a watch tower we may quietly waite for the Lord. Wherewith agreeth the order of *Pauls* exhortation. For before that hee move the faithfull to pray in spirit at all times with wakefulnesse and diligence, hee first of all biddeth them to take the shield of Faith, the helmet of salvation, and the sword of the Spirit, which is the word of God. Now let the Readers here call to remembrance that which I have before said, that faith is not overthrowen where it is joynd with acknowledging of our miserie, needinesse, and sinfulness. For with how heauey weight grieuer of euill doings the faithfull feele themselves to be overladen or grieved, and that they bee not onely void of all things which may procure favour with God, but also that they bee burdened with many offences which may worthe make him dreathfull to them: yet they cease not to present themselves, neither doth this feeling make them so afraid but that they still resort to him, forasmuch as there is no other way to come to him. For prayer was not ordeined, whereby we should arrogantly advance our selves before God, or esteeme at great value anything of our owne, but whereby confesse our guiltinesse, wee would bewaile our miseries to him, as children doe familiarly open their complaints to their parents. But rather the unmeasurable heape of our evils ought to be full of spurres or prickes to prick us forward to pray. As also the Prophet teacheth us by his example, saying: Heale my Soule, because I have sinned against thee. I grant indeed that in such sayings should be deadly prickings unless God did helpe: but the most good father of his incomparable tender kindnesse hath brought remedie in fit season, whereby appealing all trouble, discharging all cares, wiping away furies, he might gently allure us to him, yea, and taking away all doubts (much more all it might) might make us an easie way.

13. And first when he commandeth us to pray, hee doth by the very same commandement accuse us of wicked obstinacie, unless wee obey him. Nothing could be more precisely commanded, than that which is in the Psalme: Call upon me in the day of trouble. But forasmuch as among all the duties of godlinesse, the Scripture commendeth none more often, I need not to tarrie longer upon this point. Aske (saith our master) and ye shall receive, knocke, it shall be opened to you. Howbeit here is also with the commandement joynd a promise as it is necessary. For though all men confesse that the commandment ought to be obeyed, yet the most part would flee from God, when he calleth, unless he promised that he would be eadie to be intreated, and would offer himselfe. These two things being established, it is certaine that whosoever make delays that they come not straight to God, are not onely rebellious and disobedient, but also are proved guilty of infidelitie, because they distrust the promise. Which is so much more to be noted, because hypocrites under the colour of humilitie

Hib. 4. 7.
Eph. 1. 11.Ibid. 11.
Ibid. 16.
Ibid. 17.

Eph. 6. 16.

Psal. 45.

Nothing should
with his sin from
p. act. 17. 18. 19.
we are both by
the authority of
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ment and, and
en. 1. 1. 1. 1. 1. 1.
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and modestie doe as well proudly despise the commandement of God, as discredit his gentle calling, yea and defraud him of the chiefe part of his worship. For after that he hath refused sacrifices, in which all that times holinesse seemed to stand, he declareth that this is the chiefe thing and most precious to him above all other, to be called upon in the day of need. Therefore where hee requireth his owne, and encourageth us to cheerefulnesse of obeying, there are none so gay colours of doubting that may excuse us. Wherefore how many testimonies are commonly found in the Scriptures whereby we are commanded to call upon God, so many standards are set up before our eyes to put assistance into us. It were rashnesse to rush into the sight of God, unlesse hee did prevent us with calling us. Therefore he openeth us the way with his owne voice saying: **I will say to them, Yee are my people: and they shall say to me, thou art our God.** We see how he preventeth them that worship him, and willet them to follow him, and therefore it is not to be feared that this should not be a very sweet melodie which hee tuneth. Specially let this notable title of God come in our minde, whereupon if we stay we shall easily passe over all stops. Thou God that hearest prayer, even to thee shall all flesh come. For what is more lovely or more alluring, than that God be garnished with this title, which may ascertain us that nothing is more proper to his nature, than to grant the desire of humble suiters? Hereby the Prophet gathereth that the gate standeth open not onely to a few, but to all men: because he speaketh even to all in this saying: **Call upon me in the day of trouble: I will deliver thee, and thou shalt glorifie me.** According to this rule *David* laieth for himselfe that a promise was given him, that he may obtaine what he asketh: **Thou Lord hast revealed into the eare of thy servant: therefore thy servant hath found his heart to pray.** Whereupon we gather that he was fearefull, saving in so much as the promise had encourag'd him. So in another place hee armeth himselfe with this generall doctrine. He will doe the will of them that feare him. Yea and this we may note in the Psalmes, that as it were breaking his course of praying, he passeth over sometime to the power of God, sometime to his goodnesse, sometime to the truth of his promises. It might seeme that *David* by unseasonable thrusting in of these sentences made mangled prayers: but the faithfull know by use and experience that ferventnesse fainteth, unlesse they put new nourishments unto it, and therefore in praying, the meditation both of the nature of God, and of his word is not superfluous. And so by the example of *David*: let it not grieve us to thrust in such things as may refresh fainting hearts with new lively strength.

14. And it is wonderfull that with so great sweetnesse of promises we are either but coldly or almost not at all moved, that a great part of men wandering about by compasses had rather leaving the fountaine of living waters, to dig for themselves drie pits, than to embrace the liberality of God freely offered. An invincible tower is the name of the Lord (saith *Salomon*) to it the righteous man shall flee, and he shall be saved. And *Isaiah*, after that hee had prophecied of that horrible destruction which was at hand, addeth this notable sentence. Whosoever calleth upon the name of the Lord, shall be safe: which sentence we know to pertaine properly to the course of the Gospel. Scarcely every hundredth man is moved to goe forward to meete God. Hee himselfe crieth by *Esaiah*: **Yee shall call upon me, and I will heare you, yea, before that yee crie, I will answer you.** And the same honour also in another place he vouchsafeth to give in common to the whole Church, as it belongeth to all the members of Christ. He hath cried to me, I will heare him, I am in trouble with him, that I may deliver him. Neither yet (as I have already said) it is my purpose to reckon up all the places, but to chooseth out the chiefe, by which wee may take a taste how kindly God allureth us unto him, and with how strait bonds our unthankfulnesse is bound, when among so sharpe prickings our sluggishnesse still maketh delay. Wherefore also let these sayings also sound in our eares: The Lord is nigh to all them that call upon him, that call upon him in truth: also these sayings which we have alleaged out of *Esaiah* and *Isaiah*, by which God affirmeth that he is heedfull to heare prayers, yea and is delighted as with a sacrifice of sweet favour, when we cast our cares upon him. This singular fruit wee receive of the promises of God, when wee make our prayers not doubtingly and fearefully: but trusting upon his word, whose majestie would otherwise make us afraid, wee dare

call

Zach. 13.9.

Psal. 65.5.

Psal. 50.15.

2 Sam. 7.27.

Psal. 145.19.

Our sluggishnesse
notwithstanding
so many so effectu-
all motives
unto this hea-
venly exercise.
Prov. 18.10.
Isaiah 2.32.

Esa. 65.24.

Psal. 91.15.

Psal. 145.

call upon him by the name of Father, for as much as he vouchsafeth to put this most sweete name into our mouths. It remaineth that we having such allurements should know that we have thereby matter enough to obtaine our prayers: for as much as our prayers stand upon no merit of our owne, but all their worthinesse and hope of obtaininge are grounded upon the promises of God, and hang upon them: so that it needeth none other underpropping, nor looketh upward hither or thither. Therefore we must determine in our mindes, that although we excell not in like holinesse as is prayed in the holie Fathers, Prophets, and Apostles, yet because the commandment of prayer is common to us, and faith is also common, if we rest upon the word of God, in this right we are fellowes with them. For God (as we have before shewed) promising that he will be gentle, and mercifull to all, giveth cause of hope to all, even the most miserable, that they shall obtaine what they aske. And therefore the generall formes are to be noted, from which no man (as they say) from the first to the last is excluded: onely let there be present a purenesse of heart, misliking of our selves, humilitie, and faith: let not our hypocritic unholie abuse the name of God with deceitfull calling upon it: the most good father will not put backe them, whom he not only exhorteth to come to him, but also moveth them by all the meanes that he can. Hereupon cometh the manner of praying of *David* which I have even now rehearsed. *Lord* thou hast promised, *Lord*, to thy servant: for this cause thy servant at this day gathereth courage, and hath found what prayer he might make before thee. Now therefore O *Lord* God, thou art God, and thy words shall be true. Thou hast spoken to thy servant of these benefits: begin therefore, and doe them. As also in another place, Performe to thy servant according to thy word. And all the Israelites together, so oft as they arme themselves with remembrance of the covenant, doe sufficiently declare that we should not pray fearefully, whereas the *Lord* so appointeth. And herein they followed the examples of the Fathers, specially of *Jacob*, which after that he had confessed that he was unworthy of so many mercies which he had received at the hand of God, yet he saith that he is encouraged to require greater things, because God had promised that he would doe them. But whatsoever colours the unbelievers doe pretend, when they flee not to God so oft as needfullie presseth them, when they seeke not him nor crave his help, they doe as much defraud him of his due honour; as if they made to themselves new gods and idols: for by this meane they denie that he is to them the author of all good things. On the other side, there is nothing stronger to deliver the godly from all doubt, than to be armed with this thought, that no stop ought to stay them while they obey the commandment of God, which pronounceth that nothing is more pleasing to him than obedience. Heere againe that which I said before more clearly appeareth, that a dreadlesse spirit to pray agreeth well with feare, reverence, and carefulnesse: and that it is no absurditie to say that God raiseth up the overthrowne. After this manner those formes of speech agree well together which in seeming are contrarie. *Jeremi* and *David* say that they throw downe prayers before God. In another place *Jeremi* saith: Let our prayer fall downe in the sight of God, that he may have mercie on the remnant of his people. On the other side, the faithfull are oftentimes said to lift up prayer. So speaketh *Ezekiel*, requiring the Prophet to make intercession for him. And *David* desireth that his prayer may ascend as incense. For although they being perswaded of the fatherly love of God, cheerefully commit themselves into his faithfull keeping, and doubt not to crave the helpe which he freely promiseth: yet doth not an idle carefulnesse lift them up, as though they had cast away shame, but they ascend so upward by degrees of promises, that they still remaine humble suppliants in the abasement of themselves.

15. Here are questions objected more than one. For the Scripture reporteth that the *Lord* granted certaine desires which yet brake forth, of a mind not quiet nor well framed. Verily for a just cause: *Jarham* had avowed the inhabitants of *Siehem*, to the destruction which afterward came upon them: but yet God kindled with ferventnesse of anger and vengeance following his execration seemeth to allow will tempered violent passions. Such heart also carried *Sampson* when he said, Strengthen me O God, that I may take vengeance of the uncircumcised. For though there were some

1. Sam. 7. 27.

Psal. 119. 76.

Gen. 32. 10.

Jer. 42. 9.

Dan. 9. 18.

Jer. 42. 2.

1. King. 20. 10.

Psal. 141.

* Some having prayed at eveninge as they should, but a newe earthquake at the hands of God obtained the things they have prayed for. Jud. 9. 20. Jud. 6. 21.

peece of good zeale mingled with it : yet a hote, and therefore faultie greedinesse of vengeance did beare rule therein. God granted it. Whereupon it seemeth that it may be gathered, that although the prayers be not framed according to the prescribed rule of the word, yet they obtaine their effect. I answered first that a generall law is not taken away by singular examples : againe, that sometime speciall motions have bene put into a few men, whereby it came to passe that there was another consideration of them than of the common people. For the answer of Christ is to be noted, when the Disciples did undiscerely desire to counterfeit the example of *Elias*, that they knew not with what Spirit they were endued. But we must goe yet further, and say that the prayers doe not alway please God which he graunteth : but that, so much as serveth for example that is by cleare praise made plaine which the Scripture teacheth, namely that he succoureth the miserable, heareth the groanings of them which being unjustly troubled doe crave his helpe : that therefore hee executeth his judgements, when the complaints of the poore rise up to him, although they be unworthie to obtaine any thing be it never so little. For how oft hath he taken vengeance of the cruelties, robberies, violence, filthy lustes, and other wicked doings of the ungodly, subduing their boldnesse and rage, and also overthrowing their tyrannous power, testified that he helpeth the unworthily oppressed, which yet did beate the aire with praying to an uncertaine Godhead? And one Psalm plainely teacheth that the prayers want not effect, which yet doe not pearce into heaven by faith. For he gathereth together those prayers which necessitie wringeth no lesse out of the unbelievers than out of the godly by the verie feeling of nature : to which yet he proveth by the effect, that God is favourable. Is it because he doth with such gentleness testifie that they be pleasing to him? No. But to enlarge or to set out his mercie by this circumstance, for that even to unbelievers their prayers are not denied : and then the more to pricke forward his true worshippers to pray, when they see that prophane wallings sometime want not their effect. Yet there is no cause why the faithfull should swarve from the law laid upon them by God, or should envie the unbelievers, as though they had gotten some great gaine, when they obtained their desire. After this manner wee have said, that the Lord was bowed with the Repentance of *Achab*, that he might shew by this example how easie he is to entreat toward his elect, when true turning is brought to appease him. Therefore in the Psalm he blameth the *Jewes*, that they having by experience proved him so easie to grant their prayers, yet within a little after returned to the stubbornnesse of their nature. Which also plainely appeareth by the historie of the Judges : namely that so oft as they wept, although their teares were deceitfull, yet they were delivered out of the hands of their enemies. As therefore the Lord indifferently bringeth forth his Sunne upon the good and the evill: so doth he also not despise their weepings, whose cause is righteous and their miseries worthie of helpe. In the meane time he no more heareth these to salvation, than heerein ministrerth foode to the despisers of his goodness. The question seemeth to be somewhat harder of *Abraham* and *Samuel*: of whom the one being warranted by no word of God, prayed for the *Sodomites*: the other against a manifest forbidding prayed for *Saul*. Likewise is it of *Jeremie* which praied that the Citie might not be destroyed. For though their requestes were denied, yet it seemeth hard to take faith from them. But this solution shall (as I trust) satisfie sober readers : that they being instructed with the generall principles, whereby God commandeth them to be mercifull even also to the unworthie, were not altogether without faith, although in a speciall case their opinion deceived them. *Augustine* writeth wisely in a certaine place. How (saith he) doe the holy ones pray by faith, to aske of God contrarie to that which he hath decreed? Even because they pray according to his will : not that hidden and unchangeable will, but the will which he inspireth into them, that he may heare them after another manner: as he wisely maketh difference. This is well said: because after his incomprehensible counsell he so tempereth the successes of things, that the prayers of the holy ones be not voide which are wrapped both with faith and error together. Neither yet ought this more to avails to be an example to follow, than it executeth the holy ones themselves, whom I denie not to have passed measure. Wherefore where appeareth no certaine promise, we must aske of God with a condition adjoynd.

Luk. 9. 55.

Psal. 107.

1. King. 11. 39.

Psal. 100. 5.

Gen. 18. 13.

1. Sam. 11.

Jerc. 31. 16.

Lib de civic.

Dei 22. cap. 1.

To which purpose serueth that saying of *David*. Watch to the judgement which thou hast commanded: because he telleth that he was warranted by a speciall oracle to aske a temporall benefit.

16 This also it is profitable to note, that those things which I have spoken of the former rules of right prayer, are not so exactly required with extreame rigour, that God reuise the prayers in which he shall not finde either perfect faith or perfect repentance together with a seruenthess of zeale and well ordered requestes. We haue said that although prayer be a familiar talke of the godly with God, yet wee must keepe a reverence and modestie, that we give not loose reins to all requestes whatsoever they be, and that we desire no more, than God giveth leave: and then, least the maiestie of God should grow in contempt with us, that wee must lift up our mindes upward to a pure and undefiled worshipping of him. This no man hath ever performed with such pureness as it ought to be. For (to speake nothing of the common sort) how many complaints of *David* doe shew of intemperance: not that hee meant of purpose to quarrell with God, or carpe against his judgements: but because hee fainting for weaknesse, found no other better comfort, than to cast his sorrowes into his bosome. Yea and God beareth with our childish speech and pardoneth our ignorance, so oft as any thing unadvisedly escapeth us: as truly without this tender bearing, there should be no libertie of praying. But although *David* minde was to submit himselfe wholly to the will of God, and he prayed with no less patience than desire to obtaine: yet there arise yet boile out sometimes troublous afflictions, which are much disagreeing from the first rule that wee haue set. Specially wee may perceiue by the conclusion of the xxxix. Psalm, with how great vehemencie of sorrow that holy man was carried away, that he could not keepe measure. *Case* (saith he) from me, till I goe away and be not. A man would say that he like a desperate man desireth nothing else but that the hand of God ceasing, he might rot in his evils. Hee saith it not for that he with an ayowed minde runneth into such outrage, or (as the reprobate are wont) would haue God to depart from him: but onely he complaineth that the wrath of GOD is too heauie for him to beare. In these tentations also there fall out oftentimes requestes not well framed according to the rule of the word of God, and in which the holie Ones doe not sufficiently weigh what is lawfull and expedient. Whatsoeuer prayers are spotted with these faults, they deserve to be refused: yet if the holie Ones doe bewaile, correct themselves, and by and by come to themselves againe, God pardoneth them. So they offend also in the second rule, because they are oftentimes driven to wrastle with their owne coldnesse, and their neede and miserie doth not sharply enough pricke them to pray earnestly. And oftentimes it happeneth that their mindes doe slip aside, and in a manner wander away into vanitie. Therefore in this behalfe also there is neede of pardon, least our faint, or imperfect, or broken and wandering prayers haue a deniall. This God hath naturally planted in the mindes of men, that prayers are not perfect but with mindes lifted upward. Hereupon came the ceremonie of lifting up of hands, as we haue before said, which hath been used in all ages and nations, as yet it is in use. But how many a one is there, which when he lifteth up his hands doth not in his owne conscience finde himselfe dull, because his heart resteth upon the ground? As touching the asking of forgiveness of finnes, although none of the faithfull doe overpass it, yet they which are stronly exercised in prayers doe feele that they bring scarce by the tenth part of that sacrifice, of which *David* speaketh. An acceptable sacrifice to God is a troubled Spirit: a broken and humble heart O God thou wilt not despise. So there is alway a double pardon to be asked, both because they know themselves guiltie in consciences of many faultes, with feeling whereof they are not yet so touched, that they mislike themselves so much as they ought: and also that, so much as it is given them to profit in repentance and in the feare of God, they being thrown downe with iust sorrow for their offences, should pray to escape the punishment of the Iudge. Chiefly the feeblenes or imperfection of faith corrupteth the prayers of the faithfull, unless the tender mercy of God did helpe them. But it is no marvel that God pardoneth this default, which doth oftentimes exercise them that be his with sharp iust afflictions, as if he should of purpose quench their faith. This is a most hard temptation, when the

Psal. 7. 7.

The rules of prayer must not be too rigorously applied.

Psal. 51. 19.

Pfal. 80.

Lam. 3. 8.

faithfull are compelled to cry: How long wilt thou be angry upon the praiser of thy servant? as though the very praisers made God more angry. So when *Jeremy* saith: The Lord hath shut out my praiser, it is no doubt that he was shaken with a violent pang of trouble. Innumerable such examples are commonly found in the Scriptures, by which appeareth that the Faith of the holy Ones was oftentimes mingled and tossed with doubtings, that in beleeving and hoping they bewraied yet some unfaithfulness: but because they come not so far as it is to be wished, they ought to indeavour so much the more that their faults being amended, they may daily come neerer to the perfect rule of praying, and in the meane time to feele in how great a depth of evils they be drowned, which even in the very remedies doe get to themselves new diseases: sith there is no praiser, which the Lord doth not worthily loath, unlesse he winke at the spots wherewith they are all besprinkled. I rehearse not these things to this end that the Faithfull should carelessly pardon themselves any thing, but that in sharply chastising themselves they should travell to overcome these stobs, and although Satan labour to stop up all the waies, that he may keepe them from praying, yet neverthelesse they should breake through, being certainly perswaded, that although they be not uncombred of all hinderances, yet their indeouours doe please God, and their praisers are allowed of him, so that they travaile and bend themselves thitherward, whither they doe not by and by attaine.

That the confidence of our own imbecillitie discourages us not too much, we are to relieve our selves in prayer with the mediation of Christ Iesus besides whose name no other by way of intercession should be mentioned in our prayers.
1 Tim. 1. 5.
1 John 2. 1.
Heb. 4. 15.

John 14. 13.
Eccl. 6. 24.

1 Cor. 1. 30.

No prayer effectuall which hath not Christ an advocate.
John 14. 16.
Exod. 28. 9. &c.
10. 31.

17 But for asmuch as there is no man worthy to present himselfe to God, and to come into his sight: the heavenly Father himselfe to deliver us both from shame and feare which should have throwne downe all our courages, hath given to us his Sonne Iesus Christ our Lord, to be an Advocate and Mediatour with him for us, by whose leading we may boldly come to him, trusting that we have such an intercessor, nothing shall be denied us which we aske in his name, as nothing can be denied him of the Father. And heereunto must be all referred whatsoever we have heretofore taught concerning Faith: because as the promise setteth out unto us Christ for our Mediatour, so unlesse our hope of obtaining stay upon him, it taketh from it selfe the benefit of praying. For so soone as the terrible majettie of God commeth in our minde it is impossible but that we should tremble for feare, and the acknowledging of our owne unworthinesse should drive us far away, till Christ come meane betweene us and him, which may change the throne and dreadfull glory into the throne of grace: as also the Apostle teacheth that we may be bold to appeare with all confidence which shall obtaine mercy and finde grace in helpe comming in fit season. And as there is a law set that we should call upon God like as there is a promise given, that they shall be heard which call upon him: so are we peculiarly commanded to call upon him in the name of Christ, and we have a promise set forth, that we shall obtaine that which we shall aske in his name. Hitherto (saith he) ye have not asked any thing in my name: aske and ye shall receive. In that day ye shall aske in my name, and whatsoever ye aske, I will doe that the father may be glorified in the son. Hereby it is plaine without controversie, that they which call upon God in any other name than of Christ, do stubbornly breake his commandments, and regard his will as nothing, and that they have no promise to obtaine any thing. For (as *Paul* saith) all the promises of God are in Christ, yea and Amen, that is to say, they are confirmed and fulfilled.

18 And the circumstance of the time is diligently to be marked, where Christ commandeth his disciples to flee to intercession to him after that he is gone up into heaven. In that hower (saith he) ye shall aske in my name. It is certaine that even from the beginning none were heard that prayed, but by meane of the Mediatour. For this reason the Lord had ordained in the law, that the Priest alone entering into the Sanctuary, should beare upon his shoulders the names of the tribes of Israel, and as many precious stones before his breast: but the people should stand a far off in the porch, and from thence should joyne their praisers with the Priest. Yea and the sacrifice availed hereto, that the praisers should be made sure and of force. Therefore that shadowish ceremony of the law taught that wee are all shut out from the face of God, and that therefore wee neede a Mediatour, which may appeare in our name, and may beare us upon his shoulders, and hold us fast bound to his breast, that wee may be heard in his person:

person: then that by sprinkling of blood our prayers are cleansed, which (as wee have already said) never voids of filthinesse. And we see that the holie ones, when they desired to obtaine anything, grounded their hope upon sacrifices, because they knew them to be the Sablittines of all requests. Let him remember thy offering (saith David) and make thy burnt offering taste. Hereupon is gathered that God hath bene found. Beginning appeard by the intercession of Christ, to receive the prayers of the godly. Why then doth Christ appoint a new heire, when his Disciples shall be committ to pray in his name, but because this grace, as it is at this day more glorious, so doth deserve more commendation with us. And in this sense hee had said a little before. Hitherto yee have not asked any thing in my name, now aske. Not that they understood nothing at all of the office of the Mediator (whereas all the Jewes were instructed in the principles) but because they had not yet clearly knowae that Christ by his ascending into heaven should be a better patron of the Church than he was before. Therefore to comfort their griefe of his absence without some speciall trait, he directeth to himselfe the office of an advocate, and teacheth that they have hitherto wanted the chief benefit, which it shall be granted them to enjoy, when being aided by his mediation, they shall more freely call upon GOD: As the Apostle saith that his new way is dedicate in his blood. And so much lesse excusable is our forwardnesse, unlesse wee doe with both armes (as the saying is) embrace so inestimable benefit, which is properly appointed for us.

19. Now whereas he is the onely way, and the onely entrie by which it is granted us to come in unto God: who doth receive from this way and for like this entrie, for them there remaining no way nor entrie to God: there is nothing left in his throne but wrath, judgement, and terror. Finally sith the Father hath marked him for our head, and guide, they which doe in any wise swerve or goe away from him, doe labour as much as in them lieth to rise out and disfigure the marke which God hath imprinted. So Christ is set to be the onely Mediator, by whose intercession the Father may be made to us favourable in case to be entreated. Howbeit in the meane time the holy ones have their intercessions left to them, whereby they doe mutually commend the safetie one of another to God, of which the Apostle maketh mention: but those bee such as hang upon that one onely intercession: so far is it off, that they minish any thing of it. For as they spring out of the affection of love, wherewith wee embrace one another, as the members of one bodie: so they are also referred to the unitie of the head. Sith therefore they also are made in the name of Christ, what doe they else but testifye that no man can be helped by any prayers at all, but with the intercession of Christ? And as Christ with his intercession withstandeth not, but that in the Church we may with prayers be advocates one for another: so let this remaine certaine, that all the intercessors of the whole church ought to be directed to that onely one. Yea and for this cause we ought specially to be aware of unthankfulnesse, because God pardoning our unwarthinesse, doth not onely give leave to every one of us to pray for himselfe, but also admitteth us to be entreater one for another. For, where God appointeth advocates for his Church which deserve worldly to be rejected if they pray privately every one for himselfe: what a pride were it to abuse the libertie to drinke the honour of Christ.

20. Now it is a mere trifling, which the Sophisters babble, that Christ is the Mediator of redemption, but the faithfull are Mediators of intercession. As though Christ having performed a Mediation for a time, hath given to his servants that eternall Mediation which shall never die. Full courteously forsooth they handle him, that cut away so little a portion of honour from him. But the Scripture saith farre otherwise, with the simplicitee wherof a good man ought to be contented, leaving these deceivers. For where *John* saith, that if any doe come, we have an advocate with the Father Christ Jesus: doth he meane that he was once in olde time a patron of ours, and not rather assigned to him an everlasting intercession? How say wee to this that *Paul* also affirmeth, that hee sitteth at the right hand of God the father and maketh intercession for us? And when in another place hee calleth him the onely Mediator of God and men: meaneth hee not of prayers, of which hee had a little before made mention? For when he had before said that intercession must be made for all men: for proste

Heb 10. 10.

The intercession of Christ will standeth not but that we may be advocates one for another: so that we know that the force of our mutual prayers dependeth not only upon him, but also upon us, in case to be entreated for our selves.

Chr. is the onely mediator not onely of redemption but intercession also.

1 Joh 2. 1.

Ro m. 8. 32. 1 Tim. 2. 5. Rom. 8. 34.

Lib. cont. Par.
1. cap. 1.
Rom. 15. 30.
Ephel 6. 9.
Col. 4. 3.
1 Cor. 12. 13.

Ephel 4. 3.

In Psal. 94.

No Saint hath
entry unto God
but by Christ:
and therefore
we cannot with-
out inſubieuto
him, make them
our interceſſors.

of that ſaying, he by and by addeth, that of all men there is one God and one Mediator. And none other wiſe doth *Auguſtine* expound it, when he ſaith thus: Chriſtian men do mutually commend themſelves in their prayers. But hee for whom none maketh interceſſion, but hee for all, he is the true and onely Mediatour. *Paul* the Apoſtle, though he were a principall member under the head (yet becauſe he was a member of the body of Chriſt, and knew that the greateſt and trueſt Prieſt of the Church entred, not by a figure, into the inward places of the vaille, to the holy of holy places, but by expreſſe and ſtedfaſt truth into the innermoſt places of heaven, to a holineſſe not ſhadowiſh but eternall) commendeth himſelfe alſo to the prayers of the faithfull. Neither doth hee make himſelfe a Mediatour between the people and God, but prayeth that all the members of the body of Chriſt ſhould mutually pray for him: becauſe the members are carefull one for another: and if one member ſuffer, the other ſuffer with it. And that ſo the mutuall prayers one for another of all the members yet travelling in earth may aſcend to the head which is gone before into heaven, in whom is appeaſement for our finnes. For if *Paul* were a Mediatour, the other Apoſtles ſhould alſo be Mediatours: and if there were many Mediatours, then neither ſhould *Pauls* owne reaſon ſtand faſt, in which he had ſaid, For there is one God, one Mediatour of one God and men, the man Chriſt, in whom wee alſo are one if wee keepe the unitie of faith in the bond of peace. A gaine in another place. But if thou ſeek for a Prieſt, hee is above the heavens, where he maketh interceſſion for thee, which in earth died for thee. Yet doe wee not dreame that he falleth downe at the Fathers knees and in humble wiſe entreateth for us: but we underſtand with the Apoſtle, that he ſo appeareth before the face of God, that the vertue of his death availeth to be a perpetuall interceſſion for us: yet ſo that being entred into the ſanctuary of heaven, unto the end of the ages of the world, he alone carrieth to God the prayers of the people abiding a far off in the porch.

21. As touching the Saints, which being dead in the fleſh doe live in Chriſt, if wee give any prayer at all to them, let us not dreame that they themſelves have any other way of aſking than Chriſt, which onely is the way, or that their prayers bee acceptable to God in any other name. Therefore ſith the Scripture calleth us backe from all to Chriſt onely: ſith the heavenly fathers Will is to gather together all in him: it was a point of too much dulneſſe, I will not ſay madneſſe, ſo to deſire to make for our ſelves an entry by them, that wee ſhould bee led away from him without whom even they themſelves have no entry open. But, that this hath bene uſually done in certaine ages paſt, and that it is at this day done whereſoever Papiſtry reigneth, who can deny? Their merits are from time to time thruſt in, to obtaine the good will of God: and for the moſt part, Chriſt being paſſed over, God is praied to by their names. Is not this, I beſeech you, to convey away to them the office of that onely interceſſion, which we have affirmed to belong to Chriſt alone? A gaine, what Angell or Devill ever revealed to any man any one ſyllable of this their interceſſion which theſe men ſaine? For in the Scripture is nothing of it. What is the reaſon therefore of inventing it? Truly when the wit of man ſo ſeeketh for it ſelfe ſuccours, wherewith we are not certified by the word of God, it plainly bewraieth his owne diſtruſtfulneſſe. If wee appeale to all their conſciences that are delighted with the interceſſion of Saints, wee ſhall finde that the ſame cometh from no other ground, but becauſe they are grieved with careleſſe, as though Chriſt were in this behalfe either too weake or too rigorous. By which doubtfulneſſe firſt they diſhonour Chriſt, and rob him of the title of onely Mediatour, which as it is given him of the Father for a ſingular prerogative, ſo ought not alſo to be conveyed away to any other. And in this very doing they darken the glory of his birth, they make void his croſſe, finally whatſoever he hath done or ſuffered they ſpoile and defraud of the due praife thereof: for all tend to this end that hee may bee indeed and be accounted the onely Mediator. And therewith they caſt away the goodneſſe of God, which gave himſelfe to be their Father. For he is not their father, unleſſe they acknowledge Chriſt to be their brother. Which they utterly deny, unleſſe they thinke that hee beareth a brotherly affection toward them, than which there can nothing bee more kinde or tender. Wherefore the Scripture offereth onely him to us, ſendeth us to him, and ſtaieth us in him. Hee (ſaith *Ambroſe*) is our mouth, by which

we speake to the Father: our eye, by which wee see the Father: our right hand, by which we offer us to the Father, other wise than by whose intercession neither wee nor all the Saints have any thing with God. If they answer that the common prayers which they make in Churches, are ended with this *oracion* adjoynd, Through Christ our Lord: this is a trifling thute: because the intercession of Christ is no lesse profaned when it is mingled with the prayers and merits of dead men, than if it were utterly omitted, and only dead men were in our mouth. Againe, in all their Letanies, Hymnes, and Profeses, where no honour is left ungiven to dead Saints, there is no mention of Christ.

22. But their foolish dulcenesse proceeded so farre, that here wee have the nature of superstition expressed, which when it hath once shaken off the bridle, is wont to make no end of ranning altay. For after that men once began to looke to their intercession of Saints, by little and little there was given to every one his speciall doing, that according to the diversitie of businesse, sometime one and sometime another should be called upon to be intercessor: then theyooke to themselves every one his peculiar Saint, in whose faith they committed themselves as it were to the keeping of (regarding) gods. And not only (wherewith the Prophet in the old time reproched Israel) gods were set up according to the number of Cities, but even to the number of persons. But both the Saints reterre their desires to the only will of God, and behold it and rest upon it: he thinketh foolishly, and fleshly, yea and blunderously of them, which assigneth to them any other prayer, than whereby they pray for the coming of the kingdome of God: from which that is most farre distant which they taignt to them, that every one is with private affection more partially bent to his owne worshippers. At length many abained not from horrible sacrilege, in calling now upon them not as helpers but as principall ralers of their salvation. For wherunto foolish men doe fall when they wander out of their true standing, that is, the word of God. I speake not of the grosser monstrousnesse of ungodlinesse, wherein although they bee abominable to God, Angels, and men, they are not yet abhomed nor wearie of them, They falling downe before the image or picture of *barbara Catherin*, and such other, doe mumble *Pater noster*, Our father. This madenesse the Pastors doe so not care to heale or retrain, that being allured with the sweet favour of gaine they allow it with rejoycing at it. But although they turne from themselves the blame of so heinous an offence, yet by what colour will they defend this that *Loy* or *Medard* are prayed unto, to looke downe upon and helpe their servants from heaven? that the holy Virgin is prayed unto, to command her sonne to doe that which they aske? In the old time it was forbidden in the Councell at *Carthage*, that at the altar no direct prayer should be made to Saints. And it is likely that when the holy men could not altogether suppress the force of the naughty custome, yet they added at least this restraint that the publike prayers should not be corrupted with this forme: *Saint Peter* pray for us. But how much further hath their divelish importunacie ranged, which sicke not to give away to dead men that which properly belongeth onely to God and Christ?

23. But wherast they travell to bring to passe that such intercession may seeme to be grounded upon the authority of Scripture, therein they labour in vaine. We reade oftentimes (say they) of the prayers of Angels: and not that onely: but it is said that the prayers of the trichfull are by their hands carried into the sight of God. But it they list to compare holy men departed out of this present life, to Angels: they should prove that they are ministering spirits, to whom is committed the ministration to looke to our societie, to whom the charge is given to keepe us in all our waies, to goe about us, to admonish and comfort us, to watch for us: all which things are given to Angels, but not to them. How wrongfully they wrap up dead holy men with Angels, appeareth largely by to many divers offices, whereby the Scripture putteth difference betweene some and other men. No man dare execute the office of an advocat before an earthly judge, unless he be admitted; from whence then have wormes so great libertie, to thrust unto God those for patrons, to whom it is not read that the office is assigned? Gods will wasto appoint the Angels to looke unto our societie, wherfore they doe both frequent holy assemblies, and the Church is a stage to them, wherain they wander at

14. 2. 1. 2.
8. 2. 1. 2.How fare these
men but gone
to prayer unto
Saints.

1. 1. 1. 1. 8. 1. 1. 1. 1.

Saints labouring
to ground them
in the
Scripture.
1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1.

the diverse and manifold wisdom of God. Who so convey away to other that which is peculiar to them, verily they confound and pervert the order set by God, which ought to have beene inviolable. With like handfomeneſſe they proceede in alleading other testimonies. God ſaid to *Ieremy*: If *Moses* and *Samuel* should stand before mee, my soule is not to this people. How (say they) could he have spoken thus of dead men, unless he knew that they made intercession for the living? But I on the contrary side gather thus, that ſuch thereby appeareth that neither *Moses* nor *Samuel* made intercession of the people of Israel, there was then no intercession at all of dead men. For which of the Saints is to bee thought to be carefull for the safety of the people, when *Moses* cealeth, which in this behalfe farre surpassed all other when he lived. But if they follow such sleight subtilities, to say that the dead make intercession for the living, because the Lord said, if they should make intercession: I will much more colourably reason in this manner: In the extreme necessity of the people *Moses* made not intercession, of whom it is said, if hee shall make intercession. Therefore it is likely that none other maketh intercession, ſuch they are all so farre from the gentleneſſe, goodneſſe, and fatherly carefullneſſe of *Moses*. This forsooth they get with cavilling, that they be wounded with the same weapons, wherewith they thought themselves gaily fenced. But it is very fond that a simple sentence should be wrested, because the Lord pronounce th onely that he will not spare the offences of the people, although they had seene *Moses* to be their patron, or *Samuel*, to whose prayers hee had shewed himself: so tender. Which sense is most cleerely gathered out of a like place of *Ezechiel*. If (saith the Lord) these three men were in the city, *Noe*, *Daniel*, and *Iob*, they shall not deliver their sons and daughters in their righteouſneſſe: but they shall deliver onely there owne soules. Where it is no doubt that he meant if two of them should happen to revive againe, for the third was then alive, namely *Daniel*, who (as it is knowne) did in the first flourishing of his youth shew an incomparable example of godlineſſe: let us then leave them whom the Scripture plainly sheweth to have ended their course. Therefore *Paul*, when he speaketh of *David*, teacheth not that hee doth with prayers helpe his posterity, but onely that he served his owne time.

24. They answer againe: shall we then take from them all prayer of charity, which in the whole course of their life breathed nothing but charity and mercy? Verily as I will not curiously search what they doe, or what they muse upon: so it is not likely that they are carried about hither and thither with divers and particular requests: but rather that they doe with a staied and unmoved Will, long for the kingdom of God, which standeth no lesse in the destruction of the wicked, than in the salvation of the godly. If this bee true, it is no doubt that their charity is contained in the communion of the body of Christ, and extendeth no further, than the nature of that communion beareth. but now though I grant they pray in this manner for us, yet they doe not therefore depart from their owne quietneſſe, to be diversly drawne into earthly cares: and much lesse must wne therefore by and by call upon them. Neither doth it thereby follow that they must so doe, because men which live in earth may commend one another in their prayer. For this doing deserveth for nourishing of charity among them, when they doe as it were part and mutually take upon them their necessities among themselves. And this they doe by the commandement of the Lord, and are not without a promise, which wothings, have alway the chiefe place in prayer. All such considerations are farre from the dead, whom when the Lord hath conveyed from our company, hee hath left to us no entercchange of doings with them, nor to them with us, so farre as we may gather by conjectures. But if any man alleadge, that it is impossible but that they must keepe the same charity toward us, as they bee joyned in one faith with us: yet who hath revealed that they have so long eares to reach to our voices? and so peering eyes to watch our necessities? They prate in their shadowes I wot not what of the brightneſſe of the countenance of God extending his beames upon them, in which as in a mirror they may from on high behold the matters of men beneath. But to affirme that, especially with such boldneſſe as they dare, what is it else but to go about by the drunken dreames of our owne braine, and to tread the Scripture under feet

which

Jere. 15. 1.

Ezec. 14. 14.

Act. 13. 36.

A third argument for intercession of Saints answered.

Eze. 9. 5 & 6.

which so oft pronounceth that the witedome of the flesh is enemy to the witedome of God, which wholly condemneth the vanitie of our naturall wit, which willett all our reason to be throwne downe, and the onely will of God to be looked unto of us.

25 The other testimonies of Scripture which they bring to defend this their lie, they most naughtily writt. But *Jacob* (said they) prayeth that his name and the name of his Father *Abraham* and *Israel* be called upon over his posteritie. First let us see what forme of calling upon this is among the Israelites. For they call not upon their Fathers to help them: but they beseech God to remember his servants *Abraham, Isaac & Jacob*. Therefore their example maketh nothing for them that speake to the Saints themselves. But because those blocks (such is their dullnesse) neither understand what it is to call upon the name of *Jacob*, nor why it is to be called upon, it is not marvell if in the very forme also they so childishly stumble. This manner of speech is not seldome found in the Scriptures. For *Ezra* saith that the name of the men is called upon over the women, when they have them as their husbands under whole charge and defence they live. Therefore the calling upon of the name of *Abraham* upon the Israelites, standeth in this when they convey their pedigree from him, and do with solemn memorie honor him for their author and parent. Neither doth *Jacob* this because he is carefull for the enlarging of the renowne of his name: but for as much as he knew that the whole blessednesse of his posteritie consisted in the inheritance of the covenant which God had made with him: he willed that that which he feeleth should be the chiefe of all good things to them, that they be accounted in his kinred: For, that is nothing els but to convey to them the succession of the covenant. They againe when they bring such remembrance into their prayers, doe not see to the intercessions of dead men: but doe put the Lord in mind of his covenant, whereby the most kind father hath promised that he will be favorable and beneficiall to them for *Abraham, Isaac, and Jacob* sake. How little the holie Ones did otherwise leane upon the merits of their father, the common saying of the Church in the Prophet testifieth, Thou art our Father, and *Abraham* knew us not, and *Israel* was ignorant of us. Thou Lord art our Father, and our redeemer. And when they say thus, they adde therewithall, Returne O Lord for thy servants sakes: yet thinking upon no intercession, but bending their mind to the benefit of the covenant. But now list we have the Lord *Jesus*, in whose hand the eternal covenant of mercie is not onlie made; but also obtained to us: whose name should we rather use in our prayers? And because these good maisters will have the Patriarches to be by these words made intercessours, I would faine know of them why in so great a rout *Abraham* the Father of the Church hath no place at all among them. Out of what sinke they fetch their advocates, it is not unknowne. Let them answer me, how fit it is that *Abraham*, whom God preferred above all other, and whom he advanced to the highest degree of honour, should be neglected and suppressed. Verily when it was evident that such use was unknowne to the old Church, they thought good for hiding of the newnesse to speake nothing of the old Fathers: as though the diversitie of names excused the new and forged manner. But whereat some object that God is prayed unto, to have mercie on the people for *David* sake, it doth so nothing at all make for defence of their error, that it is a most strong prooffe for the confutation thereof. For if we consider what person *David* did beare: he is severed from all the assembly of the Saints, that God should establish the covenant which he hath made in his hand. So both the covenant is rather considered than the man and under a figure the onely intercession of *Christ* is affirmed. For it is certaine that that which belonged only to *David*, in so much as he was the image of *Christ*, accordeth not with any other.

26 But this forsooth moveth some, that it is oftentimes read that the prayers of Saints have bene heard. Why so? Even because they prayed. They trusted in thee (saith the Prophet) and they were saved: they cried, and they were not confounded. Therefore let us also pray as they did, that we may be heard as they were. But these men, other wise than they ought, doe wrongfullie reason, that none shall be heard but they that have once bene heard. How much better doth *James* say? *Elias* (saith he) was a man like to us: and he prayed with prayer that it should not raine, and it rained not upon the earth in three yeeres and sixe moneths. Againe he prayed, and the

Rom 8. 6.

Aristotle argu.
m. 1.
Gen. 28. 15.

Ezra 4. 1.

Ezra 9. 10.

Aristotle argu.
m. 1.
Psal. 135.

James 5. 17.

heaven gave raine, and the earth gave her fruite. What? doth he gather any singular prerogative of *Elias*, to which we ought to flee? No. But he teacheth what is the continuall strength of godly and pure prayer, to exhort us likewise to pray. For we doe nigardlie contrue the readinesse and gentlenesse of God in hearing them, unlesse we be by such experiences confirmed into a more sure affiance of his promises, in which he promisseth that his eare shall be inclined not to one, or two, nor yet to a few, but to all that call upon his name. And so much lesse excusable is this foolishnesse, because they seeme as it were of set purpose to despise so many admonitions of Scripture. *David* was oft delivered by the power of God. Was it that he should draw that power to himselfe, that we should be delivered by his helpe? He himselfe affirmeth farre other wise: The righteous looke for me, till thou render to me. Againe, The righteous shall see, and they shall rejoyce, and trust in the Lord. Behold, this poore man hath cried to God, and he hath answered him: There be in the Psalmes many such prayers, in which to crave that which he requireth, he mooveth God by this manner, that the righteous be not made ashamed, but many by his exmple be raised up to hope well. Let us now be contented with this one example. Therefore every holie one shall pray to thee in fit time. Which place I have so much the more willingly rehearsed, because the lewd babblers which doe let out to hire the service of their waged tongue have not bene ashamed to alleage it to prove the intercession of the dead. As though *David* meant any thing else, than to shew the fruite that shall come of the mercifulnesse and gentlenesse of God, when he shall be heard. And in this kind we must learne, that the experience of the grace of God, as well toward our selves as other, is no slender help to confirme the credit of his promises. I have unrehearsed many places, where *David* setteth before himselfe the benefits of God for matter of confidence, because the readers of the Psalmes shall commonly finde them without seeking. This selfe same thing had *Jacob* before taught by his owne example: I am unworthie of all thy mercies, and of the truth which thou hast performed to thy servant. I with my staffe have passed over this *Jordan*, and now I come forth with two bands. He alleageth indeed the promise, but not alone: but he also joyneth the effect, that he may the more courageously in time to come trust that God will be the same toward him. For he is not like to mortall men, which are weary of their liberalitie, or whose abilitie is wasted: but he is to be weighed by his owne nature, as *David* wisely doth, where he saith, Thou hast redeemed me, O God that speakest truth. After that he hath given to God the praises of his salvation, he addeth that he is a true speaker: because unlesse he were continually like himselfe, there could not be gathered of his benefits a sufficiently strong reason of affiance and calling upon him. But when we know that so oft as he helpeth us, he sheweth an example and proofe of his goodnesse, we neede not to feare that our hope shall be put to shame or disappoint us.

27 Let this be the summe. Whereas the Scripture setteth out this unto us for the cheefe point in the worshipping of God, (as refusing all sacrifices, he requireth of us this dutie of godlinesse) prayer is not without manifest sacriledge directed to other. Wherefore also it is said in the Psalme, If we stretch forth our hands to a strange God, shall not God require these things? Againe, whereas God will not be called upon but of Faith, and expressly commandeth prayers to be framed according to the rule of his word: finally whereas Faith founded upon the word is the mother of right prayer: so soone as we swarue from the word, our prayer must needs be corrupted. But it is already shewed, that if the whole Scripture be sought, this honour is therein challenged to God only. As touching the office of intercession, we have also shewed that it is peculiar to Christ, and that there is no prayer acceptable to God, but which that Mediator halloweth. And though the faithfull doe one for another offer prayers to God for their brethren, we have shewed that this abateth nothing from the only intercession of Christ: because they altogether standing upon it doe commend both themselves and other to God. Moreover we have taught that this is unfitly drawne to dead men, to whom we never read that it hath been commanded that they should pray for us. The Scripture doth oftentimes exhort us to mutuall doings of his duty one for another: but of dead men there is not so much as one syllable: yea and *James* joyning these two things together,

Psal. 142. 8.
Psal. 52. 8.

Psal. 34. 7.

Psal. 31. 6.

Gen. 33. 10.

Psal. 31. 6:

The directing
of prayers unto
Saints departed
is the offering of
injurie unto
God, and of dis-
grace unto
Christ: inter-
cession, which
by the mutuall
prayers of Saints
as yet living, is
not prejudiced.
Psal. 44. 21.

together, that we should confesse our selves, among our selves, and mutually pray one for another, doth secretly exclude dead men. Therefore to condemne this error, this one reason sufficeth, that the beginning of praying rightly, springeth out of faith, and that faith commeth of the hearing of the word of God, where is no mention of the fained intercession, because superstition hath rashly gotten to it selfe patrones which were not given them of God. For whereas the Scripture is full of many formes of prayer, there is no example found of this patroneship, without which in the Papacy they beleewe that there is no prayer. Moreover it is certaint that this superstition hath growne of distrustfulnesse either because they were not content with Christ to be their intercessor, or have altogether robbed him of his praise. And this latter point is easily proved by their shamelesnesse: because they have no other stronger argument to proove that we have neede of the intercession of Saints, than when they object that we are unworthy of familiar access to God. Which we indeed grant to be most true: but thereupon we gather, that they leave nothing to Christ, which esteeme his intercession nothing worth, unlesse there be adjoynd *Gorge, Hippelie,* or such other vifore.

28 But although prayer properly signifieth onely wishes and petitions: yet there is so great affinitie betweene petition and thanksgiving, that they may be fitly comprehended both under one name. For, these speciall sorts which *Paul* rehearseth, fall under the first part of this division. With asking and craving we powre forth our desires before God, requiring as well those things that seeme to spread abroad his glory and set forth his name, as the benefits that are profitable to our use. With giving of thanks, we doe with due praise magnifie his good doings toward us, acknowledging to be received of his liberalitie whatsoever good things doe come to us. Therefore *David* comprehended these two parts together, saying: Call upon me in the day of necessitie: I will deliver thee, and thou shalt glorifie me. The Scripture not in vaine commandeth us to use both. For we have said in another place, that our needinesse is so great, and the experience it selfe crieth out that we are on every side pinched and pressed with so many and so great distresses, that all have cause enough why they should both sigh to God, and in humble wise call upon him. For though they be free from adversities, yet the guiltinesse of their wicked doings, and their innumerable assaults of tentations ought to prick forward the most holy to aske remedy. But in the sacrifice of praise and thanksgiving there can be no interruption without hainous shame, forasmuch as God ceaseth not to heap upon diverse men diverse benefits to drive us though we be slacke and slow, to thankfulnesse. Finally so great and so plenteous largesse of his benefits doth in a manner overwhelm us: there are so many and so great miracles of his seene on every side which way soever thou turne thee, that we never want ground and matter of praise and thanksgiving. And that these things may be somewhat plainer declared (with all our hopes and wealth stand in God (which we have before sufficiently proved) that neither we nor all our things can be in prosperitie but by his blessing: we must continually commit our selves and all our things to him. Then whatsoever we purpose, speake, or doe, let us purpose, speake, and doe under his hand and will, finally under the hope of his helpe. For, all are pronounced accursed of God, which devise or determine any purposes upon trust of themselves or of any other, which without his will, and without calling upon him doe enterprife or attempt to begin any thing. And whereas we have diverse times already said, that he is duely honoured when he is acknowledged the author of all good things: thereupon followeth that all those things are so to be received at his hand, that we yeeld continuall thanks for them: and that there is no other right way for us to use his benefits, which flow and proceed from his liberalitie to no other end, but that we should be continually busied in confessing his praise and giving of thanks. For *Paul*, when he testifieth that they are sanctified by the word and prayer, doth therewithall signifie that they are not holy and cleane to us without the word and prayer, understanding by the Word, faith by figure. Therefore *David* saith very well, when having received the liberalitie of the Lord, he declareth that there is given him into his mouth a new song: whereby verily he signifieth that it is a malicious silence, if we passe over any of his benefits without praise: sith he so oft giveth us matter to say good of him, as he doth good to us. As also *Esai* setting out the un-

James 5. 8.

Trenhauf
17. 11.

Psal. 50. 15.

Joh 4. 14.
Ezay 30. 1.
53. 1.1 Tim. 4. 5.
Mc ony. 12.
Psal. 40. 4.

Ezay 1. 10.

gular

Psal. 5. 17.
Esa. 8. 20.
Joh. 11. 10.
Psal. 116. 12.
Psal. 106. 47.
Psal. 110. 18.

gular grace of God, exhorteth the faithfull to a new and unwonted song. In which sense *David* saith in another place, Lord open thou my lips, and my mouth shall shew forth thy praise. Likewise *Ezechias* and *Jonas* testify that this shall be to them the end of their deliverance, to celebrate the goodnesse of God with songs in the temple. The same law *David* prescribeth to all the godly: What shall I repay to the Lord (saith he) for all the things that he hath bestowed upon me? I will take the cup of salvation, and will call upon the name of the Lord. And the same law the Church followeth in another Psalm; Save us our God, that wee may confesse to thy name, and glorie in thy praise. Again, he hath looked unto the praiser of the solitary, and he hath not despised their prayers. This shall be written to the generation that shall follow, and the people created shall praise the Lord, that they may declare his name in him, and his praise in *Hirusalem*. Yea so oft as the faithfull beseech God to doe for his names sake: as they profess themselves unworthy to obtaine any thing in their owne name, so they binde themselves to give thanks, and they promise that this shall be to them the right use of the bountifullnesse of God, that they shall be publishers of it. So *Osée* speaking of the redemption to come of the Church, saith: Take away iniquitie O God, and lift up good: a id we will pay the calves of our lips. And the benefits of God doe not onely claime to themselves the praise of the tongue, but also doe naturally procure love. I have loved (saith *David*) because the Lord hath heard the voice of my praiser. Again, in another place, rehearsing the helpes which he had felt, he saith: I will love thee O God my strength: Neither shall the praises ever please God, which shall not flow out of this sweetnesse of love. Yea and also we must hold fast this saying of *Paul*, that all prayers are wrongfull and faulty to which is not adjoynd giving of thanks. For thus he saith, in all prayer and beseeching with thanksgiving let your petitions be known with God. For sith testinesse, tediousnesse, impatience, bitterness of griefe, and feare doe move many in praying to murmur, hee commandeth that our affections be so tempered, that the faithfull ere they have obtained that which they desire, should neverthelesse cheerefully blese God. If this knot ought to have place in things in a manner contrary, with so much more holy a ban I doth God binde us to sing his praises, so oft as he maketh us to enjoy our requests. But as we have taught that our prayers are hallowed by the intercession of Christ, which otherwise should be uncleane: so the Apostle, where he commandeth us to offer a sacrifice of praise by Christ, putting in minde that we have not a mouth cleane enough to praise the name of God, unlesse the Priesthood of Christ becometh the meane. Whereupon we gather, that men have bene monstrously bewitched in the papacy, where the greater part marvelleth that Christ is called an Advocate. This is the cause why *Paul* commandeth both to pray and to give thanks without ceasing: namely for that he willett that with so great continuings as may be, at every time in every place, in all matters and businesses, the prayers of all men should be lifted up to God, which may both looke for all things at his hand, and yeeld to him the praise of all things, as he offereth us continuall matter to praise and pray.

Osée. 14. 13.

Psal. 116. 1.

Psal. 118. 1.

Phil. 4. 6.

Heb. 13. 15.

1. Thess. 5. 13.

Order for assiduity of prayer both private and publick in the Church.

1. Cor. 15. 40.

Mat. 6. 7.

29 But this continuall diligence of praying, although it specially concerne the proper and private prayers of every man, yet somewhat also pertaineth to the publique prayers of the Church. But those can neither be continuall, nor ought otherwise to be done than according to the politike order that shall by common consent bee agreed upon among all. I graunt the same in deede. For therefore certaine houres are set and appointed, as indifferent with God, so necessarie for the uses of men, that the commoditie of all men may be provided for, and all things (according to the saying of *Paul*) may bee comely and orderly done in the Church. But this maketh nothing to the contrary, but that every Church ought both from time to time to stirre up it selfe to often use of prayers, and when it is admonished by any great necessity, to be fervent with most earnest endeavour. As for perseverance which hath a great affinity with continuall diligence, there shall bee a fit place to speake of it about the end. Now these make nothing for the much babbling which Christ willed that we should be forbidden. For he forbiddeth not to continue long, nor oft, nor with much affection in prayers, but that we should not trust that we may wring any thing out of God, by dulling his eares

cares with much babling talke, as if he were to be perswaded after the manner of men. For wee know that Hypocrites, because they doe not consider that they have to doe with God, doe no lesse make a pompous shew in their prayers than in triumph. For, the Pharisee which thanked God that hee was not like to other men, without doubt joyced at himselfe in the eyes of men, as if he would by prayer seeke to get a fame of holinesse. Hereupon came that much babling, which at this day upon a like cause is used in the Papacy: while some doe vainely spend the time in repeating the same prayers, and other some doe set out themselves among the people with a long heape of words. Such this babling childishly mocketh God, it is no marvell that it is forbidden out of the Church, to the end that nothing should there bee used but earnest and proceeding from the bottome of the heart. Of a neerer kinde and like to this corruption is there another, which Christ condemneth with this, namely that hypocrite for boasting sake doe seeke to have many witneses, and doe rather occupie the market place to pray in, than their prayers should want the praise of the world. But whereas wee have already shewed that this is the marke that prayer shooteth at, that our mindes may be carryed upward to God, both to confession of praye, and to craving of helpe: thereby wee may understand that the chiefe duties thereof doe stand in the minde and the heart, or rather that prayer it selfe is properly an affection of the inward heart, which is powred forth and laid open before God the searcher of hearts. Wherefore (as it is already said) the heavenly Schoolemaster, when he minded to set out the best rule of praying, commanded us to goe into the chamber, and there the doore being shut to pray to our Father which is in secret, that our Father which is in secret may heare us. For when he hath drawne them away from the example of hypocrites, which with ambitious boasting shew of prayers sought the favour of men; hee therewithall addeth what is better, namely, to enter into our chamber, and there to pray the doore being shut. In which words (as I expound them) he willed us to seeke solitary being which may helpe us to descend and to enter throughly with our whole thought in our heart, promising to the affections of our heart that God shall be neere us, whose temples our bodies ought to bee. For he meant not to deny but that it is expedient also to pray in other places: but hee sheweth that prayer is a certaine secret thing, which both is chiefly placed in the soule, and requireth the quiet thereof farre from all troubles of cares. Not without cause therefore the Lord himselfe also, when hee was disposed to apply himselfe more earnestly to prayer conveyed himselfe into some solitary place farre from the troublesome company of men: but to teach us by his example that these helpes are not to be despised, by which our minde being too slipperie of it selfe is more bent to earnest applying of prayer. But in the meane time even as he in the middelt of the multitude of men abstained not from praying, if occasion at any time so served: so should wee in all places where need shall be, lift up our hands. Finally, thus it is to be holden, that whosoever refuseth to pray in the holy assembly of the godly, he knoweth not what it is to pray a part, or in solitarinesse, or at home. Again, that hee that neglecteth to pray alone or privately how diligently soever he haunt publique assemblies, doth there make but vaine prayers: because hee giveth more to the opinion of men than to the secret judgement of God, in the meane time, that the common prayers of the Church should not grow into the contempt, God in old time garnished them with glorious titles, specially where hee called the temple the house of prayer. For, by this saying hee both taught that the chiefe part of the worshipping of him is the duty of prayer: and that to the end that the faithful should with one consent exercise themselves in it, the temple was set up as a standerd for them. There was also added a notable promise: There abideth for thee, O God, praise in Zion: and to thee the vow shall be paid. By which words the prophet telleth us, that the prayers of the Church are never void: because the Lord alway ministereth to his people matter to sing upon with joy. But although the shadows of the law are ceased: yet because the Lords will was by this ceremony to nourish among us also the unity of faith, it is no doubt that the same promise belongeth to us, which both Christ hath established with his owne mouth, and Paul teacheth that it is of force for ever.

Ma. 6.6.

1 Tim. 2.8.

Esa. 56.7.

Psal. 65.2.

Churches ordain-
ed to be houses
of prayer.

Mat. 18. 20.

Iohn 4. 23.

Esay 66. 1.
Act. 7. 48.
The sound of the
voice without
the inward feel-
ing of the heart
in prayer availeth
not.

Esay 9 13.
Mat. 15. 8.

The use of singing
in the Church.
1 Cor. 14. 13.

Confess. lib. 9.
cap. 7.

34 Now as the Lord by his word commanded the faithfull to use common prayer: so there must be common temples appointed for the using of them: where who so refuse to communicate their prayer with the people of God, there is no cause why they should abuse this pretence, that they enter into their chamber that they may obey the commandment of the Lord. For hee that promisseth that hee will doe whatsoever two or three shall aske being gathered together in his name, testifieth that he despiseth not prayers openly made: so that boasting and seeking of Glory of men be absent, so that unfained and true affection bee present which dwelleth in the secret of the heart. If this be the right use of temples (as truly it is) wee must againe beware that neither (as they have begun in certaine ages past to be accounted) we take them for the proper dwelling places of God from whence he may more neerely bend his care unto us? nor saine to them I wot not what secret holynesse, which may make our prayer more holy before God. For sith wee our selves bee the true temples of God, we must pray in our selves if we will call upon God in his owne holy temple. As for that grosseesse, let us which have a commandment to call upon the Lord in spirit and truth without difference of place, leave it to the Iewes or the Gentiles. There was indeed a Temple in old time by the commandment of God for offering of prayers and sacrifices, but that was at such time as the truth lay hid figured under such shadows, which being now lively expressed unto us doth not suffer us to sticke in any materiall temple. Neither was the temple given to the Iewes themselvs with this condition, that they should inclose the presence of God, within the wals thereof, but whereby they might be exercised to behold the image of the true temple. Therefore they, which in any part thought that God dwelled in temples made with hands, were sharply rebuked of *Esay* and *Stephen*.

35 Here moreover it is more than evident, that neither voice nor song, if they be used in prayer, have any force, or doe any whit profit before God, unless they proceed from the deepe affection of the heart. But rather they provoke his wrath against us, if they come onely from the lips and out of the throate: forasmuch as that is to abuse his holy name, and to make a mockery of his majesty: as wee gather out of the words of *Esay*, which although they extend further, yet pertaine also to reprove this fault. This people (saith he) commeth neere to me with their mouth, and honoureth me with their lips: but their heart is farre from me: and they have feared me with the commandment and doctrine of men. Therefore behold I will make in this people a miracle great and to bee wondred at. For, wisdom shall perish from their wise men, and the prudence of the Elders shall vanish away. Neither yet doe we here condemne voice or singing, but rather doe highly commend them, so that they accompany the affection of the minde. For so they exercise the minde and hold it intentive in thinking upon God, which as it is slippery and rolling, easily slacketh and is diversly drawre unless it be stayed with divers helpes. Moreover whereas the glory of God ought after a certaine manner to shine in all the parts of the body, it specially behooveth that the tongue be applyed and avowed to this service both in singing and in speaking, which is properly created to shew forth and display the praise of God: But the chiefe use of the tongue is in publike prayers, which are made in the assembly of the godly: which tend to this end, that wee may all with one common voice, and as it were with one mouth together glorifie God whom we worship with one spirit and one faith: and that openly, that all men mutually, every one of his brother, may receive the confession of Faith, to the example whereof they may be both allured and stirred.

36 As for the use of singing in Churches (that I may touch this also by the way) it is certaine that it is not onely most ancient: but that it was also in use among the Apostles, we may gather by these words of *Paul*. I will sing in Spirit, I will sing also in minde. Againe to the *Colossians*: Teaching and admonishing you, mutually in Hymnes Psalmes and spirituall songs, singing with grace in your hearts to the Lord. For in the first place he teacheth that we should sing with voice and heart: in the other he commandeth spirituall songs, wherewith the godly doe mutually edifie themselves. Yet that it was not univerfall, *Augustine* testifieth, which reporteth that in the time of *Ambrose* the Church of *Milvan* first began to sing, when while *Iustina* the mother of *Valentinian*, cruelly

cruelly rag'd against the true faith, the people more us'd watching than they were wont: and that afterward the other western Churches followed. For hee had a little before said, that this manner came from the Easterne Churches. He telleth also in his second booke of Retractions that it was in his time received in *Africa*. One *Hilary* (saith he) a ruler did in every place where hever he could, with malicious blaming saile at the manner which then began to bee at *Carthage*, that the Hymnes at the altar should be pronounced out of the booke of Psalms, either before the oblation, or when that which had bene offered was distributed to the people. Him I answered at the commandement of my brethren. And truly if songs be tempered to that gravity which becometh the pretence of God and Angels, it both procureth dignity and grace to the holy actions, and much availeth to stirre up the mindes to true affection and ferventesse of praying. But wee must diligently beware that our eares be not more heedfully bent to the note, than our mindes to the spiritual sense of the words. With which perill *Augustine* in a certaine place saith that hee was so moved, that he sometime wished that the manner which *Athanasius* kept should be established, which commanded that the Reader should sound his words with so small a bowing of his voice, that it should be liker to one that readeth than to one that singeth. But when he remembered how much profit hee himselfe had received by singing, he inclined to the other side. Therefore using this moderation, there is no doubt that it is a most holy and profitable ordinance. As on the other side what songs soever are framed onely to sweetnesse and delight of the eares, they both become not the majesty of the Church, and cannot but highly displease God.

Confess. li. 10.
cap. 33.

The booke prayer in
what tongue and
with what ce-
lence to be made.

1 Cor. 14. 16.

1 Sam. 1. 13

* And thus
from the first
of the
of the
of the
of the

33. Whereby it also plainly appeareth that common prayers are to be spoken not in Greeke among Latine men, not in Latine among Frenchmen or Englishmen (as it hath heretofore bene each where commonly done) but in the peoples mother tongue, which commonly may be understood of the whole assembly: forasmuch as it ought to be done to the edifying of the whole Church, which receive no fruit at all of a sound not understood. But they which have no regard neither of charity nor of humanity, should at least have bene somewhat moved with the authority of *Paul*, whose words are nothing doubtfull. If thou blest (saith hee) in spirit, how shall hee that filleth the place of an unlearned man answer Amen to thy blessing, such he knoweth not what thou sayest? For thou indeed givest thanks, but the others is not edified. Who therefore can sufficiently wonder at the unbridled licentiousnesse of the Papiists, which the Apostle so openly crying out against it, seare not to roare out in a strange tongue most babling prayers, in which they themselves sometime understand not one syllable, nor would have other folkes to understand it? But *Paul* teacheth that we ought to doe otherwise. I will hee: I will pray (saith he) with spirit, I will pray also with minde: I will sing with spirit. I will sing also with minde: signifying by the name of spirit, the singular gifts of tongues which many being endued with, abused it, when they severed it from the minde, that is from understanding. But this we must altogether thinke, that it is by no means possible neither in publike nor in private prayer, but that the tongue without the heart may highly displease God. Moreover we must thinke that the minde ought to be kindled with ferventesse of thought, that it may farre firmount all that the tongue may expresse with utterance. Finally that the tongue is not necessary at all for private prayer, but so far as the inward feeling either is not able to suffice to kindle it selfe, or the vehemencie of inkindling violently carrieth the worke of the tongue along with it. For though very good prayers sometime be without voice, yet oftentimes beideth that when the affection of the minde is fervent, both the tongue breatheth forth into voice, and the other members into gurgling without excessive w. Hereupon came the muttering of *Hinnu*, and such a like thing all the holy ones alway teele in themselves, when they burst out into broken and unperfect voyces. As for the gestures of the body which are wont to be used in prayer (as kneeling and uncovering of the head) they are exercises by which we endeavour to rise up to a greater reverencing of God.

34. Now we must learne not onely a more certaine rule, but also the very forme of praying: namely the time, which the heavenly father hath taught us by his beloved Sonne: wherein we may acknowledge his unmeasurable goodnesse and kindnesse. For

beside this hee warneth and exhorteth us to seeke him in all our necessity (as children are wont to flie to their fathers defence, so oft as they be troubled with any distresse) because hee saw that we did not sufficiently perceive this, how slender our poverty was, what were meere to be asked, and what were for our profit: hee provided also for this our ignorance, and what our capacity wanted, he supplied and furnished of his owne. For he hath prescribed to us a forme wherein he hath as in a Table set out whatsoever we may desire of him, whatsoever availeth for our profit, and whatsoever is necessary to aske. Of which his gentleness wee receive a great fruit of comfort that we understand that wee aske no inconvenient thing, no unseeming or unfit thing, finally nothing that is not acceptable to him, sith wee aske in a manner after his owne mouth. When *Plato* saw the folly of men in making requests to God, which being granted, it many times befell much to their owne hurt: he pronounced that this is the best manner of praying taken out of the old Poet. *King Jupiter* give unto us the best things both when we aske them, and when wee doe not aske them, but command evill things to be away from us even when we aske them. And verily the heathen man is wise in this, that hee judgeth how perillous it is to aske of the Lord that which our owne desire moveth us to: and therewithall he bewrayeth our unhappy case, that we cannot once open our mouthes before God without danger, unlessse the spirit doe instruct us to a right rule of praying. And in so much greater estimation this priviledge is worthy to be had of us, sith the onely begotten Sonne of God ministrerth words into our mouth which may deliver our minde from all doubtings.

35 This whether you call it forme or rule of praying is made of sixe petitions. For the cause why I agree not to them that divide it into seven parts, is this, that by putting in this adverbive word (But) it seemeth that the Evangelist meant to joyne these two peeces together, as if hee had said: Suffer us not to be oppressed with temptation, but rather helpe our weaknesse, and deliver us, that we faint not. The old writers also thinke on our side, so that now that which is in *Matthew* added in the seventh place, is by way of declaration to be joynd to the sixth petition. But although the whole prayer is such that in every part of it regard is specially to be had of the glory of God, yet the three first petitions are peculiarly appointed to Gods Glory, which alone wee ought in them to looke unto without any respect (as they say) of our owne profit. The other three have care of us, and are properly assigned to aske those things that are for our profit. And when wee pray that the name of God be hallowed: because God will prove whether hee be loved and honoured of us freely or for hope of reward, we must then thinke nothing of our owne commodity, but his glory must be set before us, which alone wee must behold with fixed eyes: and no otherwile ought wee to be minded in the other prayers of this sort. And even this turneth to our great profit that when it is sanctified as we pray, it is also likewise made our sanctification. But our eyes (as it is said) must winke and after a certaine manner be blinde at such profit, so as they may not once looke at it: that if all hope of our private benefit were cut off, yet wee should not cease to wish and pray for this sanctification and other things which pertaine to the glory of God. As it is seene in the examples of *Moses* and *Paul*, to whom it was not grievous to turne away their mindes and eyes from themselves, and with vehemement and inflamed zeale to wish their owne destruction, that though it were with their owne losse they might advance the glory and kingdome of God. On the other side when we pray that our daily bread be given us: although we wish that which is for our owne commodity, yet here also we ought chiefly to seeke the glory of God, so that we should not aske it unlessse it might turne to his glory. Now let us come to the declaring of the Prayer it selfe.

Our Father which art in heaven.

36 First in the very entry we meete with this which we said before, that all prayer ought none otherwile to be offered of us to God in the name of Christ, as it can by no other name be made acceptable unto him. For since we call him Father, truly we alleadge for us the name of Christ. For by what boldnesse might any man call God Father:

Alcib. vel de
70. 70.

Rom. 8. 6.

The devision of
the Lords pray-
er into parts.
Aug. in Enchi-
rad Laur. cap.
116.
Christ aut
oper. imperf.

Exod. 32. 32.
Rom 9. 3.

A comfort unto
Christians that
they may call
God their Fa-
ther.

Father? who should burth forth into so great ratiuoness, to take to himselfe the sonne of the Sonne of God, unless we were adopted the children of grace in Christ? Which being the true Sonne, is giuen of him to us to be our brother: that that which he hath properly by nature, may by the benefit of adoption be made ours, if we doe with true Faith embrace so great bounty. As *I* haue said, that power is giuen to them which beleeue in the name of the onely begotten Sonne of God, that they also may be made the children of God. Therefore he both calleth himselfe our Father, and will be foaled of us, by this sweetnesse of name delivering us from all distrust, with there can no where be found any greater affection of love than in a Father. Therefore hee could by no finer example tell his unmeasurable deare love towards us than by this that wee are named the Sonnes of God. But his love is so much greater and more excellent toward us than all love of our parents, as hee passeth all men in goodness and mercy: that if all the Fathers that are in the earth, having shooke off all feeling of Fatherly naturallnesse, would forsake their children, yet he will never faile us, because he cannot deny himselfe. For we haue his promise, if you being euill can giue good gifts to your children, how much more can your Father which is in heauen? Againe in the Prophet, Can a mother forget her children? Though she forget them, yet I will not forget thee. If we be his children: then as a childe cannot giue himselfe into the tuition of a stranger and forraine man, unless he complaine either of the cruelty or poverty of his Father? So wee cannot seeke succours from elsewhere than from him alone, unless we reproach him with poverty and want of ability, or with cruell or too extreme rigoroussnesse.

37 Neither let us alleadge that we are worthily made fearefull with conscience, of sinnes, which may make a Father be he never so mercitull and kinde, daily to be displeas'd. For if among men the sonne can with no better Advocate plead his cause to his Father, and by no better meane get and recover his fauour being lost, than it hee himselfe humbly and lowly, acknowledging his fault, doe beseech his fathers mercy (for then the fatherly bowels cannot hide themselves but must be moved at such prayers) what shall that father of mercy doe, and the God of all comfort? shall not hee rather heare the teares and groanings of his children intreating for themselves (specially sith he doth call and exhort us to doe so) than any other intercessions whatsoever they be to the succour whereof they do so fearefully see, not without some shew of despaire, because they distrust of the kindenesse and mercifulnesse of their father? This overflowing plenty of fatherly kindnesse hee depainteth and setteth out unto vs in the parable, where the Father lovingly embraceth the sonne that had estranged himselfe from him, that had riotously wasted his substance, that had every way grievously offended against him, and hee tarrieth not till he doe with words crave pardon, but hee himselfe preventeth him, knoweth him a farre off returning, of his owne will goeth to meete him, comforteth him and receiveth him into fauour. For, setting out in a man this example of so great gentlenesse, he intended to teach us how much more plentifull kindnesse we ought to looke for at his hand, who is not onely a Father, but altho the best and most mercitull of all fathers, howsoever wee bee unkinde, rebellious and naughty children to that yet wee call our selves upon his mercy. And that he might make it bee more assuredly beleeued, that he is such a Father to us, if we be Christians: he willed not onely to be called Father, but also by expresse name Our Father: as it wee might thus talke with, O Father which hast so great naturall kindenesse toward thy children, so great easinesse to pardon, wee thy children call to thee and pray too thee, being assured and fully perswaded, that thou bearest no other affection to us than to be thy howsoever wee bee unworthy of such a father. But because the small capacity of our heart conceiue not so great unmeasurablenesse of fauour, not onely Christ to us a pledge and earnest of our adoption, but also he giueth us the spirit for witness of the same adoption, through whom we may with a true and lowd voice crye, O Father, thou therefore as any delay shall withhold us, let us remember to aske of thee, that correcting our fearefullnesse he will set before us that spirit of couragiousnesse to bee our guide to pray boldly.

38 Whereas wee are not so taught that every one should severally call him selfe

*We now call
God our Father
the way how
to pray for
another is com-
mended and we
do not see it
pray for others
not only for our
selves.*
Mat. 23. 9.

E. he. 1. 14.

Gal. 6. 10.

*The receiving
of prayer in com-
munity is no bond-
age to the pri-
vate and particu-
lar commen-
ding of ourselves,
as our brethren
see it is unto
God.*

1 Tim. 2. 8.

*For God is said
to be in heaven,
and he is pleased
to be in heaven
in a
1 King. 2. 37
1. 10. 67. 1.
1. 17. 49.
8. 17. 14.*

owne father, but rather that we should all in common together call him Our Father: thereby we are put in minde, how great affection of brotherly love ought to be among us, which are altogether by one same right of mercy and liberality, the children of such a father. For wee have one common Father, from whom commeth whatsoever good thing may betide unto us, there ought to be nothing severall among us, which we are not ready with great cheerefullaesse of minde to communicate one to another, so much as need requireth. Now if wee bee so desirous, as we ought to be, to reach our hand and helpe one to another, there is nothing wherein wee may more profit our brethren, then to commend them to the care and providence of the most good father, who being well pleased and favouring, nothing at all can be wanted. And verily even this same we owe to our father. For as hee that truly and heartily loveth any father of household, doth also embrace his whole household, with love and good will: likewise what love and affection we beare to this heavenly Father, we must shew toward his people, his household and his inheritance, which he hath so honoured, that he hath called it the fulnesse of his onely begotten Sonne. Let a Christian man therefore frame his prayers by this rule, that they be common, and may comprehend all them that be brethren in Christ with him: and not onely those whom hee presently seeth and knoweth to be such, but all men that live upon earth: of whom, what God hath determined, it is out of our knowledge: siving that it is no lesse godly than naturall to wish the best to them, and hope the best of them. Howbeit we ought with a certaine singular affection to beare a speciall inclination to them of the household of Faith, whom the Apostle hath in every thing peculiarly commended unto us. In a summe, All our prayers ought to be so made, that they have respect to that community which our Lord hath stablished in his kingdom and his house.

39 Yet this withstandeth not, but that wee may specially pray both for our selves and for certaine other: so that yet our minde depart not from having an eye to this community, nor once swarve from it, but apply all things unto it. For though they be singularly spoken in forme, yet because they are directed to that marke, they cease not to be common. All this may easily be understood by a like example, The commendement of God is generally, to relieve the neede of all poore: and yet they obey this commendement which to this end doe helpe their poverty, whom they know or see to be in neede, although they passe over many whom they see to be pressed with no lesse necessity: either because they cannot know all, or bee not able to helpe all. After this manner they also doe not against the will of God, which having regard unto, and thinking upon this common fellowship of the Church, doe make such particular prayers, by which they doe with a common minde in particular words, commend to God themselves or other, whose necessity God willed to be more neerely knowne to them. Howbeit all things are not like in prayer and in bestowing of goods. For, the liberality of giving cannot be used but toward them whose neede wee have perceived: but with prayer wee may helpe even them that are most strange and most unknowne to vs, by how great a space of ground soever they be distant from us. This is done by the general forme of prayer, wherein all the children of God are contained, among whom they also are. Hereto we may apply that which *Paul* exhortheth the faithfull of his time, that they lift up every where pure hands, without strife: because when hee warneth them that strife shutteth the gate against prayers, he willeth them with one minde to lay their petitions in common together.

40 It is added, that he is in heaven. Whereupon it is not by and by to be gathered that he is bound fast inclosed and compassed with the circle of heaven, as within certaine barres. For *Salomon* also confesseth that the heaven of heavens cannot containe him. And hee himselfe saith by the prophet, that heaven is his seat, and the earth his footstool. Whereby verily hee signifieth that hee is not limited in any certaine coast, or is spread abroad throughout all things. But because our minde (such is the grosse-esse of it,) could not otherwise conceive his unspeakable glory, it is signified to us by the heaven, than which there can nothing come under our sight more ample or fuller of majesty. Such therefore wheresoever our senses comprehend any thing, there they ute to fatten it: God is set out of all place, that when we will seeke him,

we should be raised up above all sense both of body and soule. Arguing by this manner of speaking he is lifted above all chance of corruption and change: finally it is dignified that he comprehendeth and ordereth the whole world and governeth it with his power. Whereof he is all one as it behidde is called of infinite greatnesse or height, of incomprehensible substance, of unmeasurable power, of everlasting immortality. But while we have this, we must lift up our minde higher when God is spoke of, that we dreame not any carnally or fleshly thing of him, that wee mentenell him not by our finite proportions, nor draw him will to the rule of affections. And therewithall he is raised up our assistance in him, by whose providence and power we understand he is heaven and earth to be governed. Let us be the Sonne, that under the name of Father is set before us that God which hath in his owne image appeared to us, that he may be called upon with allured faith: and that the familiar name of Father is not onely applied to it both things, but also availeth to hold fast our minde that they bee not drawne to doubtfull or false Gods, but should from the onely begotten Sonne climbe up to the onely Father or Angels & of the Church: then that because his seat is placed in heaven, we are by the providence of the world put in minde that not without cause wee come to him, which with present care commeth at his owne will to meete us. Who so come to God, saith the Apostle they must first beleive that there is a God, then that he is a rewarder to all them that seeke him. Both these things Christian affectioe be proper to his father, that our faith may be stayed in him: then, that we may be certainly perswaded that hee is not carelesse of our safety: because he vouchsafeth even to us to extend his providence with which introductions Paul prepareth us to pray rightly. For before that he biddeth our petitions to be opened before God, he teacheth us, Be ye carefull or nothing: the Lord is at hand. Whereby appereth that they doubtfully and with perplexity tosse their prayers in their minde which have not this well tested in them, that the eye of God is upon their righteous.

41. The first petition is, That the name of God bee hallowed, the neede whereof is joyned with our great shame. For what is more shamefull than that the glory of God should be partly by our unthankfullnesse, partly by our maliciousnesse darkened: and (so much as in it lieth) by our boldnesse and furious itaboyrenesse, utterly blotted out. Though all the wicked would burne themselves with their willfulnesse full of sacrifices, yet the holinesse of the name of God gloriouly shined. And not without cause the Prophet crieth out, As thy name O God, so is thy praise into all the ends of the earth. For where so ever the name of God is knowen, it cannot bee but that his strength, power, goodness, wisdom, righteousnesse, mercy, and truth must flow forth themselves, which may draw us into admiration of him, and stirre us up to publish his praise. Such therefore the holinesse of God is to shamefully taken from him in earth, if we be not able to rescue it, we be at the least commended to take care of it in our prayers. The summe is, that we wish the honour to be given to God, which he is worthy to have, that men never speake or thinke of him without most high reverence: whereunto is contrary the unholly abusing, which hath alway bene too common in the world: at this day also it rangeth abroad. And hereupon cometh the necessity of this petition, which if there lived in us any gallinesse, though it were but a little, ought to have bene superfluous. But if the name of God have his holinesse safe, when being reserved from all other, it breatheth out nothing but glorie, here we are commanded not onely to pray that God will deliver that holy name from all contempt and dishonour, but also that he will bidde all mankind to the reverence of it. Now where as God doth teach himselfe to us, partly by doctrine, and partly by workes, hee is no other wise to be feared of us, than it wee give to him in both behalves that which is his, and embrace whatsoever shall come from him: and that his severity have no lesse praise among us, than his mercifulnesse: for as much as he hath in the manifold diversity of this world, imprented marked his glory, which may worthily draw out all tongues in confession of his praise. So shall it come to passe that the Scripture shall have full authority with us, and that no good facultie shall hinder the blessing which God doth bestow in the whole course of the governing of the world. Again, the petition also tendereth this purpose, that all ungodlinesse which defileth this holy name, may be destroyed and taken away: that

110. 12.

110. 13.

110. 14.
110. 15.
110. 16.
110. 17.
110. 18.
110. 19.
110. 20.
110. 21.
110. 22.
110. 23.
110. 24.
110. 25.
110. 26.
110. 27.
110. 28.
110. 29.
110. 30.

whatsoever things doe darken and diminish this sanctifying, as well slanders as mockings, may be driven away: and when God subdueth all sacriledges, his glory may thereby more and more shine abroad.

42. The second petition is, that the kingdome of God may come: which although it containe no new thing, yet not without cause severed from the first: because if we consider our owne drowinesse in a thing greatest of all other, it is profitable that the thing which ought of it selfe to have bene most well knowne, be with many wordes oft beaten into us. Therefore after that wee have bene commanded to pray to God to bring into subjection, and at length utterly to destroy whatsoever spotteth his holy name: now is added a like and in a manner the same request, that his kingdome come. But although wee have already set forth the definition of his kingdome, yet I now briefly rehearse, that God reigneth when men as well with forsaking of themselves, as with desisting of the world and of the earthly life, doe so yeeld themselves to his righteousness, that they aspire to the heavenly life. Therefore there are two parts of this kingdome: the one that God correct with the power of his Spirit all corrupt desires of the flesh, which doe by multitudes make warre against him: the other that he frame all our senses to the obedience of his government, Therefore none doe keepe right order in this prayer, but they which begin at themselves, that is to say, that they be cleansed from all corruptions which trouble the quiet state of the kingdome of God, and infect the purenesse thereof. Now because the word of God is like a kingly scepter, we are here commanded to pray he will subdue the mindes and hearts of all men to willing obedience of it. Which is done, when with the secret instinct of his Spirit he uttereth the effectuall force of his word, that it may be advanced in such degree as it is worthy. Afterward wee must come downe to the wicked which doe obstinately and with desperate rage resist his authority. God therefore setteth up his kingdome by humbling the whole world: but that in diverse manners: because he tames the wantonnesse of some, and of other some he breaketh the untamed pride. This is daily to be wished that it be done, that it may please God to gather to himselfe Churches out of all the coastes of the world: to enlarge and increase them in number, to enrich them with his gifts, to stablish right order in them: on the other side to overthrow all the enemies of pure doctrine and religion, to scatter abroad their counsels, to cast downe their enterprises. Whereby appeareth that the endeavour of daily proceeding is not in vaine commanded us: because the manners of men, are never in so good case, that filthinesse being shaken away and cleanted, full purenesse flourisheth and is in lively force. But the fullnesse of it is deferred unto the last coming of Christ, when *Paul* teacheth that God shall be all in all. And so this prayer ought to withdraw us from all the corruptions of the world, which doe sever us from God that his kingdome should not flourish in us, and also to kinde our endeavour to mortifie the flesh, finally to instruct us to the bearing of the crosse: forasmuch as God will in this wise have his kingdome spread abroad. Neither ought we to take it discontentedly that the outward man be destroyed, so that the inward man be renewed. For this is the nature of the kingdome of God, when wee submit our selves to the righteousness thereof, to make us partakers of his glory. This is done when brightly setting forth his light and truth with alway new increases, whereby the darkenesse and lies of Satan and his kingdome may vanish away, bee destroyed and perish, hee defendeth them that bee his, with the helpe of his Spirit, directeth them to uprightnesse, and strengtheneth them to continuance: but overthroweth the wicked conspiracies of his enemies, shaketh abroad their treasons and deceits, preventeth their malice, and beateth downe their stubbornnesse, till at length hee kill Antichrist with the Spirit of his mouth and destroy all ungodlinesse with the brightnesse of his coming.

43. The third petition is, That the will of God bee done in earth, as it is in heaven. Which although it hangeth upon his kingdome, and cannot bee severed from it, is not in vaine added severally, for our grossenes, which doth not easily or by and by conceive what it is that God raigne in the world. It shall therefore be no absurdity if this be taken by way of plainer exposition: that God shall then be king in the world when all things shall submit themselves to his will, Now here is not meant of his secret will

whereby

The parts and
proesse of the
kingdome of God
amongst men:
which is the se-
cond petition.

1 Cor. 15. 28.

Our requesting in
the third petition
that the will of
God may be obey-
ed is a acknow-
ling of our owne
carnal wills and
desires.

whereby hee governeth all things and directeth them to their end. For though Satan and men are troublefomely carryed againſt him, yet hee can by his incomprehenſible counſell not onely turne aſide their violent motions, but alſo drive them into order that he may doe by them that which he hath purpoſed. But here is ſpoken of another will of God, namely that, whereunto anſwereth willing obedience: and therefore the heaven is by name compared with the earth: becauſe the Angels, as it is ſaid in the Pſalme, doe willingly obey God and are diligently bent to doe his commandments. Wee are therefore commanded to wiſh that as in heaven nothing is done but by the becke of God, and the Angels are quietly framed to all uprightneſſe: ſo the earth, all stubbornneſſe and perverseneſſe being quenched, may be ſubject to ſuch government. And when we require this, we renounce the deſires of our owne fleſh: becauſe whoſoever doth not reigne and yeeld his affections to God, he doth as much as in him lieth ſet himſelfe againſt him, forasmuch as nothing cometh out of us but faulty. And wee are againe by this prayer framed to the forſaking of our ſelves, that God may governe us after his will: and not that onely, but that hee may alſo create in us new mindes, and new hearts, our old being brought to nought: that wee may ſeele in our ſelves none other motion of deſire than a meere content with his will: ſummarily that wee may will nothing of our ſelves, but that his Spirit may governe our hearts, by whom inwardly teaching us wee may learne to love thoſe things that pleaſe him, and to hate thoſe things that diſpleaſe him. Whereupon this alſo followeth, that whatſoever affections fight againſt his will, hee make them vaine and void. Loe here bee the firſt three chiefe points of this prayer, in aſking whereof wee ought to have the onely glory of God before our eyes, leaving this reſpect of our ſelves, and having no regard to any of our owne profits, which althoough it come hereof largely unto us, yet we ought not here to ſeeke it. But albeit all theſe things, though we never thinke of them, nor wiſh them, nor aſke them, muſt nevertheleſſe come to paſſe in their due time, yet wee muſt wiſh them and require them. And the to doe is no ſmall profit for our travaile, that we may to teſtifie and profeſſe our ſelves to bee the ſervants and children of God, as much as in us lieth endeavouring and being truly and thoroughly given to ſet forth his honour, which is due to him being both a Lord and a Father. Who ſo therefore doe not with affection and zeale of advancing the glory of God, pray that the name of God be hallowed, that his kingdom come, that his will be done: they are not to bee accounted among the children and ſervants of God: and as all theſe things ſhall be done againſt their wils, ſo they ſhall turne to their confuſion and deſtruction.

44 Now followeth the ſecond part of the prayer, in which we come downe to our owne commodities: not that bidding farewell to the Glory of God (which as Paul wimeth, is to bee regarded even in meat and drinke) we ſhould ſeeke onely what is profitable for our ſelves: but we have already given warning that there is this difference, that God peculiarly claiming three petitions to himſelfe, doth draw us to himſelfe wholly, that hee may in this wiſe prove our godlineſſe. Then hee granteth us alſo to have an eye to our owne commodities, but with this condition, that wee aſke nothing for our ſelves but to this end that whatſoever benents hee beſtoweth upon us, they may ſet forth his glory: forasmuch as nothing is more rightfull than that we live and dye to him. But in this petition we aſke of God generally all things which the ute of the body needeth under the elements of this world, not onely wherewith wee may beeted and clothed, but alſo whatſoever hee foreſeeth to be profitable for us, that we may eate our bread in peace. By which prayer we briefly yeeld our ſelves unto his care, and commit us to his providence, that hee may feed, cheeriſh, and preferre us. For the moſt good Father dildaineth not to receive alſo our body into his faithfull ſafeguard and keeping, to exerciſe our faith in theſe ſmall things, when wee looke for all things at his hands, even to a crumme of bread and a droppe of water. For whereas it is come to paſſe I wote not how by our iniquity, that wee bee mooved and vexed with greater care of the fleſh than of the ſoule; many which dare truit to God for their ſoule, are yet caretoll for their fleſh, are yet in doubt what they ſhall eate, and wherewith they ſhall bee clothed: and if they have not plentie of wine, wheate, and oyle a torchand, they tremble for feare. So much more doe wee eſteeme the ſhadow of

Pſal. 103. 29

The ſerſe of the fourth petition wherein our corporall and earthly neceſſities are commended unto God. 1 Cor. 10. 31.

this life which lasteth but a moment, than that everlasting immortality. But who so trusting to God have once cast away that carefulnesse for the provision of the flesh, doe also by and by looke for salvation and everlasting life at his hand, which are greater things. It is therefore no small exercise of faith, to hope for those things of God which otherwise doe so much hold us in care: and wee have not finally profited, when wee have put off this unbelievingnesse which sticketh fast within the bones almost of all men. As for that which some doe here teach of transubstantiall bread, it seemeth but finally to agree with the meaning of Christ: yea, but if we did not even in this fraile life give to God the office of a nourishing Father, our prayer should be imperfect. The reason which they bring is too much prophane: that it is not meete that the children of God, which ought to bee spirituall, should not onely cast their minde to earthly cares, but also wrap God therein with them. As though his blessing and fatherly favour doth not also appear in the sustentance of our life, or as though it were written in vaine that godlinesse hath promised not onely of the life to come; but also of this present life. But although the forgiveness of sinnes is of much greater value than the sustentances of the body, yet Christ hath set the inferiour thing in the first place, to the intent to lift us up by degrees to the other two petitions which doe properly belong to the heavenly life, wherein he had regard to our grossenesse. We are commanded to aske Our bread, that we should be content with the quantity which our heavenly father vouchsafeth to give to us; and should not seeke for gaine by unlawfull crafty meanes. In the meane time wee must learne that it is made Ours by Title of gift, because neither our diligence, nor our travaile, nor our hands (as it is said in *Moser*) doe by themselves get us any thing, unlesse the blessing of God bee present: yea the plenty of the bread thou dost nothing at all profit us, unlesse it were by God turned into nourishment. And therefore this liberality of God is no lesse necessary for the rich than for the poore: because having their cellers and their barnes full, they should yet faint for drieenesse and emptinesse, unlesse they did by his grace enjoy their bread. The word *This Day*, or every day as it is in the other Evangelist, and also the adjective *Daily*, doe bridle the too much greedinesse of fraile things, wherewith wee are wont to burne out of measure, and wherunto are joyned other evils: such if we have plentifull abundance, we doe gloriously power it out upon pleasure, delights, boasting, and other kinds of riotous excesses. Therefore we are commanded to aske onely so much as is enough for our necessity, and as it were from day to day, with this assurance, that when our heavenly Father hath fed us this day, he will also not faile us to morrow. Therefore how great plenty of things soever doe flow unto us, yea when our barnes be stuffed and our cellars full: yet we ought alway to aske our daily bread: because wee must certainly beleve that all substance is nothing, but inso much as the Lord doth by powring out of his blessing with continuall increase make it fruitful: and that the very same substance that is in our hand, is not our owne, but inso much as hee doth every houre give us a portion and grant us the use of it. This whereas the pride of men doth most hardly suffer it selfe to bee perswaded: the Lord testifieth that hee hath shewed a singular example thereof for all ages, when he fed his people with *Manna* in the wilderness, to teach us that man liveth not by bread onely, but rather in the word that commeth out of his mouth. Wherby is declared, that it is his power alone by which our life and strengthes are sustained, although he doth minister it unto us under bodily instruments. As he is wont also to teach us by the contrary example, when hee to oft as hee will, breaketh the strength and (as he calleth it) the staffe of bread, that men eating may pine with hunger, and drinking may be dried up with thirst. But who so not being contented with daily bread, but with unbridled greedinesse are gaping for endlesse store, or who so being full with their abundance, and carelesse by reason of the heape of their riches, doe neverthelesse sue to God with this prayer, they doe nothing else but mocke him. For, the first sort of such men aske that which they would not obtaine, yea that which they most of all abhor, that is, to have onely daily bread, and so much as in them lyeth they dissemblingly hide from God the affection of their covetousnesse: whereas true prayer ought to poure out before him the very whole minde it selfe, and whatsoever inwardly lyeth hidden. But the other sort doe aske that which they looke not for at his hand, namely that which they thinke

1 Tim. 4. 8.

Levit. 6. 20.

Deut. 8. 3.

Math. 3. 4.

Levit. 26. 26

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that they have with themselves. In this that it is called *Ours*, the bountifullnesse of God (as we have said) so much more appeareth, which maketh *That ours*, that is by no right due to us. Yet that exposition is not to be rejected which I have also touched, that by our bread is meant that which is earned with rightfull and harnessefull travell, and not gotten with deceits and extortions: because that is alway other mens which we get to our selves with any ill doing. Whereas wee pray that it be given us, thereby it signified that it is the onely and free gift of God, from whence soever it come to us, yea when it shall most of all seeme to be gotten by our owne policy and travaile, and earned with our owne hands: forasmuch as it cometh to passe by his onely blessing that our labours prosper well.

Now followeth. Forgive us our debts: in which petition and the next following, Christ hath briefly contained whatsoever maketh for the heavenly life: as in these two parts standeth the spirituall covenant which God hath made for the salvation of his Church, I will write my lawes in their hearts, and I will be mercifull to their iniquity. Here Christ begetteth the forgiveness of finnes: after this, he will by and by adjoyne the second grace, that God defend us with the power of his Spirit, and maintaine us with his helpe, that we may stand unovercome against all tentations. And finnes hee calleth debts, because we are debt-bound to pay the penalty of them, and were by no meanes able to satisfie it, unlesse wee are acquitted by this forgiveness. Which pardon is of his free mercy, when hee himselfe liberally wipeth out these debts, taking no payment of us, but with his owne mercy satisfiing himselfe in Christ, which hath onely given himselfe for recompence. Therefore who so saith that God shall bee satisfied by their owne or other mens merits, and that with such satisfactions the forgiveness of finnes is recompenced and redeemed, they have no part of communicating of this free forgiveness: and when they call upon God in this manner, they doe nothing but subscribe to their owne accusation, yea and seale their owne condemnation with their owne witnesse. For they confesse themselves debtors, unlesse they be acquitted by the benefit of forgiveness, which yet they doe not receive, but rather refuse, when they thrust unto God their owne merits and satisfactions. For, so they doe not beseech his mercy but do appeale to his judgement. As for them that dreame of a perfection in themselves, which taketh away need to crave pardon, let them have such disciples whom the itching of their eares driveth to error, so that it be certaine that so many disciples as they get, are taken away from Christ for as much as he instructing also to censure their guiltinesse, receiveth none but sinners: not for that hee cheriseth finnes with flatterings, but because he knew that the *faithfull* are never thoroughly unloshed of the vices of their iustice, but that they alway remaine subject to the judgement of God. It is indeed to be wished, yea and to be earnestly endeavoured, that wee having performed all the parts of our duty, may truly rejoyce before God that wee are cleare from all spot: but for as much as it pleaseth God by little and little to make againe his image in us, that there alway remaineth some infection in our flesh, the remedy ought not to have beene despised. If Christ by the authority given to him of his Father, commandeth us throughout the whole course of our life, to see to craving of pardon of our guiltinesse: who shall be able to suffer these new matters, which goe about with this imagined ghost of perfect innocency to dazle the eies of the simple, to make them to trust that they may be made free from all fault? Which, as *John* witnesseth, is nothing else but to make God a lyer. And with all one worke these lewd men by cancelling one article do teare in sunder and by that meane doe weaken from the very foundation the whole covenant of God, wherein we have the widd that our salvation is contained: so as they be not onely robbers of God, because they sever those things so conjoynd, but also wicked and cruell because they overthrowne poore soules with dispaire and tentious to themselves and other, that be like them, because they bring themselves into dishonour directly contrary to the mercy of God. But whereas some object, that in wishing the coming of the kingdom of God, wee doe also aske the putting away of sinne that is too childish, because in the first table of the prayer is set forth unto us in that high perfection, but in this part is set forth our weaknesse. So these two things doe finely agree together, that in a spring toward the marke we despise not the remedies which our necessities

To shew petition
to see our sins
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burden, and
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of God, and
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Iere. 23. 33.
& 33. 8.
Rom. 3. 23.

1 John 1. 10.

Esay 43. 29.

sities requireth. Finally, we pray that we may be forgiven as we our selves doe forgive our debtors, that is, as we doe forgive and pardon all of whomsoever we have beene in any thing offended, either unjustly handled in deed, or reprochfully used in word. Not that it lyeth in us to pardon the guiltinesse of the fault and offence which pertaineth to God alone: but this is our forgiving, of our owne willingnesse to lay away out of our minde wrath, hatred, and desire of revengement, and with voluntary forgetfullnesse to tread under foote the remembrance of injuties. Wherefore wee may not aske forgiveness of finnes at the hand of God, if wee doe not also forgive their offences toward us which either doe or have done us wrong. But if wee keepe any hatreds in our hearts, and purpose any revengements, and imagine by what occasion we may not hurt, yea, and if wee doe not endeavour to come into favour againe with our enemies, and doe deserve well of them with all kinde of friendly doings, and to win them unto us: we doe by this prayer beseech God that hee doe not forgive us. For we require that he grant to us the same forgiveness which wee grant to other. But this is to pray that hee grant it not to us, unlesse wee grant it to them. Who so therefore bee such, what doe they obtaine by their prayer but a more grievous judgement? Last of all it is to be noted, that this condition that 'hee forgive us as we forgive our debtors, is not therefore added for that we deserve his forgiveness by the forgiveness which wee grant to other, as if that cause of forgiveness to us were there expressed: but by this word partly the Lords will was to comfort the weakenesse of our Faith, for hee added this as a signe whereby we may bee assured that hee hath as surely granted to us forgiveness of our finnes, as wee surely know in our conscience that wee have granted the same to other, if our minde bee void and cleansed of all hatred, envy, and revengement, and partly by this as it were by a marke, hee wipeth them out of the number of his children that they may not bee bold to call upon him as their Father, which being headlong hasty to revenge, and hardly entreated to pardon, doe use stiffely continuing enmities, and doe cheerish in themselves the same displeasure toward other which they pray to be turned from themselves. Which is also in *Luke* expressly spoken in the words of Christ.

The sixth petition of aid and succour against the power of those means which provoking unto evil we are not able of our selves to withstand. Iaro. 1. 2. & 14. Mat. 4. 1. & 3.

1 Thel. 3. 5.

46 The sixth petition (as we have said) answered to the promise of ingravating the law of God in our hearts. But because we doe not without continuall warfare and hard and great strivings to obey God, we doe here pray to be furnished with such weapons and defended with such succour, that wee may be able to get the victory: whereby wee are warned that we stand in neede not only of the grace of the spirit, which may soften, bow, and direct our heart to the obedience of God, but also of his helpe, whereby hee may make us invincible against both all the traitorous entrappings and violent conflicts of Satan. But now oftentimes there are many and divers sorts. For, both the perverse thoughts of minde provoking us to trespassing against the law, which either our owne lust doth minister unto us, or the devill stirreth up, are tentations: and all those things which of their owne nature are not evil, yet by the craft of the devill are made tentations, when they are so set before our eyes, that by the occasion of them wee bee drawne away or doe swarve from God. And these tentations are either on the right hand or on the left. On the right hand, as riches, power, honours, which commonly doe with their glittering and shew of good, so dazle the sight of men; and catch them with the baited hooke of their flatterings, that being intrapped with such deceits, or drunke with such sweetnesse, they may forget their God. On the left hand as poverty, reproches, despisings, troubles, and such other: that they being grieved with the bitterness and hardnesse thereof may be utterly discouraged, cast away Faith and hope, and finally be altogether estranged from God. To these tentations of both sorts, which fight with us either being kindled in us by our owne lust, or being set against us by the craft of Satan, we pray to our heavenly Father that hee suffer us not to yeeld: but rather that hee uphold us and raise us up with his hand, that being strong by his strength wee may stand fast against all the assaults of the malicious enemy, whatsoever thoughts hee put into our minde: then, that whatsoever is set before us on either side, wee may turne it to good, that we neither bee puffed up with prosperity, nor throwne downe with adversity. Neither yet doe wee here require that

that we may feele no tentations at all, with which we have great need to be stirred up, pricked, and pinched, leat by too much rest we grow dull. For not in vaine did *David* wish to be tempted: and not without cause, the Lord daily tempteth his elect, chastising them by thame, poverty, trouble, and other kindes of Croffe. But God tempteth after one manner, and Satan after another: Satan, to destroy, damne, confound, and throw downe headlong: but God, that by proving them that he his, he may have a triall of their unfaignednesse, and by exercising them may confirme their strength, to mortifie, purge by fire, and teare their flesh, which unlesse it were in thus wise restrained, would wax wanton, and would wildly outrage above measure. Moreover Satan assaileth men unarmed and unready, that he may oppresse them unware: God even with tempting worketh the effect, that they which be his may patiently beare whatsoever he sendeth upon them. By the name of the *Evill*, whether we understand the Devill or finne, it maketh little matter. Satan indeed himselfe is the enemy that lieth in waite for our life: but with sinne he is armed to destroy us. This therefore is our request, that we may not be overcome or overwhelmed with any tentations, but may by the power of the Lord stand strong against all contrary power wherewith we are assailed: which is, not to yeeld us vanquished to tentations, that being received into his keeping and charge, and being safe by his protection: we may endure to overcome over sinne, death, the gates of hell, and the whole kingdome of the devill: which is to be delivered from evill. Where it is also to be diligently marked, that it is above our strength to match with the devill so great a warrior, and to beare his force and violence. Otherwise we should but vainly, or as it were in mockage, make that which we had already in our selves. Sorely, they which prepare them to such a battell with trust of themselves, doe not sufficiently understand with how fierce and well armed an enemy they have to doe. Now we pray to be delivered from his power, as out of the mouth of a mad and raging lion, whereas we should be torne in peeces with his teeth and pawes, and swallowed with his throate, unlesse the Lord doe deliver us out of the midst of death: yet therewithall knowing this, that if the Lord shall stand by us, and fight for us when we are overthrowne, we shall in his strength shew strength. Let other trust as they list to their owne abilities & strengths of free will, which they thinke that they have of themselves: but let it suffice us that we stand and are strong by the onely strength of God. But this praier containeth more than at the first sight it beareth in shew. For if the Spirit of God be our strength to fight out our combite with Satan, we shall not be able to get the victorie untill we being filled with that Spirit shall have put off all the weaknesse of our flesh. When therefore wee pray to be delivered from Satan and the Divell, we pray to be from time to time enriched with new encreases of the grace of God, till being fully filled with them, we may triumph over all evill. It seemeth hard and rough to some, that we crave of God that he leade us not into tentation, for as much as it is contrary to his nature to tempt, as *James* witnesseth. But this question is already partly assailed, where wee said that our owne lust is properly the cause of all the tentations wherewith we are overcome, and therefore we truly beareth the blame thereof. Neither doth *James* meane any thing else, but that the faultes are without cause and wrongfully laid upon God, which we are driven to impute to our selves, because we know our selves in our conscience guilty of them. But this withstandeth not, but that God may when it pleaseth him, make us bond to Satan, cast us away into a reprobate sence, and to filthy lusts, and so lead us into tentation by his judgement which is righteous indeed but yet oftentimes secret: for as much as the cause of it is often hid from men, which is yet certainly knowie with him. Whereupon is gathered that this is no unfit manner of speaking, if we be persuaded that hee doth not without cause so oft threaten, that when the reprobate shall be stricken with blindness and hardness of heart, these shall be sure tokens of his vengeance.

47. These three petitions, wherewith we do peculiarly commend us, and our things to God, doe evidently shew this which we have before said, that the praers of Christians ought to be common and to tend to the common edifying of the church, and to the encrease of the communion of the faithful. For there doth not every man pray

Psal. 142.
Gen. 32. 1.
Deut. 32. 8.
13. 3.

1 Cor. 10. 13.
2 Pet. 1. 6.
1 Pet. 5. 6.

Psal. 60. 14.

Jam. 1. 13.

* Psal. 142.
Gen. 32. 1.
Deut. 32. 8.
1 Cor. 10. 13.
2 Pet. 1. 6.
1 Pet. 5. 6.

From we pray,
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to have any thing privately given, but all in common together doe pray for Our bread, for forgiveness of finnes, that we may not be led into tentation, that we may be delivered from evill. There is furthermore adjoynd a cause why we have both so great boldnesse to aske, and so great trust to obtaine: which although it be not in the Latin copies, yet it agreeth more fitly in this place than that it should seeme worthy to be omitted, namely that this is the kingdome, and the power, and the glory for ever. This is the perfect and quiet rest of our soule. For if our prayers were to be commended to God by their owne worthinesse, who should be so bold, as once to open his mouth before him? Now howsoever wee be most miserable, howsoever most unworthy of all men, howsoever voide of all commendation: yet we shall never want cause to pray, and never be destitute of confidence: forasmuch as our Father cannot have his kingdome, power and glory taken away from him. At the end is added Amen, whereby is expressed our ferventnesse of desire to obtaine those things that we have asked of God, and our hope is confirmed that all such things are already obtained and shall surely be given us because they are promised by God, which cannot deceive. And this agreeth with that manner of prayer which we have here rehearsed, Doe it Lord for thy names sake, not for our sakes or our righteousness: whereby the holy ones doe not onely expresse the end of their prayers, but also confesse that they are unworthy to obtaine unlesse God fetch the cause from himselfe, and that their trust to speed commeth of the only nature of God.

The perfection
of the Lords
prayer, and the
danger of presu-
ming to crave
things without
the compassse
thereof.
Matt. 17.5.
Eloy 11.2.
See August.
Of prayer to
Proba.

48 Thus have wee whatsoever wee ought yea or in any wise may aske of God, set forth in this forme, and as it were a rule of praying taught by the best Scholmaster Christ, whom the Lord hath set over us to be our teacher, and whom alone hee hath willed to be harkened unto. For hee both alway hath bene his eternal Iwisdome, and being made man, is given to men the Angell of great counsell. And this praier is in all points, so fully perfect, that whatsoever forreine or strange thing is added which cannot be referred to it, it is ungodly and unworthy to be allowed of God. For in this summe hee hath set forth, what is meete for him, what is pleasing to him, what is necessary for us: finally what hee will grant. Wherefore who so dare goe further, and to aske any thing of God beside these, first they will adde of their owne to the wisdome of God (which cannot be done without made blasphemy) then they hold not themselves under the will of God, but despising it doe with greedinesse wander further: finally they shall never obtaine any thing, forasmuch as they praie without faith. And there is no doubt that all such prayers are made without faith, because here wanteth the word of God, upon which unlesse faith be grounded, can in no wise stand. But they which forsaking the masters rule, doe follow their owne desires, are not onely without the word of God, but also so much as they are able with their whole endeavour are against it. Therefore *Tertullian* no lesse fitly than truly hath called this a lawfull praier, secretly signifying that all other are lawlesse and unlawfull.

De fuga in
persecut.

Our requests
when we pray
are not tied to
the words and
syllables, but to
those things
which are con-
ained within
the compassse of
the Lords prai-
er.

49 We would not have these things so taken as though wee were so bound with this forme of praier, that we may not change a word or a syllable. For there are each where read many prayers in the Scripture, farre differing from this in words, yet written by the same Spirit, and which are at this day profitable to be used of us. Many are continually put into the mouthes of the faithfull by the same Spirit, which in likenesse of words doe not so much agree. This onely is our meaning in so teaching, that no man should seeke, looke for, or aske any other thing at all than that which is summarily comprehended in this praier, and which though it most differ in words, yet differeth not in sense. Like as it is certaine that all the prayers which are found in the Scriptures, and which doe come out of godly hearts, are applied to this, so verily none can any where be found, which may march, much lesse passe, the perfectnesse of this praier. Heere is nothing left out, that might be thought upon to the praises of God, nothing that ought to come into the minde of man for his owne profits: and the same so fully that all hope is worthily taken away from all men to attempt to make any better. In summe, let us remember that this is the doctrine of the wisdome of God, which hath taught what he willed, and willed what was needfull.

50 But although we have as we said, that we ought alway to breath upward with mindes lifted up to God, and to pray without ceasing: yet forasmuch as such is our weaknesse, as needeth to be upholden with many helpes: such is our dulnesse, as needeth to be pricked forward with many spurs: it is good that everie one of us appoint a himselfe privately certaine houres which may not passe away without prayer, and which may have the whole affectiōs of our minde thoroughly busied to that purpose: as, when we rise in the morning, before that we go to our daies worke, when we sit downe to meate, when we have bene fed by the blessing of God, when we take us to rest. Only lett it not be a superstitious observing of houres, by which, as praying a taske to God, we may thinke our selves discharged for the other houres: but a training out of weaknesse, whereby it may so be exercised and from time to time stirre I up. Specially we ought carefully to looke that both as either we our selves are in distresse, or we see other to be in distresse with any hardnesse of adversitie, we run straight way to him, not with feete but with hart: then, that we suffer not any prosperitie of our owne or other mens, to passe but that we testifie that we acknowledge it to be his with praise and thanksgiving. Finally, this is diligently to be observed in all prayer, that we goe not about to binde God to certaine circumstances, nor to appoint to him, what he shall doe, at what time, in what place, and in what manner: as by this prayer we are taught to make to him no law, nor to appoint to him any condition, but to leave to his will that choise things which he will doe, he may doe in what manner, at what time, and in what place it pleaseth him. Wherefore ere we make any prayer for our selves, we first pray that his will be done: where we do already submit our will to his: with which when it is restrained as with a bridle put upon it, it may not presume to bring God into rule, but make him the judge and governour of all her desires.

51 If we doe with mindes framed to this obedience, suffer our selves to be ruled with the lawe of God: patience, we shall easily learne to continue in prayer, and with long desires patiently to waite for the Lord: being assured that although hee appeare not, yet he is dway present with us, and will when he seeth his time declare how not deafe eares he gave to the prayer, which in the eyes of men seemed to be despised. And this shall be a most present comfort, that wee faint not and fall downe by desire, if at any time God doe not answer at our first requestes. Like as they are woxen to doe, which while they are carried with their sudden heate, doe so call upon God, that if he come not to them at their first brunts and bring them present helpe, they by and by imagine him to be angry and hatefully bent against them, and casting away all hope of obtaining, doe cease to call upon him. But rather deterring our hope with a well tempered evenesse of minde, let us goe forward in that perseverance which is so much commended to us in the Scriptures. For in the Psalmes wee may oftentimes see how David and other faithfull men, when they seeme in a manner wearied with praying, did beate the aire because they threw away their words to God that heard them not, and yet they cease not from praying: because the word of God hath not his full authoritie maintained, unlesse the credit thereof be set as we all successes of things. Moreover let us not tempt God and provoke him against us being wearied with our importunacie, which many use to doe, which doe nothing but indent with God upon a certaine condition, and binde him to the lawes of their covenanting, as though he were servant to their desires: which if he doe not presently obey, they despise, they chafe, they carpe against him, they murmur, they curse, and therefore to such oftentimes in his furor he being angry, granted that, which to other in his mercie he being favourable denieth. An example hereof are the children of Israel, for whom it had bene better not to have bene heard of the Lord, than with flesh to ease up his wrath.

52 But it yet at length after long looking for it, our sense doe not perceive what we have prevailed with praying, and seeleth no fruit thereof: yet our faith shall assure us of that, which cannot be perceived by sense, namely that we have obtained that which was expedient for us, forasmuch as the Lord doth so oft and so certainly take upon him that he will have care of our grieves, after that they have bene once laid in his bosome. And so he will make us to possesse abundance in povertie, comfort in affliction.

From the way
forward of
the same
that is to be

Consequend
patre in prae
cedend.

Num. 11. 8.

Our greives not
from the
to not always
servant.

1 John 5 15.

For howsoever all other things doe faile us, yet God will never faile us, which suffereth the waiting and patience of them that be his to be disappointed. He alone shall suffice us instead of all things, for as much as he containeth in himselfe all good things, which he shall one day disclose unto us at the day of judgement when he shall plainly shew forth his kingdome. Beside this although God grant to us, yet he doth not alway answer according to the expresse forme of our request, but holding us after outward seeming in suspence, yet by a meane unknowne he sheweth that our prayers were not vaine. This is meant by the words of *Jobn*, If we know that hee heareth us when we aske any thing of him, we know that we have the petitions which we aske of him. This seemeth a weake superfluousnesse of words: but it is a singularly profitable declaration, namely that God even when he doth not follow our desires, is yet gentle and favourable to our prayers, that the hope which resteth upon his word may never disappoint us. But with this patience the faithfull doe so farre neede to be sustained, that they should not long stand unlesse they did stay upon it. For the Lord doth by no light trials prove them that be his, and not tenderly doth exercise them: but oftentimes driveth them into the greatest extremities, and then they are driven thither he suffereth them long to stick fast in the mire, ere he gave them any taste of his sweetnesse: and, as *Hanna* saith, he slaieth, and quickeneth: he leadeth downe to the hells, and bringeth backe againe. What could they here doe but be discouraged, and fall headlong into dispaire: unlesse when they are in distresse and desolate and already halfe dead, this thought did raise them up, that God doth looke upon them, and that there shall be at hand an end of their evils. But howsoever they stand fast upon the assurednesse of that hope, they cease not in the meane time to pray: because if there be not in prayer a stedfastnesse of continuance, we nothing prevaile with praying.

1 Sam. 26.

THE XXJ. CHAPTER.

Of the eternall Election, whereby God hath predestinate some to salvation, and other some to destruction.

The necessitie of knowing the truth in the question of predestination that God may be glorified, our sinnes both inward and outward, and the danger of curiously reading therein beyond the bounds of Scripture.

BUT now whereas the covenant of life is not equally preached to all men, and with them to whom it is preached it doth not either equally or continually abide like place: in this diversitie the wonderous depth of the judgement of God appeareth. For neither is it any doubt but that this diversitie also serveth the free choise of Gods eternall election. If it be evident that it is wrought by the will of God that salvation is freely offered to some, and other some are debarred from coming to it: here by and by arise great and hard questions which cannot otherwise be discussed, than if the godly mindes have that certainly stablished which they ought to hold concerning election and Predestination. This is (as many thinke) a comber some question: because they thinke nothing to be lesse reasonable than of the common multitude of men some before ordained to salvation, other some to destruction. But how they wrongfully encomber themselves, shall afterward be evident by the framing of the matter together. Beside that in the very same darknesse which maketh men afraid, not onely the profitableness of this doctrine, but also the most sweet fruit sheweth forth it selfe. We shall never be cleerely perswaded as we ought to be, that our salvation floweth out of the fountaine of the free mercy of God, till his eternall election bee knowne to us, which by this comparison brightly setteth forth the grace of God, that he doth not without difference adopt all into the hope of salvation, but giveth to some that which he denieth to other. How much the ignorance of this principle diminisheth of the glory of God, how much it withdraweth from the true humilitie, it is plaine to see. But *Paul* denieth that, that which is so necessary to bee knowne, is possible to bee knowne, unlesse God leaving altogether the respect of works doe chuse them whom hee hath determined with himselfe. In this time (saith hee) the remnants were saved according to the free election, If by grace, then not of workes: forasmuch as grace should then not be grace. If of workes, then not of grace: for as much as worke should

Rom. 11. 5.

should now not be worke. It we must be brought backe to the beginning of election, that it may be certain that saluation cometh to us from no other where than from the mercie liberality of God: they which will have this principle quenched, doe niggardly so much as in their heath darken that which ought gloriously and with full mouth to have beene published, and they plucke up the very roots of humilitie. *Paul*, where the saluation of the remnant of the people is ascribed to free election, cleerely testifieth that onely then it is knowne that God doth by his merer good pleasure save whom he will, and not render reward which cannot be done. They which shut the gates, that none may be bold to come to the tasting of this doctrine, doe no lesse wrong to men than to God: because neither shall any other thing suffice to humble us as we ought to be, neither shall we otherwise feele from our heart how much we are bound to God. Neither yet is there any other where the upholding stay of sound assurance; as Christ himselfe teacheth, which to deliver us from all feare, and to make us invanquishable among so many dangers, ambushes, and deadly battels, promisseth that whatsoever he hath received of his Father to keepe, shall be safe. Wherefore we gather that they shall with continuall trembling be miserable, whosever they be that know not themselves to be the proper possession of God: and therefore that they doe very ill provide both for themselves and for all the faithfull, which being blind at these three profits which we have touched, would with the whole foundation of our saluation to be quite taken from among us. Moreover, hereby the Church appeareth unto us, which otherwise (as *Bernard* tightly teacheth) were not possible to be found, nor to be knowne among creatures: because both waies in marvellous wise it hath hidden within the bosome of blessed predestination and within the Masse of miserable damnation. But ere I enter into the matter it selfe, I must beforehand in two sorts speake to two sorts of men. That the intreating of predestination, whereas of it selfe it is somewhat cumbersome, is made very doubtfull yea and dangerous, the curiosnesse of men is the cause: which can by no stops be restrained from wandering into forbidden compasses, and climbing up on high: which, if it may, will leave to God no secret which it will not search and turne over. Into this boldnesse and importunacy, forasmuch as we commonly see many to run headlong, and among those some that are otherwise not evil men: here is fit occasion to warne them what is in this behalf the due measure of their dutie. First therefore let them remember, that when they enquire upon Predestination, they peere into the secret closets of the wisdom of God: whereinto if any man doe carelessly and boldly breake in, he shall both not attaine wherewith to satisfie his curiosnesse and he shall enter into a maze whereof he shall finde no way to get out againe. For neither is it meete that man should freely search those things which God hath willed to be hidden in himselfe, and to turne over from very eternity the height of wisdom, which he willed to be honoured and not be conceived, that by it also he might be marvellous untous. Those secrets of his will which he hath determined to be opened unto us, he hath disclosed in his word: and he hath determined, so far as he foresaw to pertaine to us and to be profitable for us.

John 10. 25.

Ser. in Cant. 78.

2 We are come (saith *Augustine*) into the way of Faith, let us steadfastly hold it. It bringeth into the Kings chamber, in which all the treasures of knowledge and wisdom are hidden. For, the Lord himselfe Christ did not envy his excellent and most chofendisciples, when he said, I have many things to be said to you, but yee cannot beare them now. We must walke, we must profite, we must increase, that our hearts may be able to conceive those things which now we cannot conceive. If the last day find us profiting, there we shall learne that which here we could not. If this thought be of force with us, that the word of the Lord is the onely way, that may lead us to search whatsoever is lawfull to be learned of him, that it is the onely light, which may give us light to see whatsoever we ought to see of him: it shall easily hold backe and retrain us from all rashnesse. For we shall know that so soone as we be gone out of the bounds of the world we run out of the way, and in darknesse, in which race we must needs offend, striaie, slip, and stumble. First therefore let this be before our eyes, that to covet any other knowledge of Predestination than that which is set forth by the word of God, is a point of no lesse madnesse than if a man have a will to goe by an unpassible

Gods word is the onely way to we get in, and the light to direct our walking in godly matters of so great benefit as this is. Homin John 35. John 6. 35.

Pro. 25. 27.

The dullness of
predestination
not utterly to
be shunned and
buried in silence.

way, or to see in darknesse. Neither let us be ashamed, to be ignorant of somewhat in it wherein there is some learned ignorance. But rather let us willingly abstaine from the searching of that knowledge, whereof the excessive coveting is both foolish and perilous, yea and deadly. But if the wantonnesse of wit provoke us, it shall be profitable alway to set this against it, whereby it may be beaten backe, that as too much of honie is not good, so the searching of glorie doth not turne unto glorie to the curious. For there is good cause why we should be frayed away from that boldnes, which can do nothing but throw us downe headlong into ruine.

3 There be other which when they have a will to remedie this evil, do command all mention of Predestination to be in a manner buried, at the least they teach men to flee from every manner of questioning thereof as from a rocke. Although the moderation of these men be heerein worthily to be praised, that they judge, that mysteries should be tasted of with such sobrietie: yet because they descend too much beneath the meane: they little prevayle with the wit of man, which doth not lightlie suffer it selfe to be restrained. Therefore, that in this behalfe also we may keepe a right end, we must returne to the word of the Lord, in which we have a sure rule of understanding. For the Scripture is the schoole of the holy Ghost, in which as nothing is left out which is both necessarie and profitable to be knowne, so nothing is taught but that which is behoofefull to learne. Whatsoever therefore is uttered in the Scripture concerning predestination, we must beware that we debar not the faithfull from it, least we should seeme either enviously to defraud them of the benefit of their God, or to blame and accuse the holy Ghost, who hath published those things which it is in any wise profitable to be suppressed. Let us (I say) give leave to a christlian man, to open his minde and his eares to all the sayings of God which are directed to him; so that it be done with this temperance, that so soone as the Lord hath closed his holie mouth, he may also foreclose to himselfe all the way to enquire further. This shall be the best bond of sobrietie, if not onely in learning wee may follow the Lord going before us, but also when he maketh an end of teaching, we cease to will to learne. Neither is the danger which they feare of so great importance, that wee ought therefore to turne away our mindes from the oracles of God. Notable is the saying of *Salomon*, that the glorie of God is to conceale a word. But sith both godlinesse and common reason teacheth that this is not generally meane of everie thing, we must seeke a difference, least brutish ignorance should please us under colour of modestie and sobrietie. That difference is in few words plainly set out by *Moses*. To the Lord our God (saith he) belong his secrets: but to us and to our children he hath disclosed these things. For we see how he commendeth to the people the studie of the doctrine of the law, only by reason of the decree of God, because it pleased God to publish it: and how he withholdeth the people within those bounds, by this onely reason, because it is not lawfull for mortall men to thrust themselves into the secrets of God.

Pro. 23. 2.

Deut. 29. 26.

Predestination
not therefore to
be concealed be-
cause prophane
men carpe, or
barke, or
scoffe at it, as
they doe also at
other parts of
christian do-
ctrine which are
not for that
cause to be over-
past.

4 Prophane men (I grant) doe in the matter of Predestination suddenly catch hold of somewhat which they may carpe, or cavill, or barke, or scoffe at. But if their waywardnesse doe stay us away from it, the chiefe articles of the faith must be kept secret, of which there is almost none which they or such as they be doe leave untouched with blasphemie. A froward wit will no lesse proudly outrage when he heareth that in the essence of God there are three persons, than if he heare that God foresaw what should become of man when he created him. Neither will they abstaine from laughing, when they shall understand that there is little more than five thousand yeares passed since the creation of the world: for they will aske why the power of God was so long idle and asleepe. Finally there can be nothing brought forth, which they will not scoffe at. For the restraining of these sacriledges, must we hold our peace of the Godhead of the Sonne, and of the holy Ghost? or must we passe over in silence the creation of the world? Yea but the truth of God is both in this behalfe and every where mightier than that it need to feare the evil speaking of the wicked: as *Augustine* strongly maintaineth in his worke of the good of Perseverance. For we see that the false Apostles could not by defaming and slandering the true doctrine of *Paul*, make him to be ashamed of it. But whereas they say that this whole disputation is perilous also for godly mindes, because

Cap. 15. usque
ad 20.

it maketh against exhortations, because it thickeneth faith, because it troubleth conscience it selfe: this is vaine. *Augustine* thickeeth not to confesse that for these causes he was wont to be blamed, for that he did too freely preach Predestination: but, as he had to readinesse where withall, he largely confuted them. But we, because many and diuers absurdities are thrust into this place, had rather to reiecte every one to be wiped away in place fit for it. Only this I desire generally to obtaine of euen, that those things which the Lord hath hid up in secret, we may not search: those things which he hath brought openly abroad, we may not neglect: For either on the one part we be condemned of vaine confidence, or on the other part, of unthankfull iust. For, thus also is very well said of *Augustine*, that we may safely follow the scripture, which is as with a motherly pace goeth stoupingly, lest it should forsake our weakenesse. But who dare so wearie and so fearefull that they would haue Predestination to be buried, if it should trouble weak soules: with what colour, I beseech you, will they cover their arrogancie, when they indirectly accuse God of foolish unadvisednesse, as though he for fear not the danger, which they thinke themselves to haue wisely mixt with? What so ever therefore may helpe to bring the doctrine of Predestination into mistaking, he openly faithfull of God: as though somewhat had unadvisedly slipped from him which is hurtfull to the Church.

5 Predestination whereby God adopteth some into the hope of life, and judgeth some to eternall death, no man that would be accomped godly dare simply denie. But they wrap it up with many cavillations, specially they which make foreknowledge the cause of it. We indeede do say that they be both in God, but we say that the one is wrongfully made subject to the other. When we give foreknowledge to God, we meane that all things alway haue bene and perpetually doe remaine under his eyes, so that to his knowledge there is nothing to come or pass, but all things are present, and if present that he doth not imagine onely by conceived times (as these things are present to us, whereof our mind holdeth fast the remembrance) but he truly beholde th and seeth them as he, before him. And this foreknowledge extendeth to the whole compasse of the world and to all creatures. Predestination we call the eternall decree of God, whereby he had it determined with himselfe what he willed to become of every man. For all are not created to like estate: but to some eternall life, and to some eternall damnation is fore-appointed. Therefore as every man is created to the one or other end, so we say that he is predestinate either to life or to death. But this Predestination God hath not onely testified in every severall person, but hath showed in example the cof in the whole issue of *Abraham*, whereby might plainly appeare that it lyceth in his will what shall be the estate of every nation. When the Highest deuided the nations, and severed the children of *Adam*, his part was the people of *Israhel*, the cord of his inheritance. The separation is before the eyes of all men: in the persons of *Abraham* as in a direct booke one people is peculiarly chosen, all other being refused: but the cause appeareth not, saying that *Moses*, to cut off all occasion of glorying from posteritie, teacheth that they excellently by the true love of God. For he assigneth this to be the cause of their deliuerance, for that God loved the Fathers, and chooseth their seed after them. More plainly is another Chapter: He was pleased in you to chooseth you, not because you passed other nations in number, but because he loved you. The same admonition is often repeated with him, Behold, to the Lord thy God belongeth the heaven, the earth, and what ever things are in it: and he hath chosen himselfe onely in your Fathers, and hath loved them, and hath chosen you their seed. Again in another place sanctification is commanded them, because they are chosen to be a peculiar people. And again in another place, Love is ascribed to be the cause of protection. Which also the Faithfull doe declare with one voice, saying: He hath chosen for us our inheritance, the glory of *Iacob*, whom he hath loved. For they do all impute to free love all the gifts wherewith they were gratified of God: not onely because they knew that they themselves had obtained them by no deservings, but also that even the holy Patriarch was not endued with such vertue, that he could purchase to himselfe and his posteritie to great a prerogative of honour. And, the more strongly to tread downe all pride, he upbraided them that they have deserved no such thing,

The first per-
lection... 14.

The de Gen.
ad 11.

The de Gen.
ad 11.
The de Gen.
ad 11.
The de Gen.
ad 11.
The de Gen.
ad 11.
The de Gen.
ad 11.

Leu. 43.

De 17.7.

De 10.14.

Deut. 10.5.
Psal 47.5.

Deut. 9. 6.

forasmuch as they are a stubborn and hard-necked people. And oftentimes the Prophets doe hatefully and as by way of reproch cast the *Jewes* in the teeth with this election, because they had fowly departed from it. Whatsoever it be, now let them come forth which will binde the election of God either to the worthinesse of men, or to the merits of workes. When they see one nation to be preferred before all other, and when they heare that God was led with no respect to be more favourably bent to a few and unobedient, yea and froward and disobedient men: will they quarrell with him, because his will was to shew such an example of mercie? But they shall neither with their prattling voices hinder his worke, nor with throwing stones of taunts into heaven shall hit or hurt his righteousnesse, but rather they fall backe upon their owne heads. Moreover the *Israelites* are called backe to this principle of the free covenant, when either thanks are to be given to God, or their hope to be raised up against the time to come. He made us, and not we our selves, (saith the Prophet) his people and the sheepe of his pasture. The negative is not superfluous, which is added to exclude us, that they may know that of all the good things wherewith they excell, God is not onely the author, but fetched the cause thereof from himselfe, because there was nothing in them worthy of so great honour. Also he biddeth them to be contented with the meere good pleasure of God, in these words. The seede of *Abraham* are his servants: the children of *Jacob* his elect. And after that he hath rehearsed the continuall benefits of God as fruites of the election, at length he concluded, that he dealt so liberally because he remembered his covenant. With which doctrine agreeth the song of the whole Church, Thy right hand and the light of thy countenance gave the land to our Fathers, because thou wast pleased in them. But it is to be noted, that where mention is made of the land, it is a visible signe of the secret saving wherein the adoption is contained. To the same thankfulness *David* in another place exhorteth the people, saying: Blessed is the nation whose God the Lord is, the people which he hath chosen for an inheritance to himselfe.

Psal. 105. 6.

Psal. 44. 4.

Psal. 33. 12.

1 Sam. 10. 23.

Psal. 65. 5.

Esay 41. 2.

And *Samuel* encourageth them to good hope, saying: The Lord will not forsake you, for his owne great names sake, because it pleased him to create you for a people to himselfe. Likewise *David* when his faith is assailed, armeth himselfe to fight, saying: Blessed is he whom thou hast chosen, he shall dwell in thy courts. But for as much as the election is hidden in God was stablished as well by the first deliverance as by the second, and other meane benefits: in *Esay* the word of Electing is transferred to this, God shall have mercie on *Jacob*, and he shall yet choose out of *Israel*: because he signifying the time to come, saith that the gathering together of the remnant of the people which be seemed to have forsaken, shall be a signe of the stable and steadfast election, which once seemed to have bene fallen away. When also it is said in another place, I have chosen thee and have not cast thee away: he setteth out the continuall course of the notable liberality of his fatherly good will. And yet more plainly the Angell saith in *Zacharie*, God shall yet choose *Jerusalem*: as though in hardly chastising it, he had rejected it: or as though the exile were an interrupting of the election: which yet remaineth inviolable, althoough the signes thereof doe not alway appeare.

Esay 41. 9.
Zach. 2. 12.

Of election and
Predestination
both generall &
speciall.

Psal. 78. 69.

6 There is to be added a second degree more narrowly restrained, or in which was scene a more speciall grace of God: when of the same kindred of *Abraham* God refused some, and other some by nourishing them in the church he shewed that he retained among his children. *Ismael* had at the beginning obtained equall degree with his brother *Isaac*, because the spirituall covenant had bene likewise sealed in him by the signe of Circumcision. He is cut off, and then *Esau*: at the last an innumerable multitude and almost *Israel*. In *Isaac* was the seede called: the same calling endured in *Jacob*. A like example God shewed in rejecting *Saul*: which thing is also gloriously set forth in the Psalmes. He hath put backe the tribe of *Joseph*, and the tribe of *Ephraim* he hath not chosen, but he hath chosen the tribe of *Juda*. Which the holy historie divers times re-appeareth, that the wonderfull secret of the grace may the better appeare in this change. *Ismael*, *Esau*, and such other, (I graunt) fell from the adoption by their owne fault and guiltinesse: because there was a condition adjoynded, that they should faithfully keep the covenant of God, which they falsly brake. But this was yet a singular benefit of God, that hee vouchsafed to prefer them above the other Gentiles: as it is said in the Psalmes,

Praine, He hath not done to other nations, nor hath opened his judgments to them. But here I have not without cause said, that there be two degrees to be noted: been it now in the choosing of the whole nation God intended that he is in his owne meere liberallitie bound to make ever: as he is free, so that equall portion of grace is not to be required at his hand: the unequalitie whereof is therein that it is to be of free gift. Therefore *Moses* amplifieth the unthankfulness of *Israel*, because they being not only the choice of the whole mankind, but also favored out of a holie Father, the peculiar people, doe unthankfully and wickedly despise God to be their Father. Was not *Israel* the brother of *Jacob*? (saith he) and yet *Jacob* I love, but *Israel* I hate. For *Paul* saith: *Israel* is forechosen, that were either of the new or old of a holie Father, and himselfe out of the covenant, finally a branch of the holie tree: so the children of *Israel* were more than commonly bound, which were taken into that dignitie. But when *Israel* the first begotten being refused, their Father which was by nature inferior, yet made the heire, he proveth them doubly unthankfull, and complaineth that they were not holden with that double bond.

7 Although it be already sufficiently evident, that God doth by his secret counsell freely chose whom he will, rejecting other, yet his free election is hitherto but halfe shewed, till we come to all particular persons, to whom God not only offereth salvation, but to alligneth it, that the certaintie of the effect there is not in dispute or doubtfull. For, these are accounted in that onely teste, whereof *Paul* maketh mention. For although the adoption was left in the hand of *Abraham*, yet because many of his posteritie were cut off as rotten members: that the election may be effectuall and truely stedfast, we must needs asseend to the head, in whom the heavenly Father hath bound together his elect one with another, and hath knit them together himselfe with a knot impossible to be loosed. So in the adoption of the kindred of *Abraham* shined the liberal favour of God, which he denied to other men: yet in the members of Christ appeareth, a much more excellent strength of grace, because they being grafted into their head doe never fall away from salvation. Therefore *Paul* doth justly reason out of the place of *Malachie* which I even now alleaged: that where God with making a covenant of eternall life calleth any people to himselfe, there is in part a speciall manner of election, that he doth not chose all effectually with common grace. Whereas it is said, I have loved *Jacob*, this pertaineth to the whole issue of the Patriarch, which the Prophet there setteth in comparison against the posteritie of *Esau*. Yet this witnesseth not but that in the person of one man was set forth to us an example of the election, which cannot slip away, but must come to the marke that it tenderth. These *Paul* doth not vainly note to be called remnants: because experience teacheth that of a great multitude many slide and vniush away, so that oftentimes there remaineth but a small portion. But why the generall election of a people is not alway firme and stedfast, there is a reason offering it selfe in readinesse: because with whom God covenanteth he doth not offer and by give to them the spirit of regeneration, by the power whereof they may continue in the covenant to the end: but the outward changing without the inward effectuall use of grace, which might be of force to hold them in, is a certaine meane thing betwene the forsaking of whole mankind, and the election of a small number of the goodly. The whole people of *Israel* was called the inheritance of God, of whom yet there were many strangers. But because God had not for nothing made covenant with them that he would be their Father and Redeemer, he rather hath respect to his owne free choice, than to the unthankfull falling away of many: in whom also his grace was not abolished: because where he reserved any remnant, it appeared that his calling was without Repentance. For whereas God did from time to time chose unto himselfe a Church rather out of the children of *Abraham*, than out of the prophane nations, he had regard to his covenant, which being broken of the whole multitude he retained to a few, that it should not utterly fall away. Finally the common adoption of the seede of *Abraham* was a certaine visible image of a greater benediction, which God hath vouchsafed to graunt to a few out of many. This is the reason why *Paul* diligently putteth difference betwene the children of *Abraham* according to the flesh, and his spirituall children which were called after the example of

1. 2. 3. 4. 5.

Moses.

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26. 27. 28. 29. 30.

Isaac. Not that it was a vaine and unfruitfull thing simply to be the child of *Abraham*, (which might not be said without dishonor of the covenant) but because the unchangeable counsell of God, whereby he hath predestinate whom he would, is by it selfe effectuall onely to this latter sort unto salvation. But I warne the readers that they bring not a foreconceived judgement on either side, till it appeare by the places of Scripture brought forth what is to be thought. That therefore which the Scripture cleerely sheweth, we say that God by eternall and unchangeable counsell hath once appointed whom in time to come he would take to salvation, and on the other side whom he would condemne to destruction. This course as touching the elect, we say to be grounded upon his free mercie without any respect of the worthinesse of man, but whom he appointeth to damnation, to them by his just indeed and irreprehensible, but also incomprehensible judgement, the entry of life is foreclosed. Now in the elect we set vocation to be the testimony of election: and then justification to be another signe of the manifest shewing of it, till they come to glory wherein is the fulfilling of it. But as by vocation and election God maketh his elect: so by shutting out the reprobate either from the knowledge of his name or from the sanctification of his spirit, he doth as it were by these marks open what judgement abideth for them. I will heere passe over many fained inventions, which foolish men have forged to overthrow predestination. For they neede no confutation, which so soone as they are brought forth, doe largely bewray their owne falsenesse. I will tary only upon those, which either are in controversie among the learned, or which may bring any hardnesse to the simple, or which ungodlinesse with faire seeming shew pretendeth, to scoffe at the righteousnesse of God.

THE XXIj. CHAPTER.

A confirmation of this doctrine by testimonies of the Scripture.

God is not moved with the foresight of mans merits to predestinate, neither is to be judged of for reserving some, and passing by others, whom particularly and freely he hath chosen.

AL these things which we have set are not without controversie among many, specially the free election of the faithfull: which yet cannot be weakened. For the common sort doe thinke that God, as he foreseeth that every mans deserving shall be, so maketh difference betweene men: that therefore whom he foreknoweth that they shall be not unworthy of his grace, them he adopteth into place of children: and whose natures he espieeth that they will be bent to wickednesse and ungodnesse, them he appointeth to the damnation of death. So by cloaking it with the veile of foreknowledge they doe not onely darken election, but faine that it hath beginning from elsewhere. And this opinion received of the common sort is not the opinion of the common sort alone: for in all ages it hath had great maintainers. Which I doe plainly confesse, to the intent that no man should trust that it shall much hurt our cause, if their names be objected against us. For, the truth of God herein is more certaine, than that it may be shaken: more cleare, than that it may be darkened with the authority of men. But some other neither exercised in the Scripture, nor worthe of any voice, doe raile at this doctrine with greater malicioussnesse, than that their forward pride ought to be suffered. Because God choosing some after his owne will, leaveth other some, that they picke a quarrell against him. But if the thing it selfe be knowne for true, what shall they prevaile with brawling against God? We teach nothing but that which is approved by experience, that it was alway at libertie for God, to bestow his grace to whom he will. I will not enquire whereby the posteritie of *Abraham* excelled other, but by that vouchsafing, whereof there is found no cause elsewhere than in God. Let them answer why they be men rather then oxen or asses. When it was in the hand of God to make them dogs, he fashioned them after his owne image. Will they give leave to brute beasts to quarrell with God for their estate, as though the difference were unrighteous? Truly it is no more righteous, that they should enjoy the prerogative which they have obtained by no deservings, than for God diversly to deale abroad his benefits according to the measure of his owne judgement. If they skip over to persons, where the inequality is more hatefull to them, at the least at the example of Christ, they ought to be afraid to prate so bodily of so high a mysterie. He is conceived of the seed of *David*, a mortall man: by what vertues will they say that he deserved to be in
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the verie wambe made the head of Angels, the onely begotten Sonne of God, the image and glorie of the Father, the light, righteousness, and saluation of the world. This thing *augustin* wisely noted, that in the euery head of the Church is a moulture mirror of free election. For with all frontals us in the members and in the wayes by righteousness living in the Sonne of God, but that he had to great honour freely giuen him, that he might afterward make order puritaker of his name. Heere it is manifestly to other were not the same that he was, or why all were not sared in it from him, why all we be corrupt, and be pure nelle such a man shall euery man see in himselfe, but therewithall all his humilitie. But if they not regard to be sared to take from God the free power to chuse and reuise, let them also take away that which is giuen to Christ. Now it is worth the traile to consider what the Scripture pronounceth of euery one. *Paul* saith, when hee teacheth that we were chosen in Christ, taketh away all respect of our owne worthinesse. For it is all one as if he had said: because in the whole kinde of *Adam* the heavenly rather than in chusing wathy of his election, hee turned his eyes unto his Christ, to chuse as it were member out of his bodie; whom he would take into the fellow-ship of life. Let the reason then be of force among the faithfull, that we were therefore adoynted in Christ to the heavenly inheritance, because in our selves we are not able to receive so great excellencie. Which also he toucheth in another place, when he exhorteth the *Colossians* expressing of thanks, for this that they were by God made fit to be partaker of the estate of the holie. If election goe before this price of God, that we be made fit to obtaine the glorie of the life to come: what shall God himselfe now finde in us whereby hee may be moved to elect us? My men, I shall yet be more openly expreßed by another saying of his. He hath chosen (saith he) ere the foundations of the world were laid, according to the good pleasure of his will, that we might be holie, and unspotted, and unreprouable in his sight: where he setteth the good pleasure of God against all our deservings what so ever they be.

That the promise may be more strong, it is worth the labour to note all the parts of that place, which being coupled together doe leave no doubt. Where he nameth the elect, it is no doubt that he speaketh to the faithfull, as he also by and by afterward affirmeth. Wherefore they doe with too foule a gloße abuse that name, which writt in the aue wherein the Gospell was first published. Where he saith that they were elect before the beginning of the world, he taketh away all respect of worthinesse. For what reason of difference is there betweene them which yet were not, and those which afterward should in *Adam* be equal? Now if they be elect in Christ, it followeth that not onely every man is seuered without himselfe, but also one of them from another, forasmuch as we see that not all are the members of Christ. That which is added, that they were elect that they might be holie, plainly comitteth the error which deriueth election from foreknowledge, forasmuch as *Paul* crieth out against it and telleth that whatsoever vertue appeared in men, it is the effect of election. Now if a higher end be sought, *Paul* answereth that God hath so predestinate, yea and that according to the good pleasure of his will. In which words hee overthroweth whatsoever meaning of their election men doe imagine in themselves. For he also teacheth that whatsoever thing God giveth toward spiritual life, they flow out of this one fountaine, because God hath chosen whom he would, and ere they were borne he had severally laid out to them the gracie which he vouchsafed to give them.

But where so ever this pleasure of God reinerth, there no works count to be considered. He doth not here indeede priue the comparison of contraries, but it is to be understood such as he himselfe declareth. He hath called us (saith he) with his freely calling, not according to our works, but according to his purpose and the gracie which is giuen of Christ before the time of the world. And wee have also be showed that all doubt is taken away in this which followeth, that we might be holie and unspotted. For if thou say, be mercie hee to reuise that we should be holie, there is no holie, thou shalt pervert the order of *Paul*. Thus therefore thou maye see that hee hath chosen us that we might be holie, not because hee reuised that we would be such. For these two things are comparable the one to the other, that the elect

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have it of election that they be holie, and that they come to it by meane of workes. Neither is their cavillation heere anything worth to which they commonly flee, that the Lord doth not render the grace of election to any works going before, but yet granteth it to works to come. For when it is said that the faithfull were chosen, that they might be holie: therewithall is signified that the holinesse which was to come in them tooke beginning at election. And how shall this saying agree together, that those things which are derived from election gave cause to election? The same thing which he said he seemeth after ward to confirme more strongly, where he saith: According to the purpose of his will which hee had purposed in himselfe. For, to say that God purposed in himselfe, is as much in effect as if it had been said, that without himselfe hee considered nothing whereof he had any regard in decreeing. Therefore hee by and by addeth, that the whole summe of our election tendeth to this end, that we should be to the prayse of the grace of God. Truly the grace of God deserveth not to be prayed alone in our election, unlesse our election be free. But free it shall not be, if God in electing his, doe consider what shall be the works of every one. Therefore we find that that which Christ said to his disciples, hath place universally among all the faithfull, Ye have not chosen me, but I have chosen you. Where he not onely excludeth deservings past, but also signifieth that they had nothing in themselves why they should be chosen, if he had not prevented them with his mercie. Like as this saying of *Paul* is also to be understood: Who first gave to him, and shall receive recompence? For hee meaneth to shew that the goodnesse of God so preventeth men, that it findeth nothing in them neither past nor to come, whereby he may be wonne to be favourable to them.

Eph. 1.5.

John 15.16.

Rom. 11.35.

Speciall and see
election proved
out of S. Paul
to the Romanes.
Rom. 9.6.

4 Now to the *Rommes*, where he fetcheth this question further off, and followeth it more largely, he denieth that all they are Israelites, which are issued of Israel: because although by right of inheritance they were all blessed, yet the succession did not legally passe to them all. The beginning of this disputation proceeded of the pride and deceitfull glorying of the Jewish people. For when they claimed to themselves the name of the Church, they would have the credit of the Gospell to hang upon their will: as the Papis at this day would gladly with this fained colour thrust themselves into the place of God. *Paul*, although he grant that the offspring of *Abraham* is holie by reason of the covenant, yet affirmeth that the most part of them are strangers in it: and that not onely because they swarve out of kinde, so that of lawfull children they become bastards, but because the especiall election of God standeth above and reigneth in the highest top, which alone maketh the adoption thereof sure. If their owne godlinesse stablished some in the hope of salvation, and their owne falling away alone disherited other some: *Paul* verily should both fondly and inconvenientlie lift up the readers even to the secret election. Now if the will of God (the cause whereof neither appeareth nor is to be sought, without himselfe) maketh the one sort differing from the other, so that not all the children of Israell be true Israelites, it is vainely fained that every mans estate hath beginning in himselfe. Then he further followeth the matter under the example of *Jacob* and *Esau*. For when they both were the sonnes of *Abraham*, both together enclosed in one mothers wombe, it was a monsterlike change that the honour of first birth was removed to *Jacob*, by which change *Paul* affirmeth that there was testified the election of the one, and the reprobation of the other. The originall and cause of it is enquired, which the teachers of foreknowledge will have to be set out in the vertues, and vices of men. For this is an easy short way with them, that God shewed in the person of *Jacob*, that hee chooseth the worthy of his grace: and in the person of *Esau*, he refuseth them whom he foreseeth to be unworthy. Thus they say boldly. But what saith *Paul*? when they were not yet borne, and had not done any good or evill, that according to election, the purpose of God might abide, not of works, but of him that calleth, it is said: The elder shall serve the younger: as it is written, *Jacob* I have loved, but *Esau* I have hated. If foreknowledge were of any force in this difference of the brethren, then verily mention were unlicke made of the time. Let us grant that *Jacob* was chosen, because he had worthinesse gotten by works to come: to what purpose should *Paul* say that he was not yet borne: And this now

Rom. 9.11.

should

should be unadvisedly added, that hee had yet done no good: because this shall be a readie answer, that nothing is hidden from God, and that for the godlinesse of *Jacob* was present before him. If works doe win grace, they should then worthily have had their price before that *Jacob* was borne, as if hee had bene growne to full age. But the Apostle goeth forward in undoing this knot, and teacheth that the adoption of *Jacob* was not made of works, but of the calling of God. In works hee enterlaceth not the time to come or time past: and then hee directly setteth them against the calling of God, meaning by establishing of the one expressly to overthrow the other: as if hee had said, that it is to be considered what hath pleased God, not what men have brought of themselves. Last of all it is certaine that by the words of election and Purpose, all causes whatsoever men are wont toaine elsewhere than in the secret countell of God, are quite removed from this matter.

5 What colour will they bring to darken these things, who in election asigne some place to works either past or to come? For this is utterlie to mocke out that which the Apostle affirmeth, that the difference of the brethren hangeth not upon any consideration of works, but vpon the meere calling of God, because it was put betweene them when they were not yet borne. Neither had hee bene ignorant of this their subtilerie, if it had had any foundnesse in it: but because he very well knew, that God can foresee no goodnesse in man, but that which hee hath first determined by the benefit of his election to give him: hee fleeth not to that disorderlie order, to set good works before the cause of themselves. Thus have we by the words of the Apostle, that the salvation of the faithfull is founded upon the will of the onely election of God: and that the same favour is not gotten by works, but cometh of free calling. We have also as it were an image of that thing set before us. *Esa* and *Jacob* are brethren, issuing both of the same parents, enclosed yet both in one wombe, not yet brought out into the world. In them all things are equal, yet of them the judgement of God is divers. For hee taketh the one and forsaketh the other. There was nothing but the onely first birth, by right whereof the one excelled the other. But this also being passed over, that thing is given to the younger which is denied in the elder. Yea, and in other also God seemeth alway as of set purpose to have despised first birth, to cut off from the flesh all matter of glorying, Refusing *Ismael*, hee cast his mind to *Isaac*. Plucking backe *Manasse*, hee more honoured *Ephraim*.

6 If any man interrupt me with saying, that we must not by these inferiour and small benefits determine of the summe of the life to come, that he which hath bin advanced to the honour of the first birth, should therefore be reckoned to be adopted into the inheritance of heaven: (for there be some which spare not *Paul* himselfe, as though in alleging these testimonies he had writted the Scripture to a strange sense:) I answer as I have done here before, that the Apostle neither slipped by unadvisednesse, nor wilfully abused the testimonies of the Scripture. But he saw (which they cannot abide to consider) that God minded by an earthly signe to declare the spirituall election of *Jacob*, which otherwile was hidden in his inaccessible throne. For unlesse wee referre the first birth granted to him unto the world to come, it should be a vaine and fond forme of blessing whereby hee obtained nothing but manifold miseries, discommodities, grieifull banishment, and many bitterness of sorrow and cares. Therefore when *Paul* saw without doubting, that God by outward blessing testified the blessing which hee had in his kingdome prepared spirituall and never decaying for his servant: hee doubted not for proove of this spirituall blessing, to fetch an argument from that outward blessing. This also wee must remember that to the land of Canaan was adjoynd the pledge of the heavenly dwelling: so that it ought not at all to be doubted that *Jacob* was grafted with the Angels into the bodie of Christ, that hee might be partaker of the same life. *Jacob* therefore is chosen, when *Esa* is rejected: and by the predestination of God is made different from him, from whom hee differed not in any deserving. If you aske a cause, the Apostle readeth this, because it is said to *Miser*, I will have mercie upon whom I will have mercie, and I will vouchsafe to grant mercie to whomsoever I will vouchsafe to grant mercie. And what I beseech you meaneth this? Verily, the Lord himselfe most plainly pronounceth that

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Rom. 9. 17.

Rom. 11. 2.

Act. 2. 23.

1 Pet. 1. 2.

2 Tim. 2. 19.

men have in themselves no cause why he should doe good to them, but he fetcheth the cause from his owne mercy onely: and therefore that the salvation of his, is his owne worke. When God setteth thy salvation in himselfe alone, why wilt thou descend to thy selfe? When he appointeth to thee his mercie alone, why wilt thou run to thine own deservings? When he holdeth thy thought wholly in his mercifullnesse alone, why wilt thou turne part to the beholding of thine owne works? Therefore we must needs come to that lesser people, which *Paul* in another place said to have bene foreknowne to God: not in such sort as these men imagine, to foreknow out of an idle watch-toure the things that hee worketh not: but in such sense as it is oft read. For truly when *Peter* saith in *Luke*, that Christ was by the determinate counsell and toreknowledge of God appointed to death: hee doth not bring God as a looker on, but the author of our salvation. So the same *Peter* also, where he saith that the faithfull to whom he wrot were chosen according to the foreknowledge of God, properly expresth that secret predestination whereby God hath marked for his children whom he would. And the word Purpose, which he joyneth for a divers word, expressing all one thing, for as much as it doth every where signifie a stedfast determination as they commonly call it, undoubtedly teacheth that God when he is author of our salvation goeth not out of himselfe. In which sense hee saith in the same Chapter that Christ was the lambe foreknowne before the creation of the world. For what is more fond or trifling, than to say that God from on high did stand looking whence salvation should come to mankind? Therefore in *Paul* the toreknowing people is as much as a small portion mingled with the multitude which falsely pretendeth name of God. In another place also *Paul* to beate downe their boasting which being but covered with a visor, doe take upon themselves the chiefe prebeminence among the godly before the world, saith that God knoweth who be his. Finally, by that saying, *Paul* pointeth unto us two sorts of people: the one, of the whole kindred of *Abraham*: the other, severally chosen out of it, and which being laid up under the eyes of God, is hidden from the sight of men. And it is no doubt that he tooke this out of *Moses*, which affirmeth that God will be mercifull to whom hee will (although he there speake of the elect people, whose estate in outward seeming was equal) as if he should have said, that in the common adoption is included with him a speciall grace toward some, as it were a more holy treasure: and that the common covenant withstandeth not but that the same small number may be exempt in degree: and hee willing to make himselfe the free disposer and ruler of this thing, precisely denieth that he will be mercifull to one rather than to another, for any other reason, but for that it so pleaseth him: because when mercy cometh to him that seeketh it, though he indeed suffer not a deniall, yet he either preventeth or partly getteth to himselfe the favour whereof God claimeth to himselfe the praise.

Speciall and free
election proved
by the words of
Christ in S. Iohn.

John 6 37.

John 6. 44.

7 Now let the soveraigne Judge and master pronounce of the whole matter. When he saw so great hardnesse in his hearers, that he did in a manner waite his words without fruit among the multitude: to remedy this offence, he crieth out, Whatsoever my Father giveth me, it shall come to me. For this is the will of my Father, that whatsoever my Father hath given me, I shall not loose any thing of it. Note that the beginning is taken at the Fathers gift, that we may be delivered into the faithfull keeping and defence of Christ. Here some peradventure will turne a circle about, and will take exception, saying that they onely are accounted in the proper possession of the Father, whose yielding hath bene voluntary by faith. But Christ standeth onely upon that point, that although the fallings away of great multitudes doe shake the whole world, yet the counsell of God shall be stedfast and stand faster than the heavens themselves, that his election may never faile. They are said to have bene the elect of the Father: before that he gave to them his onely begotten Sonne. They aske whether it were by nature: yea rather, them which were strangers he made his owne by drawing them to him. There is a greater cleerenesse in the words of Christ than can by shifting be covered with any darknesse. No man (saith he) can come to me, unless my Father draw him. But who so hath heard and learned of my Father, he cometh to me. If all generally without difference should bow their knee before Christ, that the election were common: but now in the fewnesse of the belevers appeareth a manifest diversitie: Therefore

Therefore after that Christ had affirmed that the disciples which were given him, were the peculiar possession of God the Father, within a little after he added, I pray not for the world, but for those whom thou hast given me, because they are thine. Whereby is proved that the whole world belongeth not to the Creator of it, saving that grace delivereth a few from the wrath of God, and from eternall death, which otherwise should have perished: but the world it selfe is left in his owne destruction to which it was appointed. In the meane time although Christ put himselfe meane betweene, yet he claimeth to himselfe the power of choosing in common with the Father. I speake not (saith he) of all: I know whom I have chosen. If any man aske from whence hee hath chosen them, he answereth in another place, Out of the world, which he excludeth out of his prayers when hee commendeth his disciples to his Father. This is to be holden, that when hee affirmeth that he knoweth whom he hath chosen, there is signified some speciall sort in the generall kind of men: then, that the same speciall sort is made to differ not by the qualitie of their owne vertues, but by the heavenly decree. Whereupon followeth that many excell by their owne force or diligence, when Christ maketh himselfe the authour of election. For when in another place he reckoneth *Judas* among the elect, whereas he was a devill, this is referred only to the office of Apostleship, which although it be a cleere mirror of the favour of God (as *Paul* too oftentimes acknowledgeth in his owne person,) yet it containeth not in it selfe the hope of eternall salvation. *Judas* therefore, when he did unfaithfully beare the office of an Apostle, might be worse than the devill: but of those whom Christ hath once grafted into his bodie, hee will suffer none to perish: because in preserving their salvation he will performe that which he hath promised, that is, he will stretch forth the power of God which is greater than all. For whereas hee saith in another place, Father, of those whom thou hast given mee, I have lost none but the Sonne of perdition: although it be an abusive speech by figure, yet it hath no doubtfull meaning. The summe is, that God maketh them his children by free adoption whom hee will have to be his children: and that the inward cause thereof is in himselfe: because hee is content with his owne secret good pleasure.

8 But *Ambrose*, *Origene*, and *Hierome* thought that God distributeth his grace among men, as he foreseeth that every man will use it well: Yea and *Augustine* was once in the same opinion. But when he had better profited in knowledge of the Scripture, hee not onely revoked it as evidently false, but also strongly confuted it: yea and after his revoking of it, in reproving the *Pelagians* for that they continued in the same error, saith: who cannot marvell that the Apostle knew not this most soblesse? For when he had set out a thing to be wondred at of these brethren, while they were not yet borne, and afterward objected a question against himselfe, saying: what then? Is there unjustice with God? Heere was fit place for him to answer, that God foresew the merits of them both: yet he saith not this, but flieth to the judgements and mercy of God. And in another place, when hee had taken away all merits before election, heere (saith hee) is confuted their vaine reasoning which defend the foreknowledge of God against the grace of God, and therefore say that we are chosen before the making of the world, because God foreknew that we would be good, not that hee himselfe would make us good. He saith not this, which saith: Yee have not chosen me, but I have chosen you. For if he had therefore chosen us, because hee foreknew that we would be good: he should therewithall also have foreknowne that we would chose him: and so forth as followeth to that effect. Let the testimonie of *Augustine* be of force among them that willingly rest in the authoritie of the Fathers. Howbeit *Augustine* suffreth not himselfe to be severed from the rest: but by cleere testimonies sheweth that this disagreement is talle with the malice whereof the *Pelagians* burdened him. For in the xix. Chapter of his booke of the predestination of Saints, hee allegeth out of *Ambrose*, Christ calleth whom hee hath mercy on. Againe, if he had wiled, of the undevout hee might have made devour. But God calleth whom hee vouchsafeth, and whom hee will he maketh religious. If I listed to knit together a whole volume out of *Augustine*, I could readily shew to the readers that I neede no other words but his: But I will not load them with tediousnesse. But go to, let us imagine

John 17.

John 13. 18.

John 15. 19.

John 10. 13.

The opinion of
severall Fathers
touching the
cause of election.
Reverend lib. 1.
cap. 2.
Epist. Six.
106.

Houill. in

John 8.

John 15. 16.

De predest.
sancto. cap. 19

that they speake not at all : but let us give heed to the matter it selfe. A hard question was moved, whether God did righteously in this that hee vouchsafed to grant his grace but to some : Of which question *Paul* might have uncombed himselfe with one word if hee had alleaged the respect of works. Why therefore doth hee it not, but rather continueth on a discourse which abiderh in the same hardnesse? Why, but because hee ought not? For the Holy Ghost which spake by his mouth, had not the difcase of forgetfulnesse. Therefore without any circumstances hee answereth, that God therefore favoureth his elect, because hee will : therefore hath mercy, because he will. For this Oracle of God, I will have mercie upon whom I will have mercie, and I will shew mercie to whom I will shew mercie, is asmuch in effect as if it had bene said, that God is moved to mercy by no other reason, but because hee will have mercie. Therefore this saying of *Augustine* remaineth true, that the grace of God doth not find men fit to be chosen, but maketh them.

9 Neither doe we any thing passe upon the subtiltie of *Thomas*, that the foreknowing of deservings, is not indeede the cause of Predestination on the behalfe of the act of him that doth predestinate, but on our behalfe it may after a certaine manner be so called, that is, according to the particular weighing of Predestination : as when it is said that God predestinath glorie to man by deservings, because hee hath decreed to give to him grace by which he may deserve glorie. For such the Lord will in election have us to looke unto nothing but his meere goodnesse, if any man shall cover here to see any more, it shall be a wrongfull greedinesse. If we lusted to strive in subtiltie, we want not wherewith to beate backe this silly subtiltie of *Thomas*. Hee affirmeth that to the elect, glorie is after a certaine manner predestinate by deservings, because the Lord doth after a certaine manner predestinate to them the grace, by which they may deserve glorie. What if I answer on the contrarie side and say that predestination unto grace, serveth election unto life, and is as it were a waiting made after it? that grace is predestinate to them, to whom the possession of glorie hath bene long agoe appointed : because it pleaseth the Lord to bring his children from election into justification? For thereupon it shall follow that the predestination of glorie was rather the cause of the predestination of grace, than contrariwise. But away with these strivings as things superfluous for such as shall thinke that there is wisdom enough for them in the word of God. For this was in old time truly written of an Ecclesiasticall writer, that they which asigne the election of God to merits are more wise than they ought to be.

10 Some doe object that God should be contrarie to himselfe if he should universally call all men to him, and receive but a few elect. So by their opinion the universallnesse of the promise takerh away the difference of speciall grace. And thus certaine sober men speake, not so much to oppresse the truth, as to debarre crabbed questions, and to bridle the curiositie of many. Their will is praise-worthie, but their counsell is not to be allowed : because dallying by shifrs is never excusable. But their objecting of it which doe more railinglie inveigh against it, is verily too fond a cavillation, or too shamefull anerrour. How the Scripture maketh these two to agree together, that by outward preaching all men are called to repentance and faith, and yet not to all men is given the Spirit of repentance and faith, I have in another place already declared, and by and by somewhat of it must be repeated againe. Now that which they require I denie to them, such it is two waies false. For, he that threatneth that while it raineth upon one citie, there shall be drought upon another : Hee that pronounceth that there shall in another place be famine of doctrine, bindeth not himselfe with a certaine law to call all men legallie. And he which forbidting *Paul* to speake in *Asi*, and turning him from *Bithinia*, draweth him into *Macedonia*, sheweth, that it is in his owne power to distribute this treasure to whomsoever it shall please him. Yet more plainly he sheweth by *Ely*, how hee peculiarly directeth to the elect the promises of salvation : for hee saith of them onely, and not of all mankind indifferently, that they shall be his Disciples. Whereby it is certaine that the doctrine of salvation is wrongfully set open in common to all men to profit effectually, which is said to be severally laid up onely for the children of the Church. Let this suffice at this present, that

Exod 33. 19.

The shifrs which
Thomas useth
in solving this
question, ref. st. d.

Ambros. de vocat. gent. lib. cap. 1.

There is no repugnancy betwene Gods calling of all, and calling effectually his chosen onely.

Amos 4. 7.
& 8 11.
Act. 16. 6.

Eli. 3. 16.

that although the voice of the Gospel spake generally to all, yet the gift of faith is rare. *Esay* affirmeth the cause, for that the arme of the Lord is not open to all men. If he had said that the Gospell is maliciously and frowardly despised, because many doe stubbornly refuse to heare: peradventure this colour touching uniuersall calling should preuaile. Neither is it the purpose of the Prophet to diminish the fault of men, when he teacheth that the foune of blindness is, that God vouchsafeth not to open his arme to them: onely he giveth warning, that because faith is a singular gift, the eares are heauen in vaine withoutward doctrine. But I would faine know of these doctors, whether onely preaching, or faith, make the children of God. Certainly when it is said in the first Chapter of *Iohn*, Who soeuer beleue in the onely begotten Sonne of God, are themselves also made the children of God, there is not in that place a confused heape jumbled up together: but a speciall order is given to the faithfull, which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God. But (say they) there is a mutuall consent of faith with the word, namely, where soeuer is faith. But it is no new thing that seed fall among thornes or in stony places: not onely because the greater part appeareth indeed obstinate against God, but also because not all men haue eies and eares. How then shall it agree that God calleth to him them whom hee knoweth will not come? Let *Augustine* answer for mee. Wilt thou d dispute with mee? Marvell with mee, and cry out, O depth, Let us both agree in feare, lest wee perish in error. Moreover if election (as *Paul* witnesseth) be the mother of faith, I turne backe the argument upon their owne head, that faith is therefore not generall, because election is speciall. For by the orderly hanging together of causes and effects, it is easily gathered, that where *Paul* faith, that we are full of all spirituall blessing, as God had chosen us before the creation of the world: therefore these riches are not common to all, because God hath chosen onely whom he would. This is the reason why in another place he commendeth the faith of the elect. But it should be thought that any man doth by his owne motion get faith to his selfe: but that this glory may remaine with God, that they are freely enlightened of him, whom he had chosen before. For *Bernard* saith rightly, Friends doe severally heare, to whom he also saith, Feare not thou small flocke: for to you it is given to know the mysterie of the kingdome of heauen. Who these? even they whom he hath foreknowne and predestinate to be fashioned like to the image of his Sonne. A great and secret counsell is made knowne. The Lord knew who he his: but that which was knowne to God is made manifest to men: neither doth he vouchsafe to make any other partakers of so great a mystery, but those selfe same men whom he hath foreknowne and predestinate to be his. A little after hee concludeth: The mercy of God is from eternity even to eternity upon them that feare him: from eternity, by reason of predestination: to eternitie, by reason of blessed making: the one without beginning, the other without ending. But what neede I to cite *Bernard* for witness, when we heare of the masters owne mouth, that none doe see but they which are of God? By which words he signifieth, that all they which are not begotten againe of God, doe dazell at the brightnesse of his countenance. And to election faith indeed is fitly joynd, so that it keepe the second degree. Which ord the words of Christ doe cleerely expresse in another place, This is the will of my Father, that I lose not that which he hath given. For this is his will, that who soeuer beleue in the Sonne, shall not perish. If he would haue all saved, he would appoint over them his Sonne to be their keeper, and would graffe them all into his body with the holy bond of faith. Now it is certaine that faith is a singular pledge of his fatherly love, laid up for his children whom he hath adopted. Therefore Christ in another place saith, that the sheepe follow the shepheard, because they know his voice: but they follow not a stranger, because they know not the voice of strangers. Whence cometh this difference, but because their eares are hoard by God? For no man maketh himselfe a sheepe: but hee is made one by the heavenly grace. For which cause also the Lord teacheth that our safetie shall alway be certain: and free from danger, because it is kept by the invincible power of God. Wherefore hee concludeth that the unbelievers are not of his sheepe: namely because they are not of the number of them,

1 Cor 13

1 Ioh 12

1 Ioh 12
1 Ioh 12

Tit 1 12

Ad 7 ho. p. 6
1 Cor 12

1 Ioh 6 6

1 Ioh 10 4

whom God hath promised by *Esay* that they shall be his disciples. Now because in the testimonies which I have alleaged is expressed perseverance, they doe therewithall testify the unmovable stedfastnesse of election.

II Now let us speake of the reprobate, whom the Apostle joyneth there together. For as *Jacob*, having yet with good works deserved nothing, is taken into grace: so *Esay*, being yet defiled with no wicked doing, is hated. If we turne our eyes to works, we doe wrong to the Apostle, as though he sawe not the same thing which we cleerely see. It is proved that he sawe it not, forasmuch as hee expressly enforceth this point, that when they had not yet done any good or evil, the one was chosen, and the other refused, to prove that the foundation of the predestination of God is not in works. Againe when hee moved the objection, whether God be unrighteous, he alleageth not that which had been the most certaine and plaine defence of his righteousnesse, namely, that God reduced to *Esay* according to his evillnesse: but he was content with another solution, that the reprobate are stured up to this end, that the glorie of God may be set forth by them. Last of all he adjoyneth a concluding sentence, that God hath mercie upon whom he will, and hardeneth whom he will. See you not how hee imputeth both to the onely will of God? Therefore if wee cannot declare a reason why hee vouchsafeth to grant mercie to them that be his, but because it so pleaseth him: neither also shall we have any other cause in rejecting of other, than his owne will. For when it is said that God hardeneth, or sheweth mercie to whom he will, men are thereby warned to seeke no cause elswhere than in his wil.

THE XXIIJ. CHAPTER.

*A confutation of the slanders wherewith this doctrine hath alway
benee wrongfully bindeued.*

BUt when the wit of man heareth these things, the forwardnesse thereof cannot be restrained, but that by and by as the bloudie blast of a trumpet sounding to battell, it diversly & excessively rumoileth. And many indeed, as though they would drive away the malice of God, doe so grant election, that they denie that any man is reprobate: but they doe too ignorantly and childishly: for as much as election it selfe could not stand unless it were set contrary to reprobation: God is said to sever them whom he adoprth unto salvation: it should be more than foolishly said that other doe either by chauce or by their owne endeavour obaine that which onely election giveth to a fewe. Therefore whom God passeth over, hee rejecteth: and for none other cause, but for that he will exclude them from the inheritance which he doth predestinate to his children. Neither is the waywardnesse of men tolerable, if it suffer not it selfe to be bridled with the word of God, where the incomprehensible counsell of God is intreated of, which the Angels themselves doe worship. But we have already heard, that hardening is no lesse in the hand and will of God than mercie. Neither doth *Paul* (as these men doe that I have spoken of) busily labour to excuse God with a lying defence: but onely he teacheth that it is not lawfull for the thing formed to quarrell with him that formed it. Now who so doe not admitt that any are rejected of God, how will they uncomber themselves from that saying of Christ: Every tree which my father hath not planted, shall be plucked up by the roote? They plainly heare that all they are adjudged and avowed to destruction, whom the heavenly Father hath not vouchsafed to plant as holie trees in his ground. If they denie this to be a signe of reprobation, then is there nothing so cleere that it may be proved to them. But if they cease not to wrangle, let the sobriety of faith be contented with this admonition of *Paul*, that there is no cause to quarrell with God, if he willing on the one side to shew his wrath and to make his power knowne, doe with dum sufferance and lenitie beare with the vessels of wrath prepared to destruction: and on the other side hee make knowne the riches of his glorie toward the vessels of mercie which he hath prepared to glorie. Let the Readers marke, how *Paul* to cut off occasion from whisperings and backbitings, giveth the chiefe rule to the wrath and power of God: because it is unjust that those deepe judgements which swallow up all our senses,

should

Rom. 9. 13.
The ground of
reprobation the
will of God to
reject and not
meris deserving
to be rejected.

Election granted
by some who
notwithstanding
denie reprobation.

Rom. 9. 20.

Matt. 15. 13.

Rom. 9. 21.

should be made subject to our determination. Our adversaries answer is very cunning, that God doth not utterly reject them whom he suffereth in lenitie, but abideth with a minde hanging in suspense toward them, if peradventure they may repent. As though *Paul* giveth to God a patience, to looke for their turning, whom he saith to be made to destruction. For *Augustine* saith rightly where he expoundeth this place, where power is joy into sufferance, God doth not suffer, but give me with his power. They further say also that it is not for nothing said, that the vessels of wrath are prepared to destruction: but, that God hath prepared the vessels of mercie: because by this meane he afferbeth and challengeth the praise of salvation to God, but the blame of destruction is casteth upon them which by their owne will doe bring it upon themselves. But though I graunt to them that *Paul* by the diuers manner of speaking did soften the roughness of the first part of the sentence, yet is it not meete to alligne the preparing of destruction to any other thing than to the secret counsell of God: which also is affirmed a little before in the rest of the text. That God stirred up *Pharao*: Then that he hardened whom he will. Whereupon followeth that the hidden counsell of God is the cause of hardening. This at the least I get which *Augustine* saith, that when God of wolves maketh sheepe, he doth with a mightier grace reforme them, that their hardness may be tamed: and therefore God for this cause doth not conuert the obstinate, because he doth not shew forth in them the mightier grace, which he wanteth not if he would shew it forth.

2 These sayings indeede should be sufficient for the godly and sober, and them which remember themselves to be men. But for as much as these venemous dogs doo call up not onely consort of venome against God, we will as the matter shall serue answer to euerie one particularly. Foolish men doe diuers waies quarrell with God, as though they had him subject to their accusations. First therefore they wike, by what right the Lord is angrie with his creatures, of whom he hath not bene first provoked by any offence: or to condemne to destruction whom he will, agreeeth rather with the wilfulness of a tyrant, than the lawfull sentence of a Iudge. Therefore they say that there is cause why men should charge God, if by his bare will, without their owne deserving, they be predestinate to eternall death. If such thoughts doe at any time come into the minde of the godly, to breake their violent assaults they shall be sufficiently amended in this, although they had no more, if they consider how great wickednesse it is: euen so much as to inquire of the causes of the will of God: sith of all things that are, it is the cause, and worthily so ought to be. For if it have any cause, then some what must goe before it, whereof it must be as it were bound: which it is unueryallly to imagine. For, the will of God is so the highest rule of right conscience, that what he willeth, euen for this that he willeth it, it ought to be taken for righteous. Wherefore it is asked, why the Lord did it: it is to be answered, because he willed it. But if thou go further in asking why he willed it, thou asked some greater and higher thing than the will of God: which cannot be found. Let therefore each man esse of man restraime it selfe, and not seeke that which is not, least peradventure it may not finde that which is. With this bridle I say he shall be well withhelden who soeuer see be that will dispute of the secrets of God without reverence. As for the boldnesse of the wicked, which dread not openly to speake euill of God: against the Lord with his owne right conscience, without any our defence that sufficiently defend himselfe, when he should take all shifting from their consciences, and hold themselves convinced, and condemne themselves. Neither doe we yett thrust in the arrogand desire of absolute power, which as it is prophane, so worthily ought to be abhorred of us. We saigne not Gods lawlesse, who is a law to himselfe: because (as *Plato* saith) men stand in neede of lawes, who are troubled with unlawfull lusts: but the will of God is not onely pure from all faults, but also is the highest rule of perfection, yea and the law of all lawes. But we denie that he is subject to yeeld account. We denie also that we are meete iudges which would pronounce of this cause after our owne sente. Wherefore if we attempt further than we lawfully may, let that threatening of the Psalme bring us in feare, that God shall overcome to ouer as he is judged of any mortall man.

L. b. s. contra
J. Le. 5.

Lib. de pre-
dest. c. 11.

Lib. de in-
terrogant. 1.
c. 11.

Tr. de lib. ar-
bit. Aug. 1. c. 1.
c. 11.

Psal. 114.

Tr. de trib. h. 1.
c. 11.

3 So can God in keeping silence, put his enemies to silence. But, that we may no...

sufficient to
stop their
mouthes, who
aske why God
should foreap-
point some unto
death, when
they, not being,
could not de-
serve the death
whereunto they
were appointed.

God not unjust
though men be
condemned for
that corruption
whereunto they
were foreap-
pointed.

Rom. 9. 20.

Pro. 26. 10.

suffer them freely to scorne his holie name, he delivereth to us out of his word weapons against them. Wherefore if any man assaile us with such words: why God hath from the beginning predestinate some to death, which when they were not, could not yet deserve the judgement of death: wee in stead of answer may againe on our side aske of them, what they thinke that God oweth to man, if he will judge him by his owne nature. In such sort as we be all corrupted with sin, we cannot but be fauourfull to God: and that not by tyrannous crueltie, but by most upright reason of justice. If all they whom the Lord doth predestinate to death, are by the estate of nature subject to the judgement of death: of what injustice against themselves, I beseech you, may they complaine? Let all the sonnes of *Adam* come: Let them strive and dispute with their creator, for that by his eternall providence they were before their generation condemned to everlasting miserie. What shall they be able once to mutter against this defence, when God on the other side shal call them to reknowledging of themselves? If they be all taken out of a corrupt mass, it is no marvell if they be subject to damnation. Let them not therefore accuse God of injustice, if by his eternall judgement they be appointed to death, to which they themselves doe feele whether they will or no, that they are willingly led of their owne nature. Whereby appeareth how wrongfull is the desire of their murmuring, because they doe of set purpose hide the cause of damnation which they are compelled to acknowledge in themselves, that the laying of the blame upon God may acquite them. But though I doe a hundred times confesse, as it is most true that God is the author of it, yet doe they not by and by wipe away the guiltinesse which, being engraven in their consciences from time to time with oft recourse, presenteth it selfe to their eyes.

4 Againie they except and say: were they not before predestinate by the ordinance of God to the same corruption which is now alleadged for the cause of damnation? When therefore they perish in their corruption, they doe nothing but suffer the punishment of that miserie into which by his predestination *Adam* fell and drew his posteritie headlong with him. Is not he therefore unjust, which doth so cruelly mocke his creatures? I grant indeede that all the children of *Adam* fell by the will of God into that miserie of state wherein they be now bound: and this is it that I said at the beginning, that at length we must alway returne to the determination of the will of God, the cause whereof is hidden in himselfe. But it followeth not by and by that God is subject to this slander. For we will with *Paul* answer them in this manner, O man, what art thou that contendest with God? doth the thing formed say to him that formed it, Why hast thou formed me so? Hath not the potter power to make of the same lump one vessell to honour, and another to dishonour? They will say that the righteousness of God is not so truly defended, but that we may seeke a shift, such as they are wont to have that want a just excuse. For what else seemeth here to be said, than that God hath a power which cannot be hindered from doing any thing whatsoever it be as he will himselfe? But it is far otherwise. For, what stronger reason can be brought than when we are commanded to thinke what a one God is? For how should he commit any injustice, which is judge of the world? If it properly pertaine to the nature of God to doe judgement, then he naturally loveth righteousness, and abhorreth unrighteousnesse. Wherefore the Apostle did not, as though he were overtaken, looke about for holes to hide him: but shewed that the reason of the righteousness of God is higher than that either it is to be measured by the measure of man, or may be comprehended by the slender capacitie of the wit of man. The Apostle indeede confesseth that there is such depth in the judgements of God, wherewith the mindes of men should be swallowed, if they endeavoured to pearse into it. But he teacheth also how hainous wrong it is, to binde the workes of God to such a law, that so soene as we understand not the reason of them, we may be bold to disallow them. It is a knowne saying of *Salomon* (which yet few doe rightly understand) The great creator of all rendereth reward to the foole, and reward to transgressors. For he crieth out concerning the greatnesse of God: in whose will it is to punish fooles and transgressors, although he doe not vouchsafe to let them have his spirit. And monstrous is the madnesse of men, when they so covet to make that which is unmeasurable, subject to the small measure of their reason. The An-
gels

gels which stood still in their uprightnesse, *Paul* calleth elect. If their steadfastnesse was grounded upon the good pleasure of God, the falling away of the other proveth that they were forsaken: Of which thing there can no other cause be alleged than reprobation, which is hid ten in the secret counsell of God.

5 Goe to: let there now be present some *Manichee*, or *Celestine*, a slanderer of the providence of God: I say with *Paul* that there ought no reason to be rendered thereof: because with the greatnesse of it, it farre firmanteth our understanding. What miracle? or what absurditie is it? Would hee have the power of God so limited, that it might be able to worke no more, than his minde is able to conceive? I say with *Augustine*, that they are created of the Lord, whom he without doubting foreknew that they should goe into distraction: and that it was so done because he so willed: but why hee willed, it is not our part to aske a reason of it, who cannot comprehend it: neither is it meet that the will of God should come downe into controversie among us, of which so oft as mention is made, under the name of it is named the highest rule of righteousnes. Why therefore is any question moved of unrighteousnesse where righteousnesse clearly appeareth? Neither let us be ashamed, after the example of *Paul*, so to stop the moulles of the wicked, and from time to time fo oft as they shall be bold to burke against it, to repeat this, Who be yee miserable men, that lay an accusation to Gods charge and doe therefore lay it to his charge, because hee doth not temper the greatnesse of his works to your dullnesse? As though they were therefore wrongfull, because they are hidden from flesh. The measurelesnesse of the judgements of God is by cleere experiences knowne unto you. Yee know that they are called the deepe bottomlesse depth. Now aske of the narrow capacities of your wit, whether they comprehend that which God hath decreed with himselfe. What good doth it you therefore with mad searching to plunge your selves into the bottomlesse depth, which reason it selfe teacheth you that it shall be to your destruction? Why are yee not at the lest restrained with some feare, of the which both that hystory of *Job* and the bookes of the Prophet doe report of the incomprehensible wisdom, and terrible power of God? If thy minde be inquired, let it not grieve thee to embrace the counsell of *Augustine*. Thou being a man lookt for an answer at my hand: and I also am a man. Therefore let us both be sure him that saith: O man, what art thou? Better is a faithfull ignorance than rash knowle. Seeke merits: thou shalt finde nothing but paine. O depth, *Peter* denieth: The Thiefe beleeveth. O depth: Seekest thou a reason? I will tremble at the depth. Reason thou, I will wonder, dispute thou, I will believe: I see depth, but I reach not the bottom. *Paul* rested, because he found wondering. He calleth the judgements of God unsearchable: and art thou come to search them? Hee saith that his waies are impossible to be traced out: and dost thou trace them? with proceeding further we shall nothing profit: For neither we shall satisfie their wayward wanton curiosities, neither doth the Lord need any other defence, than which hee hath used by his spirit, which spake by the mouth of *Paul*: and we forget to speake well, when we cease to speake with God.

6 Th is other objection also ariseth out of ungodlinesse, which yet tendeth not so directly to the accusing of God as to the excusing of the sinner. Howbeit the sinner which is condemned of God cannot be justified without dishonour of the judge. Thus therfore prophane tongues doe burke against God, saying: why should God impute those things for sinne to men, whereof he hath by his predestination laid necessitie upon men? For, what should they doe? Should they writle with his decrees? But it should they doe it in vaine, sith they cannot doe it at all. Therefore they are not rightfully punished for those things, whereof the chiefe cause is In Gods predestination. Heere I will obtaine from that defence, whereunto the Ecclesiasticall writer doe commonly flee, namely that the foreknowledge of God withstandeth not but that man may be accounted the sinner: because God foreseeth the evils of man, not his owne. For so the cavillation would not stay here, but will rather presse us further with saying that God might it he had would, have provided remedie for those evils which he foresaw: and that sith he hath not so done, hee hath of determined purpose created men to that end that hee should so behave himselfe in earth: and it by the providence of God,

A reason of the will of God in refection of the wicked we neither can finde neither should see.

PL 36.

Aug de verb. apo. serm. 20.

Necessity of punishing sinner excusing sinners, see also in God's will, which is necessary for man's sin: men should be just.

Pro. 16.4.

man was created to this condition, that hee should doe all those things that he doth: then he is not to be blamed for that which hee cannot avoide, and which he enterprised by the will of God. Therefore let us see how this knot ought to be well loosed. First of all this ought to be holden certaine among all men which *Salomon* saith, that God hath created all things, for himselfe, and the wicked man to an evil day. Behold, when the disposing of all things is in the hand of God, when in his power remaineth the rule of safetie and death: hee so ordereth them by his counsell and becke, that among men there are borne some adjudged even from their mothers wombe to death, which with their destruction may glorifie his name. If any man answer, that there is no necessitie laid upon them by the providence of God, but rather that hee created them in such estate, because he foresaw their perversesse: to come: he neither saith nothing at all, nor altogether. The old writers are wont indeed sometimes to use this solution: but as it were doubtfully. But the Schoolemen reit upon it, as though nothing could be objected against it. Indeed I will willingly grant, that foreknowledge alone bringeth no necessitie to creatures, although all men doe not so agree: for there be some that will have it also to be the cause of things. But it seemeth to me that *Ullis*, a man otherwise not much praised in holy writings, saw both more deeply and more wisely, which shewed that this contention is superfluous: because both life and death are rather the doings of Gods will than of his foreknowledge. If God did but foresee the successes of men, and did not also dispose and order them by his will, then this question should not without cause be moved, whether his foreseeing any thing availed to the necessitie of them. But sith he doth none other wise foresee the things that shall come to passe, than because he hath decreed that they should so come to passe: it is vaine to move controversie about foreknowledge, where it is certaine that all things doe happen rather by ordinance and commandement.

God did not only foresee, but also see the fall of man, and in him the ruine of his posteritie.

7 They say that this is not written in expresse words, that it was decreed of God, that *Adam* should perish by his falling away. As though the same God, whom the Scripture reporteth to doe whatsoever hee will, created the noblest of all his creatures to an uncertaine end. They say hee had freewill, that hee might shape to himselfe his owne fortune: and that God decreed nothing, but to handle him according to his deservings. If so cold a devise be received, where shall bee that almightinesse of God, whereby hee governeth all things according to his secret counsell, which bangeth upon none other thing than it selfe? But Predestination, whether they will or no, sheweth himselfe in *Adams* posteritie. For it came not to passe naturally that all men should loose salvation by the fault of one Parent. What hindreth them to confesse of one man, that which against their wills they confesse of all mankind? For why should they loose their labour with dallying shifts? The Scripture crieth out that all men were in the person of one man made bound to eternal death. Sith this cannot be imputed to nature, it is plaine that it proceeded from the wondrous counsell of God. But it is too much absurditie that these good Patrones of the righteounesse of God doe so stumble at a straw, and leape over great beames. Againe I aske: how came it to passe, that the fall of *Adam* did wrap up in eternal death so many nations with their children being infants without remedie, but because it so pleased God? Here their tongues which are otherwise so prating, must of necessitie be dumbe. It is a terrible decree, I grant: yet no man shall be able to denie, but that God foreknew what end man should have, ere hee created him, and therefore foreknew it because hee had so ordained by his decree. If any man here inveigh against the foreknowledge of God, hee rashly and indiscreetly stumbleth. For, what matter is there, I beseech you, why the heavenly judge should be accused for that hee was not ignorant of that which was to come? Therefore if there be any either just or colourable complaint, it toucheth predestination. Neither ought it to seeme an absurditie which I say, that God foresaw not onely the fall of the first man, and in him the ruine of his posteritie, but also disposed it after his owne will. For as it belongeth to his wife dome, to foreknow all things that shall be: so it belongeth to his power, to rule and governe all things with his hand. And this question *Augustine* very well discusseth, as he doth other, saying: We most wholesomely confesse that which we most rightly beleewe, that the God and Lord of all things

things, which created all things very good, and foreknew that evil things should spring out of good, and knew that it more pertained to his almighty goodnesse even of evil things to do well, than not to suffer them to be evil: that he so ordered the life of Angels and men, that in it he might first shew what free will could doe, and then what the benefit of his grace and judgement of justice could doe.

8 Here they run to the distinction of will and permission, by which they will have it granted that the wicked doe perish, God onely permitting, but not willing it. But why should we say that he permitted it, but because he so willed it? Howbeit it is not likely that man by himselfe, by the onely permission of God, without any his ordinance, brought destruction to himselfe: as though God appointed not, or what condition hee would have the chiete of his creatures to be. I therefore will not doubt to confesse simply with *Augustine*, that the will of God is a necessitie of things, and that what he willeth, it must of necessitie come to passe: as those things shall truly come to passe which hee hath foreseene. Now if for excuse of themselves and of the ungodlie, either the *Pelagians*, or *Manichees*, or *Anabaptists*, or *Epicurians* (for with these fower sects wee have to doe in this question) shall object against us necessitie wherewith they be bound by the predestination of God: they bring nothing tie to the purpose. For if predestination be nothing else but a despenation of righteousness of God which is hidden indeed, but yet without fault: Forasmuch as it is certaine that they were not unworthy to be predestinate to that estate, it is also as certaine that the destruction is most righteous which they enter into by predestination. Moreover their destruction to hangeth upon the predestination of God, that both cause and matter thereof is found in themselves. For the first man fell, because the Lord so judged it to be expedient: why he so judged, is unknowe to us: yet it is certaine that he so judged for no other reason but because he saw that thereby the glory of his name should be worthily set forth. When thou hearest mention of the glory of God, there thinke of his righteousness: for it must be righteous that deserveth praise. Man therefore falleth, the providence of God so ordaining it: but he filleth by his owne fault. The Lord had a little before pronounced, that all the things which hee had made were very good. Whence therefore cometh that perversnesse to man, to fall away from his God? Least it should be thought to bee that creation, the Lord with his commendation allowed that which came from himselfe. Therefore by his owne evillnesse he corrupted the nature which he had received pure of the Lord, and by his fall he drew his whole posteritie with him into destruction. Wherefore let us rather behold an evident cause of damnation in the corrupted nature of mankinde, which is neerer to us, than search for a hidden and utterly incomprehensible cause thereof in the predestination of GOD. Neither let it grieve us so far to submit our wit to the unmeasurable wisdom of God, that it may yeeld in many secrets of his. For, of those things which he is neither granted nor lawfull to know, the ignorance is well learned: the coveting of knowledge is a kinde of madnesse.

9 Some man perhaps will say, that I have not yet brought enough to subdue that wicked excuse. But I verily confesse that it can never be brought to passe, but that ungodlinesse will alway grudge and murmur against it: yet I thinke that I have spoken so much as might suffice to take away not onely all reason but also all colour of gaine-saying. The reprobate would be thought executable in sinning, because they cannot escape the necessitie of sinning: specially sith such necessitie is cast upon them by the ordinance of God. But we denie that they are thereby well executed, because the ordinance of God, by which they complaine that they are destinate to destruction, hath his righteousness, unknowe indeed to us, but yet most certaine. Whereupon wee conclude, that they beare no evill which is not laid upon them by the most righteous judgement of God. Then, wee teach that they doe overthwartly, which to seeke out the beginning of their damnation, doe bend their eyes to the secret closets of the countell of God, and winke at the corruption of nature, from whence their damnation springeth. And this withstandeth that they cannot impute it to God, for that he witnesseth of his owne creation. For although man is create by the eternall providence of God to that calamitie, whereunto he is subject: yet the matter thereof

Let us seeke
the end
of the
world
the
end
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world
the
end
of the
world

Gen. 1. 31.

The judgement
of God in
punishing
men for
their sinnes
is not
to be
excused
because
they are
sinners
but
because
they are
sinners
and
therefore
they
deserve
to be
punished

hee tooke of himselfe, not of God, forasmuch as hee is by no other meane so lost, but because hee went out of kinde from the pure creation of God into a corrupt and unpure perversnesse.

10 Now the adversaries of Gods Predestination doe slander it also with a third absurditie. For when wee impute it to nothing else but to the choise of the will of God, that they are made free from the universall destruction, whom he maketh heires of his kingdome, thereby they gather that there is with him accepting of persons, which the Scripture every where denieth: and therefore, that either the Scripture disagreeeth with it selfe, or that in the election of God there is respect of desertings. First, the Scripture in another sense denieth, that God is an accepter of persons, than as they judge it. For by the name of person, it signifieth not a man, but those things which being seene with eyes in man are wont to procure either favour, grace, and dignitie, or hatred, contempt, and shame: as riches, wealth, power, nobility, office, countrey, excellency of beauty, and such other: on the other side, poverty, need, basenesse, vilenesse, contempt and such other. So *Peter* and *Paul* doe teach that the Lord is not an accepter of persons, because he putteth not difference betweene the *Jew* and the *Grecian*, to refuse the one and embrace the other for onely respect of nation. So *James* useth the same words when hee mindeth to affirme, that God in his judgement nothing regardeth riches. But *Paul* in another place speaketh thus of God, that in judging he hath no consideration of freedom or bondage. Wherefore there shall be no contrariety if we shall say that God, according to the will of his good pleasure without any deserving, choseth to his Sonnes whom he will, rejecting and refusing other. But the matter may thus be opened, that men may be more fully satisfied. They aske how it commeth to passe, that of two betweene whom no deserving putteth any difference, God in his electing passeth over the one and taketh the other. I on the other side doe aske them, whether they thinke that in him that is taken, there is any thing that may make the minde of God to incline toward him. If they confesse (as they needs must) that there is nothing, it shall follow that God looketh not upon man, but from his owne goodnesse fetcheth a cause why to doe good to him. Whereas therefore God choseth one man, refusing another, this commeth not of respect of man, but of his mercy alone, which ought to have liberty to shew forth and utter it selfe where and when it pleaseth him. For we have in another place also shewed, that there were not from the beginning many called noble, or wise, or honourable, that God might humble the pride of flesh: so far is it off, that his favour was bound to persons.

11 Wherefore many doe falsely and wickedly accuse God of partiall unrighteousnesse, for that hee doth not in his Predestination keepe one selfe-courte toward all men. If (saith they) hee finde all guilty, let him equally punish all: if hee finde them unguilty, let him withhold the rigour of his judgement from all. But so they deale with him, as if either mercy were forbidden him, or when we would have mercy, hee be compelled altogether to give over his judgement. What is it that they require? if all be guilty, what all may together suffer all one paine. We grant the guiltinesse to be common, but we say that the mercy of God helpeth some. Let it helpe all, say they. But we answer, that it is rightfull that he should also in punishing shew himselfe a rightfull judge. When they suffer not this: what doe they else but either goe about to spoile God of his power to have mercy, or at least grant it him upon this condition, that he utterly give over his judgement. Wherefore these sayings of *Augustine* doe very well agree together. Sith in the first man the whole masse of mankind fell into condemnation, these vessels that are made of it to honour, are not the vessels of their owne righteousness, but of the mercy of God: and whereas other are made to dishonour, the same is not to be imputed to unrighteousnesse but to judgement, &c. That to those whom he refuseth, God rendreth due paine: to those whom he calleth, he giveth undeserved grace: that they are delivered from all accusation, after the manner of a creditour, in whose power it is to forgive to the one, and aske of the other. Therefore the Lord also may give grace to whom hee will, because he is mercifull: and give it not to all, because he is a just judge. Hee may by giving to some that which they doe not deserve, shew his free grace: and by not giving to all, declare what all deserve. For whereas *Paul* writeth

God not to be charged as a partiall accepter of persons.

Act. 10. 14.
Rom. 2. 10.
Gal. 3. 28.
Jam. 2. 5.

Col. 3. 25.
Eph. 6. 9.

Aug. ad Rom.
lib. 1. cap. 7.
1 Cor. 1. 26.

God finding all guilty is not partiall in condemning any but in saving some, mercifull.

Epi. to 6. de
predict. &
grat.
De bon. per-
sev. cap. 12.

Rom. 11. 31.

that

that God's clove fall under sinne, that he might have mercy upon all, it is there withall to be added that he is debter to no man : because no man first gave to him, that he may require like of him.

12 This also they often say, to overthrow predestination, that while it standeth, all carefullnesse and endeavour of well doing fallerh away. For who (say they) shall heare that either life or death is certainly appointed for him by the eternall decree of God, But that it will by and by come into his minde that it maketh no matter how he behave himselfe, sith the predestination of God can by his worke be nothing hindered or furthered? So shall all men dissolutely throw forth themselves, and after a desperate manner runne headlong whither their lust shall carry them. And verily they say not altogether falsly, for there bee many swine, which with filthy blasphemies doe h'e the doctrine of predestination : and by this pretence also doe mocke out all admonishments and rebukings, saying ; God knoweth what he hath once determined to doe w' us : if he have decreed our salvation, he will bring us to it at the time appointed : if he have predestinate our death, we should travell in vaine to the contrary. But the Scripture when it teacheth with how much greater reverence and religion ought wee one to think of to great a mystery, doth both instruct the godly to reare other w'ce, and well confutes these mens outrage. For it doth not speake of predestination to this end, that we should be encouraged to boldnesse, and with unlawfull rati- nelle attempt to search the unattained secrets of God? but rather that being humbled and abated wee should learne to tremble at his judgement, and reverently to looke up to his mercie. To this marke the faithfull will levell themselves. As for that filthy grooming of swine, it is well confuted of *Paul*. They say that they goe carelesly forward in vices, because if they be of the number of the elect, their vices shall nothing hinder them, but that they shall at length be brought to life. But *Paul* telleth that we be to this end, that we should lead a holy and faultlesse life. If the marke that election is directed unto, be holinesse of life, it ought more to awake and stirre us up cheerefully to practise that holinesse, than to serve for a cloaking of slothfullnesse. For how greatly doe these things differ the one from the other? to cease from well doing, because election suffreth to salvation : and that the appointed end of election is that we should apply our selves to the endeavour of good doings. Away therefore with such sacriledges which doe wrongfully misurne the whole order of election. Where they stretch their blasphemies farther, when they say that he which is reprobate of God, shall lose his labour if hee goe about to make himselfe allowable to him with innocency and honesty of life : therein they are taken with a most shamelesse lye. For, whence could such endeavour come but of election? For whosoever be of the number of the reprobate, as they are vessels made to dishonour, so they cease not with continuall wicked doings to provoke the wrath of God against themselves, and by evident tokens to confirme the judgement of God which is already pronounced upon them, so far be they from striving with him in vaine.

13 But other doe maliciously and shamefully slander this doctrine, as though it did overthrow all exhortations to godly living, For which matter in old time *Augustine* was burdened with a great malice. Which hee wiped away with his booke of correction and grace written to *Valentine*, the reading whereof will appease all godly and tractable men : yet I will touch a few things, which (as I trust) shall satisfie them that bee honest and not contentious. Wee have already scene how open and lowd a preacher of the free election *Paul* was : was hee therefore cold in admonishing and exhorting? Let these good zealous men compare their earnestnesse with his, and it shall be found in them yee in comparifon of his incredible heat. And truly this principle taketh away all doubts, that wee are not called to uncleannesse, but that every man should possesse his vessel in honour, &c. Again, that we are the handy worke of God created to good workes, which he hath prepared that wee should walke in them. Summarily, they that are even but treanely exercised in *Paul*, shall without long declaration easily perceive how seld hee maketh these things to agree, which they saigne to disagree. Christ commandeth that men beleeve in him : Yet is his definitive sentence neither false nor contrary to his commandement, where hee saith: No man

Predestination
taketh not away
the care of well-
doing.

1 Phi. 4.

It doth not over-
throw exhortations
unto holinesse
and goodnesse.

1 The 4. 7.

Eph. 2. 10.

John 6. 61.

Matth 13 9.
Esay 69.
Lib de dono
perfecto, c. 15.

Cap 16.

Cap 20.

can come to me, but he to whom it is given of my father. Let preaching therefore have his course, which may bring men to faith, and with continuall preaching hold them fast in perseverance. Neither yet let the knowledge of predestination bee hindered, that they which obey may not be proud as of their owne, but may glory in the Lord. Christ not for nothing saith: Who so hath eares of hearing, let them heare. Therefore when we exhort and preach, they that have eares doe willingly obey: but who so lacke eares, in them is fulfilled that which is written, That hearing they heare not. But why (saith *Augustine*) should some have, and other some not have? Who hath knowee the mind of the Lord? Must that therefore bee denied which is open, because that cannot bee comprehended which is hidden: These sayings I have faithfully reported out of *Augustine*: but because peradventure his words shall have more authority than mine, goeto, let us bring forth the very words that are reide in himselfe. If when this is heard, many are turned into dulnesse and sluggishnesse, and being inclined from labour to lust doe goe after their desires: ought that therefore to bee accounted false which is spoken of the foreknowledge of God? If God have foreknowne that they shall bee good, shall they not be good, in how great evillnesse soever they now live? and if we have foreknowne that they will be evill, shall they not be evill in how great goodnesse soever they be now teene? shall therefore those things which are truly spoken of the fore knowledge of God, bee for such causes either to be denied or to be left unspoken of? namely then when if they be not spoken of, men goe into errors? The rule (saith he) to keepe truth unspoken of, is one thing, and the necessarie to speake truth is another. As for the causes of leaving truth unspoken, it were long to search them out all: of which yet thisis one, that they be not made worse which understand it not, while wee meane to make them more learned that understand it, who when wee speake any such thing are indeede not made more learned, nor yet are made worse. But when a true thing is in such a case, that when wee speake it, hee is made worse that cannot conceive it: and when wee speake it not, hee is made worse that can conceive it: what thinke wee now to bee done? Is not the truth rather to bee spoken that he may conceive it, than can conceive it: than to keepe it unspoken, that not onely neither of them may conceive it, but also hee that more understandeth may bee the worse? whereas if hee did heare and conceive it, by him also many should learne. And we will not say that which, as the Scripture witnesseth, wee lawfully might have spoken. For wee feare forsooth least when wee speake, hee bee offended that cannot conceive it: but wee feare not least while we holde our peace, he that can conceive truth be deceived with fallhood. Which sentence hee at the last shortly knitting up, more plainly also confirmed. Wherefore if the Apostles, and they which followed them the doctors of the Church did both, namely both godlyly preach of the eternall election of God, and hold the faithfull in awe under the discipline of godly life: why do these our adversaries being confuted with invincible violence of truth, thinke that they say well in saying, that that which is spoken of predestination is not to bee preached to the people although it be true? Yea it must in any wise be preached, that hee which hath eares to heare may heare. But who hath eares if hee hath not received them from him that promisseth that he will give them: Truly let him that receiveth not, refuse it: so that yet he which receiveth it, doe take and drinke, doe drinke and live. For as godnesse is to be preached, that God may be rightly worshipped: so is also predestination, that hee which hath eares to heare of the grace of God, may glory in God and not in himselfe.

14 And yet that holy man, as hee had a singular desire to edifie, so tempereth the manner of teaching the truth, that offence bee wisely avoyded so farre as it lawfully may be. For hee sheweth that those things which are truly said, may also be conveniently said. If any man doe thus preach to the people. If yee beleeye not, the cause is for that yee are already predestinate of God to destruction: such a man doth not only cherish slothfullnesse, but also maintaine wickednesse. If any man also stretch his saying to the time to come, and say that they which heare shall not beleeye, because they are reprobate: this shall bee rather a cursing than a teaching. Such therefore *Augustine* not unworthily biddeth to depart from the Church, as foolish teachers, and

unlucky

Vndiscrète d:
livinge of the
doctrine which
concerneth pre-
destination.

unlucky and ill prophesying Prophets. In another place he truly affirmeth that it is to be holden that a man then profiteth with rebuking, when hee hath mercy and helpeth which maketh to profit whom he will, even without rebuking. But why some thus and some other wise? God forbid that, that wee should say the power of Judging belongeth rather to the clay than to the Potter. Againe afterward. When men by rebuking either come or returne into the way of righteousnesse, who worketh salvation in their hearts, but hee, which when any whosoever he bee planteth and watereth giveth the increase, whom when he will save, no free will of man resisteth? It is therefore not to be doubted that the wils of men cannot resist the will of God (which both in heaven and earth hath done whatsoever he would, and which hath also done those things that are to come) but that he may doe what he will, forasmuch as even of the very wils of men he doth what he will. Againe, when he will lead men to him, doth he binde them with corporall bonds? He inwardly worketh inwardly holdeth harts, inwardly moveth harts, and draweth them with their wils which he himselfe hath made in them. But, that which he by and by addeth ought in no wise to be omitted: that because we know not who belongeth or not belongeth to the number of the predestinate, we ought so to be affected that we would all men to be saved. So shall it come to passe, that whomsoever we finde, we shall travell to make him partaker of peace. But our peace shall rest upon the children of peace, therefore for our part, we must apply wholesome and sharpe rebuking to all men like a medicine, that they perish not, nor destroy other, but it shall be the worke of God to make it profitable to them whom he hath foreknowne and predestinate.

THE xxiiij. CHAPTER.

That election is established by the calling of God, but that the reprobate do bring upon themselves the just distraction whereunto they are appointed.

BUT, that the matter may more plainly appeare, wee must intreate both of the calling of the elect, and of the blinding and hardening of the wicked. Of the first of these I have already spoken somewhat, when I confuted their errour, which thinke that the generallnesse of the promises extendeth equally to all mankind. But this election which other wise God hath hidden with himselfe hee doth not without choise at length disclose by his calling, which a man may therefore call the testifying of it. For, whom he hath foreknowne, them he hath also fore appointed to be fashioned like the image of his sonne: whom he hath fore appointed, them he hath also called: whom he hath called, them hee hath also justified, that in time to come hee may glorifie them. When the Lord hath by electing already adopted his into the number of his children: yet wee see how they enter not into possession of so great a benefit, but when they be called: on the other side, how being called they doe now enjoy a certaine communicating of his election. For which reason *Paul* calleth the spirit which they receive, both the spirit of adoption, and the seale, and earnest of the inheritance to come: namely because it doth with the testimony thereof stablish and seale to their hearts the assurednesse of the adoption to come. For though the preaching of the Gospell spring out of the fountaine of election: yet because it is also common to the reprobate, therefore it could not by it selfe be a sure prooffe thereof. But God effectually teacheth his elect, that hee may bring them to faith: as wee have before alleadged out of the words of *Christ*, Who is of God, hee and none other seeth the Father. Againe, I have shewed thy name to the men whom thou hast given me: Whereas hee saith in another place, no man can come to mee, unless my Father draw him. Which place *Augustine* wisely weigheth, whose words are these. If as Truth saith every one that hath learned, commeth: whosoever commeth not, certainly neither hath hee learned. It doth not therefore follow that he which came one, also commeth, unless hee have both willed and done it. But every one that hath learned of the Father, not onely can come, but also commeth, when now there is present both the precept of coming, and the affection of willing, and the effect of doing. Also in another

*Gods effectuall
and inward calling
of some
whom election is
thereby, &c.*

Rom. 8. 29.

Rom. 8. 30.
Eph. 1. 13.

Ioh. 6. 44.
Ioh. 7. 25.
Ioh. 8. 43.
Ioh. 8. 44.
Christe contra
Pellic. c. 2. 1.
14. 2. 34.

De piedest.
anct. 2. 8.

Rom 9 16.

Enchir ad
Laurencap. 31.It is of Gods
most free and un-
reserved favour,
that we are esse-
ntially called
to salvation.
1. Ioh. 65. 1.

1. Ioh. 24. 3.

1. Ioh. 5 24.

place more plainly. What is this else, every one that hath heard of the father, and hath learned, commeth to mee, but there is none that heareth and learneth of the father and commeth not to mee? For if every one which hath heard of the father and learned, commeth: truly every one that commeth not, hath not heard of the father, nor learned: for if hee had heard and learned, he would come. This schoole is farre from the senses of the flesh, in which schoole the father is heard and teacheth, that men may come to the sonne. And a little after. This grace which is secretly given to the hearts of men, is received of no hard heart: for it is therefore given, that the hardnesse of the heart may first be taken away. When therefore the Father is heard within, hee taketh away the stony heart, and giveth a fleshy heart. For so hee maketh the children of promise and vessels of mercy, which hee hath prepared to glory. Why therefore doth hee not teach all, that they may come to Christ, but because all whom he teacheth, by mercy hee hath mercy upon whom he will, and hardeneth whom hee will. Therefore God assigneth them for children to himselfe, and appointeth himselfe father to them, whom he hath chosen. Now by calling hee bringeth them into the household, and uniteth himselfe to them, that they may be one together. But, when calling is joynted to election, in that manner the Scripture sufficiently signifieth that in it nothing is to be required but the mercy of God. For if we aske, whom he calleth and for what reason: he answereth, whom he had elected. But when wee come once to election, there the onely mercy of God appeareth on every side. And here that saying of *Paul* truly hath place, It is not of him that willeth, nor of him that runneth, but of God that hath mercy. Neither yet that same so, as they commonly take it, which part is betweene the grace of God, and the willing and running of man. For they expound it, that the desire and indeavour of man hath indeed no force of themselves, unless they be prospered by the grace of God: but when they are holpen by his blessing, then they affirme that they have also their parts in obtaining salvation. Whose cavillation I had rather confute with *Augustines* words than mine owne: If the Apostle meant nothing else but that it is not of him onely that willeth or runneth, unless the Lord be there present mercifull: wee may contrariwise turne it against them and say that it is not of onely mercy, unless there be present willing and running. But if this be openly wicked, let us not doubt that the Apostle giveth all to the mercy of the Lord, and leaveth nothing to our wils or indeavours. To this effect speaketh that holy man. And I set not a straw by that nice subtilty, that they say that *Paul* would not have so said unless there had beene some indeavour and some will in us. For he did not consider what was in man: but when hee saw that some did assigne part of salvation to the endeavour of men, hee simply condemned their error in the first part of the sentence, and in the second hee challenged the whole summe of salvation of the mercy of God. And what other things doe the Prophets travell about but continually to preach the free calling of God?

2 Moreover the very nature also and dispensation of calling doth cleerely shew it, which consisteth not in the onely preaching of the word, but also in the enlightening of the Spirit. To whom God offereth his word, is shewed us in the Prophet: I am found of them that sought mee not: I have openly appeared to them that did not aske for mee. To a people which hath not called upon my name I have said, Loe I am present. And least the Jewes should thinke that this kindnesse belonged onely to the Gentiles, he doth also put them in remembrance from whence he tooke their father *Abraham*, when hee vouchsafed to joyne him to himselfe, namely from meere idolatry, in which hee was drowned with all his. When hee first shineth with the light of his Word to men not deserving it, hee therein sheweth an example plaine enough of his free goodnesse: Here therefore the unmeasurable goodnesse of God sheweth forth it selfe, but now unto salvation to all: because for the reprobate there abideth a more grievous judgement, for that they refuse the testimony of the will of God. And God also, to set forth his glory, withdraweth from them the effectual force of his Spirit. Therefore this inward calling is a pledge of salvation, which cannot deceive us. For which purpose maketh that saying of *Iohn*. Thereby wee

know

know that wee are his children, by the spirit which hee hath given us. And least they should glory, that it did at the least answer to him when hee called and of his owne will offered himselfe, hee affirmeth that it hath no eyes to see, no eies to see but which hee hath made: and that hee maketh them, not according to every mans thankfullnesse, but according to his owne election. Of which thing you have a notable example in *Luke*, where both Jewes and Gentile, in common together, heard the preaching of *Paul* and *Hymen*. Whereas they were at that time all taught with one selfesame word, it is said that they beleevd which were ordained to everlasting life. With what face may we deny that the calling is free, in which even to the very last part election raghterth alone?

3 But here wee must beware of two errors, because many make man a worker together with God, that he by his consent may make the election to bee of force: to by their opinion, the will of man is above the counsell of God. As though the Scripture did teach, that it is onely given us that wee may belevee, and not rather faith it selfe. Otherwise, although they doe not so weaken the grace of the holy Ghost: yet being led by I wot not what reason, hang election upon faith as though it were doubtful, yea and uneffectuall untill it bee confirmed by faith. It is indeed certaine that it is confirmed, as toward us: and we have already shewed that the secret counsell of God beginneth to shine out, which was before hidden: so that by this word you understand nothing else, then that it is approved which was unknowne, and is as it were sealed with a seale. But it is falsely said, that the election is then and not till then effectuall, when we have embraced the Gospell, and that thereof it taketh lively strength. We must indeed from thence fetch the certainty of it: Because if wee attempt to reach unto the eternall ordinance of God, that deepe bottomelike depth will swallow us up. But when God hath opened it unto us, wee must climbe up higher, lest the effect should drowne the cause. For what greater absurdity or shamefull injustice is there, than that when the Scripture teacheth that wee are enlightened as God hath chosen us, our eies should bee to dazeled with this light, that they should refuse to looke upon election? Yet in the meane time I deny not, that to the end wee may be certaine of our salvation, wee must begin at the word, and that our affiance ought therewith to be contented, that we may call upon God by the name of Father. For some quite contrary to right order, that they may be certified of the counsell of God (which is neere untous, in our mouth and in our heart) doe covet to flie above the clouds. Therefore that rathesle is to be restrained with sobriety of faith, that it may suffice us that God in his outward word is a witness of his hidden grace: so that the conduit pipe out of which there floweth water largely for us to drinke, doe not hinder but that the spring-head may have due his honour.

4 Therefore as they doe wrongfully, which hang the strength of election upon the faith of the Gospell, by which faith we feele that election pertaineth to us: so we shall keepe the best order, if in seeking the certainty of our election, wee sticke fast in these latter signes, which are sure witnessings of it: Sitan deth with no tentation either more grievously, or more dangerously attonish the faithfull, than when disquieting them with doubt of their election, hee doth also move them with a perverse desire to seeke it out of the way. I call it seeking out of the way, when a wretched man enterprisseth to breake into the hidden secrets of the wisdom of God, and to peare even to the highest eternitie, to understand what is determined of himselfe at the judgement seat of God. For then hee throweth himselfe headlong to bee swallowed up into the depth of the unmeasurable devouring pit: then hee wrappeth himselfe with innumerable snares and such as hee cannot winde out of: then hee overwhelmeth himselfe with the bottomelike depth of blinde darkenesse. For so it is rightfull that the foolishnesse of the wit of man be punished with so horrible ruine, when he attempteth of his owne force to rise up to the height of the wisdom of God. And so much more deadly is this temptation, as there is none to which wee are commonly all more bent. For there is most rarely any man to be found, whose mind is not sometime stricken with this thought. Whence hast thou salvation, but of the election of God? And of Election what revelation hast thou? which thought, if it have once taken place in any

Act. 13. 14

We are not worthy to be called God of our own efforts
we neither do it
by our own power
nor by our faith.

De. 43. 14.

The certainty of our election to be searched not in the bowels of God but in our selves according to that which is written hath been us in his word.

man, either perpetually vexeth the miserable man with terrible torments, or utterly dismayeth him. Truly I would have no surer argument than this experience to prove how wrongfully such men imagine of predestination. For the minde can be infected with no error more pestilent, than that which plucketh downe, and thrusteth the conscience from her peace and quietnesse toward God. Therefore if we feare shipwacke, we must diligently beware of this rocke, which is never stricken upon without destruction. And though the disputing of predestination bee esteemed like a dangerous sea, yet in passing through it there is found a safe and quier yea and pleasant sayling, unlesse a man doe wilfully covet to bee in danger. For as they doe drowne themselves in the deadly bottomelesse depth, which to be certified of their election doe enquire of the secret Councell of God without his word: so they which doe rightly and orderly search it in such sort as it is contained in the word, receive thereof a singular fruit of comfort. Let this therefore bee our way to search it, that wee begin at the calling of God, and end in the same. Howbeit this withstandeth not, but that the faithfull may thinke that the benefits which they daily receive at the hand of GOD, doe descend from that secret adoption: as they say in *Esfy*, Thou hast done marvels, thy thoughts are old, true, and faithfull: forasmuch as by that adoption as by a token, the Lords will is to confirme so much as is lawfull to bee knowne of his counsell. But least any man should thinke this a weak testimony, let us consider how much both clearenesse, and certainty it bringeth us. Of which thing *Bernard* speaketh fitly. For after that hee had spoken of the reprobate, hee saith: The purpose of God standeth, the sentence of peace standeth upon them that feare him, both covering their evils, and rewarding their good things: so as to them after a marvellous manner not onely good things but also evil doe worke together unto good. Who shall accuse the elect of God? It sufficeth mee to all righteousnesse, to have him alone mercifull, to whom alone I have sinned. All that he hath decreed not to impute to me, is so as if it never had bene. And a little after: O place of true rest, and to which not unworthily I may give the name of a bedchamber, in which God is seene not as troubled with wrath, nor as withholden with care: but his will is proved in him good, and well pleasing, and perfect. This sight doth not make afraid, but calmeth: doth not stirre up unquiet curiousnesse, but appeaseth it: doth not weary the senses, but quieteth them: Here is quiet truly taken, God being appeased, appeaseth all things: and to behold him quier, is to be quiet.

5 First, if wee seeke a fatherly kindnesse, and favourable minde of God, wee must turne our eyes to Christ, in whom alone the soule of the father resteth. If wee seeke salvation, life, and the immortality of the heavenly kingdome, wee must then also see to no other: forasmuch as hee alone is both the fountaine of life, and Authour of salvation, and heire of the kingdome of Heaven. Now where so serveth election, but that being adopted of the heavenly Father into the degree of children, we may by his favour obtaine salvation and immortality? Howsoever in seeking thou to see it and shake it, yet thou shalt finde that the uttermost marke of it extendeth no further. Therefore whom God hath taken to his children, it is not said that hee hath chosen them in themselves, but in his Christ? because hee could not love them but in him, nor give them the honour of the inheritance of his kingdome, unlesse they had first bene made partakers of him. If we be chosen in him, we shall not finde in our selves that certainty of our election: no, nor yet in God the Father, if we imagine him naked without the Sonne. Christ therefore is the mirror, in whom we both must, and without deceit may behold our election. For sith it is hee into whose body the Father hath appointed to graft all them whom from eternity hee hath willed to bee his, that hee may take for his children so many as hee reknowledgeth among his members: wee have a witness plaine and sure enough, that wee are written in the booke of life, if wee communicate with Christ. And that sure communion of himselfe hee gave us, when by preaching of the Gospell he testified that he was given to us of the Father, that hee willed his good things should bee ours. Wee are said to put on him, and to grow together into him, that we may live: because hee liveth. So oft is this doctrine repeated, The Father spared not his onely begotten Sonne, that of whosoever beleeveth in him, may not

perish.

Esfay 25.

Being chosen in
Christ in him
we must behold
in choosing of
ourselves.

Mat. 3. 17.

Eph. 1. 4.

Rom. 8. 31.

perish. But hee that believeth in him, is said to have passed from death into life, in which sense hee calleth himselfe the bread of life, which who eateth, hee shall not die for ever. He (I say) hath bene a witness to us, that they shall bee received of the heavenly Father in place of his children, of whom hee hath bene received by Faith. It wee covet any more than to bee accounted among the children and heires of God, then wee may climb above Christ. It is his bee our uttermost marke: how much wee would him seeking without him that which wee have already obtained in him, and which may be found in him alone? Moreover, sith hee is the eternall will of me, the unchangeable truth, and fastelected counsell of the Father: it is not to bee feared lest that which he declareth to us in his word, should vary anything bee it never a little from that will of the Father which we seeke: but rather hee faithfully openeth it unto us, such as it was from the beginning, and ever shall be. The practise of this doctrine ought also to bee in use in prayers. For though the faith of election doth encourage us to call upon God: yet when we make our prayers, it were unorderly done to thrust it into the presence of God, or to covenant with this condition. Lord, if I be elected, heare me: forasmuch as hee will eth us to bee content with his promises, and no where else to seeke whether he will bee intreatable to us or no. This wisdom shall deliver us from many snares, if we can skill to apply that, to a right use which hath bene rightly written: but let us not undiscerely draw hither and thither that which ought to have bene restrained.

6 There is also for stablishing of our assurance another stay of election, which wee have said to bee joynd with our calling. For, whom Christ taketh being enlightened with the knowledge of his name into the bosome of his Church, them he is said to receive into his faith and protection. And whomsoever hee receiveth, they are said to bee committed to him of the Father, and deliver to his trust, that they may be kept into eternall life. What meane we? Christ cryeth out with a lowd voyce, that so many as the Father willet to bee saved, hee hath delivered them into his protection. Therefore if wee list to know whether God hath care of our safety, let us seeke whether hee hath committed us to Christ, whom hee hath made the onely Saviour of all his. Now if we doubt whether we be received of Christ into his faith and keeping, hee preventeth our doubting, when hee voluntarily offereth himselfe to be our shepheard, and pronounceth that we shall be in the number of his sheepe if we heare his voice. Let us therefore embrace Christ, being liberally set open for us, and coming to meete us, he shall number us in his stocke, and shall keepe us inclosed within his fold. But there entreteth into us a carefullnesse of our state to come. For as *Paul* teacheth that they are called, which were before chosen, so Christ sheweth that many are called, but few are chosen. Yea and also *Paul* himselfe in another place dishorteth us from carelesnesse: let him that intendeth (saith he) looke that he fall not. Again, Art thou gathered into the people of God? Be not prond, but feare: for God is able to cut thee off againe that he may grasse other. Finally, wee are sufficiently taught by experience it selfe, that calling and faith are of small value, unless there bee adjoynd continuance which happeneth not to all men. But Christ hath delivered us from this care: for verilie these promises have respect to the time to come. All that my father giveth me shall come to me: and him that shall come to me, I will not cast him out of doores. Againe, this is the will of him that sent me, the Father, that I loose nothing of all things that hee hath given mee, but may raise them up againe in the last day. Againe, My sheepe heare my voice, and they follow mee: I know them, and I give them eternall life, and they shall not perish for ever, neither shall any man take them out of my hand. The father which gave them to mee, is greater than all: and no man can take them out of the hand of my father. Now when hee pronounceth, Every tree which my father hath not planted, shall be plucked up by the roote: hee signifieth on the contrary side, that they can never be plucked from salvation, which have roote in God. Wherewith agreeth that saying of *Ishai*, If they had bene of us, they had not at all gone out from us. Hereupon also commeth that noble glorying of *Paul* against life and death, present things and things to come: which glorying must needs be grounded upon the gift of continuance. Neither is it any doubt that hee directeth

Our election be-
cause of our
faith in Christ
and our
faith in him
is the
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faith in
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salvation

John 6.37. &
17.6.
John 10.3.

Rom 8.30.

Math. 22.14.
1 Cor. 10.12.

John 6.37.
& 40.

John 10.17.

Math. 15.13.

1 John 3.19.
Rom 11.26.

Phil. 1. 6.
Psal. 138. 8.

Luke 21. 32.

They which fall
from Christ were
in truth ever
Christians, in
whom a modest,
humble, and re-
ligious feare of
falling doth not
take away assu-
rednesse of conti-
nuing vs.
Iohn 17. 12.
I Iohn 2. 19.
Iohn 3. 16. & 6.
39.

Calling generally
and speciall.

Math 21.

this saying to all the faithfull. In another place the same *Paul* saith, He that hath begun in you a good worke, shall end it even untill the day of Christ. As also *David* when his faith fainted, leaned upon this day: Thou shalt not forsake the worke of thy hands. And now neither is this doubtfull, that Christ when he prayeth for all the faithfull, askerh the same thing for them which he asked for *Peter*, that their faith may never faile. Whereby we gather, that they are out of danger of falling away, because the Sonne of God, asking stedfast continuance for their godlinesse, suffered no deniall. What would Christ have us to learne hereby, but that wee should trust that we shall perpetually be safe, because we are once made his.

7 But it daily happeneth, that they which seemed to bee Christs, doe againe revolt from him and fall. Yea and in the very same place where hee affirmeth that none had perished of them which were given him of the Father, yet he excepteth the sonne of perdition. That is true indeed: but this is also as certaine, that such did never cleave to Christ with that affiance of heart with which I say that the assurednesse of our election is established. They went out from us (saith *Iohn*) but they were not of us. For if they had bene of us, they had still tarried with us. Neither doe I deny that they have like signes of calling as the elect have: but I doe not grant that they have that sure stablishment of election which I bid the faithfull to fetch out of the word of the Gospell. Wherefore let not such examples move us, but that we quietly rest upon the promise of the Lord, where he pronounceth, that all they are given to him of the Father, which receive him with true faith, of whom sith hee is their keeper and Pastor, none shall perish. Of *Judas* wee shall speake hereafter. *Paul* doth not counsell Christians from assurednesse altogether, but from carelesse and loose assurednesse of the flesh, which draweth with it pride, presumption, and disdaine of other, and quencheh humility and the reverence of God, and bringeth forgetfulnesse of grace received. For he speaketh to the Gentiles, whom hee teacheth, that they ought not proudly and ungently to reproch the Jewes for this, that the Jewes being disherited, they were set in their stead. Feare also he requirerh not where with they should bee dismayed and stagger, but with framing us to the receiving of the grace of God, should abate nothing of the affiance thereof, as wee have said in another place. Beside that hee doth not there speake to every man particularly, but to the sects themselves generally. For when the Church was divided into two parts, and envy bred dissention, *Paul* putteth the Gentiles in minde that they being supplied into the place of the peculiar and holy people ought to be to them a cause of feare and modesty. And among them there were many puffed up with glory, whose vaine boasting it was profitable to beate downe. But wee have in another place shewed, that our hope is extended to the time to come even beyond death, and that nothing is more contrary to the nature of it, than to doubt what shall become of us.

8 That saying of Christ, of many being called but few chosen, is very ill taken after that manner. There shall bee nothing doubtfull if wee hold fast that which ought to be cleare by the things above spoken, that there are two sorts of calling. For there is an universall calling whereby through the outward preaching of the word, God calleth altogether to him, even them also to whom hee setteth it forth unto the favour of death, and unto matter of more grievous condemnation. The other is a speciall calling which for the most part hee vouchsafeth to give onely to the faithfull, when by the inward enlightning of his spirit hee maketh that the word preached is setled in their hearts. Yet sometime hee maketh them also partakers of it whom hee enlightneth but for a time, and afterward by the deserving of their unthankfullnesse forsakerh them, and striketh them with greater blindness. Now when the Lord saw the Gospell to be published farre and wide, and to be despised of many, but to bee had in due price of few: hee describerh to us God under the person of a King, which preparing a solemne feast sendeth his messengers round about to bid a great multitude to bee his gueets, and yet can get but a few, because every one alleageth lets for his excuse, so that at length hee is compelled upon their refusall, to call out of the high waies every one that hee meeteth. Hither to every man seeth that the parable must bee understood of the outward calling. Hee addeth afterward that God doth like a good maker of a feast,

feast, which goeth about the tables, to cheere his guests. If he finde any not clothed with a wedding garment, hee will not suffer him with his uncleannesse to dishonour the solemnity of the feast. This part of the parable, I grant, is to bee understood of them which enter into the Church by the profession of faith, but are not clothed with the sanctification of Christ. Such dishonours and as it were blotches of his Church, the Lord will not suffer for ever, but, as their filthinesse deserueth, he will cast them out. Therefore few are chosen out of a great number of them that are called, but yet not with that calling by which we say that the faithfull ought to judge their election. For, this generall calling is also common to the wicked: but this speciall calling bringeth with it the spirit of regeneration, which is the earnest and seale of the inheritance to come, wherewith our hearts are sealed up against the day of the Lord. In summe, such hypocrites boast of godlinesse as well as the true worshippers of God, Christ pronounceth that at length they shall be cast out of the place which they wrongfully possesse: as it is said in the Psalme, Lord, who shall dwell in thy tabernacle? The innocent in hands, and a man of a pure heart. Againe, in another place. This is the generation of them that seeke God, of them that seeke the face of the God of *Ia-b*. And so doth the Spirit exhort the faithfull to sufferance, that they take it not grievously that the Israelites bee mingled with them in the Church: for at length their vizor shall bee plucked from them and they shall be cast out with shame.

9 The same reason is of the exception even now alleaged, where Christ saith, that none perished but the sonne of perdition. It is indeed an unproper speech, but yet not darke. For he was not accounted among the sheepe of Christ, for that hee was one indeed, but because hee kept the place of one. And wherein another place the Lord affirmeth that hee was chosen with the Apostles, that is spoken onely in respect of the ministry. Twelve (saith hee) have I chosen, and one of them is a Devill: that is, hee had chosen him to the office of an Apostle. But when hee speaketh of choosing to salvation, hee driveth him farre away from the number of the chosen, saying: I speake not of all: I know whom I have chosen. If a man doe in both places confound the word of choosing, hee shall miserably entangle himselfe: if hee make difference, nothing is more plaine. Therefore *Gregory* teacheth very ill and pestilently when hee saith that wee know onely our calling, but are uncertaine of our election: whereby he moveth all men to feare and trembling: using also this reason, but because wee know what wee bee to day, but what we shall be, we know not. But in that place hee sufficiently declareth, how hee itumbleth at this blocke. For, because hee changed election upon the merits of workes, hee had matter enough, and more to discourge the mindes of men: but hee could not strengthen them, which did not remove them from themselves to the assistance of the goodnesse of God. Hereof the faithfull have some taste of that which wee have determined at the beginning, that predestination if it bee rightly thought upon, bringeth not a shaking of faith, but rather the best strengthening of it. And yet I deny not, that the holy Ghost framed his talke to the small measure of our sense. As when hee saith, In the secret of my people they shall not be, and in the roule of my servants they shall not be written. As though God did begin to write in the booke of life, them whom hee reckoneth in the number of his: whereas yet we know, even by the witnesse of Christ, that the names of the children of God are from the beginning written in the booke of life. But in these words onely is expressed the casting away of them which seemed the chiefe among the elect: as it is said in the Psalme, let them be blotted out of the booke of life, and let them not be written with the righteous.

to But the elect are neither immediately from the wombe, nor all at one time, by calling gathered together into the flocke of Christ, but as it pleaseth God to distribute his grace to them. But ere they bee gathered together to that chiefe shepheard they are scattered abroad and stray in the common desert, and differ nothing from other, saving that they be defended by the singular mercy of God, from falling into the extreme headlong downe-fall of death. Therefore if you looke upon themselves, you shall see the out-spring of *Adam*, which favoureth of the common corruption of the whole masse. That they bee not carryed into extreme and despaired ungodlinesse

1 pht. 1. 13.
Phil 15 1.

Phil 1. 1.

To fals of Judas,
and detestor of
Gregory about
certainty of
of our election.
1 John 17. 12.
John 4 73.
John 13.
John 15: 18

Hom 38.

Ezec. 13. 9.

Phil 4. 3.

Phil 69. 19.

No difference
before vocation,
betweene the
elect of God and
others.

godlinesse, this commeth not to passe by any goodnesse naturally planted in them, but because the eye of God watcheth, and his hand is stretched out to their salvation. For they that dreame that from their very nativity there is planted in their hearts I wot not what seed of election, by the vertue whereof they are alway inclined to godlinesse: and to the feare of God, they both are not holpen to prove it by the authority of Scripture, and also are confuted by experience it selfe. They doe indeede bring forth a few examples to proove that the elect even before their enlightning, were not utterly strangers from religion: that *Paul* in his being a Pharisee lived unreprovable; that *Cornelius* was by almes and prayers accepted of God: and such other. Of *Paul*, wee grant to them: of *Cornelius*, we say, that they are deceived. For it appeareth that hee was then already enlightned and regenerate, so that hee wanted nothing but the cleare revealing of the Gospell. But what will they writing out by these few examples? that all the elect are alway indued with the Spirit of godlinesse? No more than if a man by shewing the uprightnesse of *Aristides*, *Socrates*, *Zenocrates*, *Scipio*, *Curia Camillus*, an other, should thereof gather, that all they that are left in blindnesse of idolatry, were desirous followers of holinesse and honesty. Yea and the Scripture in more places than one, openly cryeth out against them. For, the state which *Paul* describeth of the Ephesians before their regeneration, sheweth not one graine of this seed. Ye were (saith he) dead with defaults and sinnes, in which ye walked according to the time of this world, according to the prince of the aire, which now worketh in the obstinate children: among whom wee all also were sometime conversant in the lusts of our flesh, doing those things that liked our flesh and minde. And we were by nature the children of wrath, as other also were. Againe, remember that yee were sometime without hope, and lacked God in the world. Againe, Yee were sometime darkenesse: but now yee are light in the Lord, walke as the children of light. But peradventure they will have these things to be referred to the ignorance of the true God, wherewith they deny not that the elect are holden, before that they be called. Albeit this were a shamelesse cavilling, sith he thereof concludeth, that they ought now no more either to lie or to steale: yet what will they answer to other places? as is that place to the Corinthians, where when hee had pronounced that neither whooremongers, nor idolaters, nor adulterers, nor weakelings, nor buggerers, nor theeves, nor covetous men, shall bee heires of the kingdome of God: he by and by addeth that they were wrapped in the same hainous offences before that they knew Christ: but now that they are both washed by his blood and made free by his spirit. Againe another place to the Romans: As yee have given your members servants to uncleannesse, and to iniquity to commit iniquity, now yeeld them in bondage to righteousnesse. For what fruit had you of these things in which ye are now worthily ashamed, &c.

11 What manner of seed of election, I pray you, did then bud in them, which being manifoldly defiled in all their life, as it were with desperate wickednesse, wallowed in the most abhorrible and accursed sinne of all? If he would have spoken after their opinion, he should have shewed how much they were bound to the bountifullnesse of God, by which they had bene preserved from sliding into so great filchinesse. So *Peter* also should have exhorted his to thankfulnessse for the perpetuall seede of election. But hee contrariwise putteth them in minde that the time past sufficed to make an end of the lusts of the Gentiles. What if wee come to examples? what bud of righteousnesse was there in *Rahab* the harlot before faith? in *Mansseer*, when *Hierusalem* was dipped and in a manner drowned in the blood of the Prophets? in the Theefe, which among his last gaspings beganne to thinke of repentance? Away therefore with these arguments, which silly curious men doe rashly devise to the themselves without the Scripture. But let that abide certaine with us, which the Scripture hath, that all have strayed like lost sheepe, every one hath swarved into his owne way, that is perdition. Out of this gulfe of perdition; whom the Lord hath determined once to plucke forth, them hee deferreth till his fit time: onely he preserveth them, that they fall not unto unpardonable blasphemy.

12 As the Lord by the effectualnesse of his calling toward the elect maketh perfect

Phil 3.5.
Act. 10.2.

Eph. 2.1.

Eph. 5.8.
Eph. 4.23.

1 Cor. 6.9.

Rom. 6.19.

In men before
God call them,
there is no bud
of righteousnesse
termed by some
the seed of electi-
on.

1 Pet. 4.3.
Iosh. 2.1.
2 King. 12.17.
Luke 22.16.

Esay 53.6.

in the saluation, whereunto he had by eternall counsell appointed them: to see both his iudgements against the reprobate, wher v he executeth his counsell of them. Whom therefore hee hath created into the thame of life, and destruction of death, that they should be instruments of his wrath, and examples of his severity: from them, that they may come to their end, sometime he taketh away the power to heare him, and sometime by the preaching of it hee more blindeth and amazeth them. Of the first manner, whereas there bee innumerable examples, let vs chuse out one more cleere and notable th n all the rest. There passed away about foure thousand yeares before Christ, in which hee hid from all the Gentiles the light of his health bringing doctrine. If any man answar that hee therefore made them not to enjoy to great a benefit because hee deemed them unworthy, they which come after shall not be proved any more worthy. Of which thing, beside the experience, *Melchisedech* is a tobeterrall witness, which reproving his delicty mingled with profane blasphemies, yet declareth that there shall come a Redeemer. Why therefore is he rather giuen to these than to those? Hee shall trouble himselfe in vaine, that shall here teach for a cause higher than the secret and unteachable counsell of God. Neither is it to be feared least any teltoller of *Porphyrie*, should freely saw at the righte outnesse of God while we answer nothing in defence of it. For when we say that none perith undetermining, and that it is of the free bountifullnesse of God that some bee delivered, there is largely enough said for the setting forth of his glory, so that it needeth not our listing. The soveraigne iudge theretore maketh a way for his predestination, when when hee hath once rejected, them being deprived of the communicating of his light hee leaveth in blindness. Of the other manner there are both daily examples, and all vmany contained in the Scripture. One teltaine preaching is commonly made to a hundred, twenty receive it with ready obedience of faith: the rest doe either let maught by it, or scorne it, or lisse it out, or abhorre it. If any man answer that this diversity proceedeth of their malice and perversenesse, hee shall not yet satisfie us: because the others wite also should bee possessed with the same malice, unlesse God did amend it with his goodnesse. Therefore wee shall still bee encombred, unlesse wee call to minde that which *Paul* saith, Who maketh thee to differ? Whereby hee significeth that some excell other some, not by their owne vertue, but by the only grace of God.

13. Why therefore doth hee in granting grace to these passe over these? Of those *Luke* sheweth a cause, because they are ordained to lite. Of these, what shall wee thinke, but because they are the vessels of wrath unto dishonour? Wherefore hee is not grieuous to say with *Augustine*, God (saith he) might turne the will of the evill into good, because he is almighty. He might indeed. Why therefore doth hee not, because he would not. Why hee would not, is in himselfe. For wee ought to be no more wise than we ought to be. And that is much better, than to thite with *Cressidians*, and say that hee draweth him that is willing and reacheth his hand, that the difference may not seeme to stand in the iudgement of God, but in the oockly will of men. Truly it so standeth not in proper motion of man, that even the godly and they that teare God have needs of a singular instruction of the spirit. *Lydia* the Purple seller teared God, and yet it behooved that her heart should be opened, that she might hearken to the doctrine of *Paul*, and profit in it. This is spoken of one woman alone, but that wee should know that the profiting of every man in godlinesse is the secret worke of the spirit. This verily cannot be brought in question, that the Lord sendeth his word to many, whose blindness he will have to be more intorce. For, to what purpose doth hee bid so many commandements to bee carryed to *Pharisees*? was it because hee hoped that with often repeated messages he would be appeased? No, but before hee began, hee foreknew and foretold the end. Goe (saith hee to *Moses*) and declare to him my will: but I will harden his heart, that hee obey not. So when hee is risen up *Ezechiel*: he warneth him aforehand that hee sendeth them to a rebellious and inobedient people: to the end that he should not be a fraid if he perceive himselfe to sing to deate men. So he foretellet to *Isaiah*, that his doctrine should become a fire, to destroy and waste the people like stubble. But the prophecy of *Ieremy* yet more entoreth it. For he is thus feat of the

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Mat. 4.

1 Cor. 47.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ezech. 11.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Lord: Goe and say to the children of Israel: With hearing ye heare, and understand not: With seeing ye see, and know not. Make obstinate the heart of this people and make heaue their eares, and ouer plaister their eyes, least peradventure they may see with their eyes, and heare with their eares, and understand with their heart, that being turned they may be healed. Behold, hee directeth his voyce to them, but that they wax more deafe: he lightheth a light, but that they may be made more blinde: hee sheweth forth doctrine, but that they may be made more dull: hee layeth to them a remedy, but not that they may be healed. And *Iohn* alleading this prophecie, affirmeth that the Iewes could not beleue the doctrine of Christ, because this curse of God lay upon them. Neither can this also bee in controuersie, that whom God will not haue to be enlightenred, to them hee delivered his doctrine wrapped up in darke speeches, that they may nothing profit thereby but to be thrust into greater darkness. Christ also testifieth, that hee doth therefore expound onely to the Apostles the parables in which he had spoken to the multitude, because to them it was given to know the mysteries of the kingdome of God, but to the common people not so. What meaneth the Lord (wilt thou say) in teaching them, of whom he provideth that he may not be understood? Consider whence is the fault, and thou wilt cease to aske. For in the word how great darkenesse soever there be, yet there is alway light enough to conuince the conscience of the wicked.

14. Now remaineth for us to see, why the Lord doth that, which it is plaine that he doth. If it bee answered that it is so done because men haue so deserved by their ungodlinesse, wickednesse, and unthankfulnessse: the same shall indeed be well and truly said: But because there appeareth not yet the reason of this diversity, why then some are bowed to obedience, other some continue hardened, in searching it, we must needes goe to that which *Paul* hath noted out of *Moses*, namely that God hath raised them up from the beginning, that hee might shew his name in the whole earth. Whereas therefore the reprobate doe not obey the word of God opened unto them, that shall be well imputed to the malice and perversenessse of their heart, so that this bee therewithall added; that they are therefore given into this perversenessse, because by the righteous, but yet unsearchable judgement of God they are raised up to set forth his glory with their damnation. Likewise when it is said of the sons of *Hely*, that they harkened not to wholesome warnings, because the Lord willed to kill them: it is not denyed that their stubbornnesse proceeded of their owne naughtinesse: but it is therewithall touched why they were left in stubbornnesse, when the Lord might haue softened their hearts, namely because his unchangeable decree had once appointed them to destruction. To the same purpose serueth that saying of *Iohn*, When hee had done so great signes, no man beleued in him: that the word of *Efsay* might be fulfilled, Lord, who hath beleued our saying? For though hee doe not excuse the stiffnecked from blame, yet hee is content with that reason, that the grace of God is unfavoury to men, till the holy Ghost bring taste. And Christ alleading the prophecie of *Efsay*: They shall all be taught of God, tendeth to no other end but to prove that the *Iewes* are reprobate and strangers from the Church, because they are unapt to learne: and hee bringeth no other cause thereof, but for that the promise of God doth not pertaine to them. Which thing this saying of *Paul* confirmeth, that Christ which to the *Jewes* is an offence, and to the Gentiles foolishnesse, is to the Called the strength and wisdom of God. For when hee hath told what commonly happeneth so oft as the Gospell is preached, namely that some it maketh more obstinate, and of some it is despised, hee saith that it is had in price of them onely which are called. Hee had indeed a little before named them beleuers, but he meant not to take away the due degree from the grace of God which goeth before faith, but rather hee addeth this second saying by way of correction, that they which had embraced the Gospell should give the praise of their faith to the calling of God: As also a little after hee teacheth that they are chosen of God. When the ungodly heare these things, they cry out that God with inordinate power abuseth his poore creatures for a sport to his cruelty. But wee which know that all men are so many waies endangered to the judgement seate of God, that being asked of a thousand things they can not satisfie

Joh. 12. 39.

Mat. 13. 11.

The unchangeable decree of God concerning the destruction of the wicked is the ground of their unward disposition to be damned when by me they are saved.

Rom. 9. 17.

1 Sam. 2. 25.

John 12. 38.

John 6. 45.

1 Cor. 1. 23.

in one, doe confesse that the reprobate suffer nothing which agreeth not with the most just judgement of God. Whereas we doe not clearly attaine the reason thereof, let us not be discontent to be ignorant of somewhat, wherethe wisdom of God lifteth up it selfe into so great height.

15 But for asmuch as there are a few places of Scripture wont to be objected, in which God seemeth to denie that it is done by his ordinance that the wicked doe perish, but by this that, he crying out against it, they willfully bring death upon themselves: let us briefly declaring these places, shew that they make nothing against the sentence above set. There is brought forth a place of *Ezechiel*, that God will not the death of a sinner, but rather that hee may be turned and live. If they will extend this to all mankind: why doth hee not move many to Repentance, whose mindes are more pliable to obedience, than theirs which at his dayly allurements waxe harder and harder? With the *Sodomites* (as Christ witnesseth) the preaching of the Gospell and Miracles would have brought forth more fruite than in *Iurie*. How cometh it to passe therefore, if God will all to be saved, that hee openeth not the gate of Repentance to those miserable men that would have bene more readie to receive grace? Hereby wee see that the place is violently wrested, if the will of God, whereof the Prophet maketh mention, be set against his eternal counsell, whereby hee hath severed the elect from the reprobate. Now if we seeke for the true naturall meaning of the Prophet: his purpose is to bring hope of pardon to the penitent. And this is the summe, that it is not to be doubted but that God is readie to forgive so soone as the sinner turneth. Therefore he willeth not his death, in so much as he willeth his repentance. But experience teacheth that hee so willeth them to repent whom hee generally calleth to him, that yet he toucheth not all their harts. Yet is it not therefore to be said that hee dealeth deceitfully, because although the outward voyce doe but make them unexcusable which heare and doe not obey it, yet it is truly accounted the testimonie of the grace of God, by which testimonie hee reconcileth men to himselfe. Therefore let us hold this for the meaning of the Prophet, that the death of a sinner pleaseth not God: that the godly may have affiance, that so soone as they shall be touched with Repentance, there is pardon readie for them with God, and the wicked may feele that their fault is doubled, because they answer not to so great mercifull kindnesse and gentlenesse of God. The mercie of God therefore will alway meete Repentance, but to whom Repentance is given, both all the Prophets, and Apostles, and *Ezechiel* himselfe doe plainly teach. Secondly, there is alleadged a place of *Paul*, where he saith, that God willeth all men to be saved, which although it have a divers meaning from the other, yet in some thing they agree together. I answer, first, that by the rest of the text it is made plaine how hee willeth. For *Paul* coupleth together, that hee willeth them to be saved, and to come to the acknowledging of the truth. If they will have this to be determined, by the eternal counsell of God that they receive the doctrine of salvation, what meaneth that saying of *Moses*, What nation is so noble, that God cometh neere to it as hee doeth to thee? How came it to passe that God restrained from many peoples the light of the Gospell, which other enjoyed? How came it to passe that the pure knowledge of godlinesse never came to some, and some scarcely tasted so much as any darke principles of it? Hereof it shall now be easie to gather, whereto *Paul* tendeth. He had commanded *Timothie* to make solemne prayers in the Church for Kings and Princes. But when it seemed somewhat an absurditie that prayers should be made to God for a kinde of men in a manner desperate (because they were not onely strangers from the bodie of Christ, but also endeavoured with all their forces to oppresse his kingdome) he added, that the same is acceptable to God, which willeth all men to be saved. Whereby verily hee signifieth nothing else but that he hath stopped up the way to salvation to no degree of men: but rather that hee hath so powred out his mercie that hee willeth no man to be voide of it. The other sentences doe not declare what God hath by his secret judgement determined of all men: but doe shew that there is pardon readie for all sinners which doe onely turne themselves to require it. For if they more stiffely stand upon this, that it is said that hee will have mercie upon all, I will on the contrarie side

Places of Scrip-
ture opened,
wherein the
desolation of
the world, sec-
meth denied to
be by the will
and ordinance
of God.
Ezec. 34. 1.
Matt. 13. 23.

1 Tim. 2. 4.

Deut. 4. 7.

Psal. 115. 3.
Exod. 33. 19.

answer them with that which is written in another place. That our God is in heaven where he doth whatsoever he will. This word therefore must so be expounded that it may agree with the other, I will have mercie upon whom I will have mercie, and I will shew mercie to whom I will shew mercie. Hee that choseth out them whom he will have mercy on, doth not give it to all. But sith it clearly appeareth that in that place is spoken not of all particular men. but of degrees of men, we will make no longer disputing about it. Howbeit it is also to be noted, that *Paul* doth not affirme what God doth alway and every where and in all men: but leaveth it to him at his liberty at length to make kings and magistrates partakers of the heavenly doctrine, although by reason of there blindness they doe now rage against it. They seeme to presse us more strongly with objecting the place of *Peter*, that God willeth none to perish, but receiveth all to repentance. But the undoing of this knot doth by and by offer it selfe in the second word, because the will to receive cannot be understood to be any other than that which is every where taught. Truly the turning is in the hand of God: whether he wilt turne all or no, let himselfe be asked, when hee promiseth that he will give to a certaine few men a fleshly heart, leaving to other some a stony heart. It is true indeed, that unlesse he were ready to receive them which call upon his mercie, this saying should be false. Turne to me, and I will turne to you. But I say that none of all mortall men doth come to God but he that is prevented of God: And if repentance were in the will of man, *Paul* would not say, If peradventure he give them repentance. Yea unlesse the same God which with word exhorteth all men to repentance, did with secret moving of his spirit bring the chosen to it: *Jeremy* would not say, Turne me, Lord, and I shall be turned: for when thou hast turned me, I have repeated.

16 But (thou wilt say) if it be so, there shall be small truth in the promises of the Gospel, which when they testifie of the will of God, affirme that he willeth that which is against his inviolable decree. Nor so. For howsoever the promises of salvation be universall, yet they nothing disagree with the predestination of the reprobate, so that wee direct our mindes to the effect of them. We know that then and not till then the promises are effectually to us, when we receive them by Faith, on the other side when Faith is made voide, the promise is therewithall abolished. If this be the nature of them, let us then see whether these things disagree together: that it is said that God hath from eternitie ordained whom he wil embrace with love, and upon whom he will exercise wrath: and that he promiseth salvation to all without difference. Truly I say that they agree verie well. For in so promising he meaneth nothing else than that his mercie is set open for all which doe cover and crave it: which thing none doe but they whom hee hath enlightened. And them hee enlighteneth, whom he hath predestinate to salvation. They (I say) have the truth of the promises sure and unshaken, so as it cannot be said that there is any disagreement betweene the eternall election of God, and the testimonie of his grace which hee offereth to the Faithfull. But why nameth he all verily that the consciences of the godly may the more safely rest, when they understand that there is no difference of sinners, so that Faith be present: and that the wicked may not cavill for their excuse, that they want a sanctuarie wherunto they may withdraw themselves from the bondage of sinne, when with their owne unthankfulness they refuse it being offered them. Therefore when the mercy of God is by the Gospell offered to both sorts, it is Faith, that it is to say, the enlightning of God, which maketh difference betweene the godly and ungodly, so as the one sort feelth the effectualnesse of the Gospell, and the other sort obtaine no fruit thereof. The enlightning it selfe also hath the eternall election of God for the rule thereof. The complaint of *Christ*, which they alleadge, *Jerusalem, Jerusalem*, how oft have I willed to gather together their chickens, but thou wouldest not? maketh nothing for them. I grant that *Christ* there speaketh not onely in the person of man, but also reprocheth them that in all ages they have refused his grace. But we must define that will of God which is intreated of. For neither is it unknowne, how diligently God endeavoured to keepe still that people, and with how great stiffness they even from the first to the last being given to their wandring desires refused to be gathered together: but it followeth not thereof that the counsell of God was made void by the malice of men

They

Eze. 36. 26.

Zac. 13.
1 Tim. 2. 15.

Jere 31. 18.

Nonrepugnancie
betwene the
promises of sal-
vation offered
universally to
all and the
purpose of God
concerning the
condemnation
of some.

Mat 23. 37.

They answer and say that nothing lesse agreeth with the nature of God than to have a double will in him. Which I grant to them, so that they sely expound it. But why doe they not consider so many testimonies, where God putting upon him the affections of man, descendeth beneath his owne majettie? He saith that he hath wch stretched our armes called the rebellious people, that he hath early and late travailed to bring them backe to him. If they will apply all these things to God, and not consider the figure, there shall arise many superfluous contentions, which this one solution bringeth to agreement, that the property of man is figuratively applied to God. How be it the solution which we have brought in another place largely sufficeth, that although the will of God be, as to our sense manifold: yet he doth not in himselfe diversly will this and that, but according to this wisdom, which is diversly manifold (as *Paul* calleth it) he amafeth our senses, till it shall be given us to know that he marvelously willeth that which now seemeth to be against his will. They also mocke with cavillations, that God is the Father of all, it is unrighteous that he should disherit any that hath not before with his owne fault deserved this punishment. As though the liberality of God stretcheth not even to hogges and dogges. But if they speake onely of mankind, let them answer why God bound himselfe to one people, to be the Father thereof: and why also out of the same people he picked a small number as it were a floure. But their owne lust of evill speaking hindereth these railers that they consider not that God so bringeth forth his Sunne to shine upon the good and evill, that the inheritance is laid up for a few, to whom it shall one day be said: Come ye blessed of my Father, possess the kingdom, &c. They object also that God hateth none of these things that he hath made. Which although I grant them, yet this remaineth safe which I teach, that the reprobate are hatefull to God, and that very rightfully, because they being destitute of his Spirit can bring forth nothing but cause of curse. They say further, that there is no difference of the Jew and the Gentile, and therefore that the grace of God is without difference set before all men: namely, if they grant (as *Paul* determineth) that God calleth as well out of the Jewes as out of the Gentiles, according to his good pleasure, so that he is bound to no man. After this manner also is that wiped away which they object in another place, that God hath enclosed all things under sinne, that hee may have mercy upon all: namely because he will that the salvation of all them that are saved be ascribed to his mercy, although this benefit be not common to all. Now when many things are alleaged on both parts, let this be our conclusion, to tremble with *Paul* at to great depth, and if wanton tongues shall be busie, that we be not ashamed of this his crying out: O man, what art thou that striveest with God? For *Augustine* truly affirmeth that they doe perversly which measure the righteousnesse of God by the measure of the righteousnesse of man.

Esay 65.2.

Eph. 3.10.

Mat. 5.45.
Mat. 25.34.

Rom. 9.24.

Rom. 11.22.

Rom. 9.20.

De prædest. & gratia. ca. 2.

THE XXV. CHAPTER.

Of the last Resurrection.

Although Christ the sonne of righteousnesse, having overcome death, shining by the Gospell, giveth us the light of life (as *Paul* witnesseth) whereby also it is said that by beleeving wee have passed from death into life, being now not forreiners and strangers, but citizens with the saints, and of the household of God, which hath made us to sit with the onely begotten sonne himselfe in heavenly places, that nothing may be wanting to perfect felicitie: yet least it should be grievous unto us to be exercised under this hard warfare, as though we had no fruit of the victory which Christ hath gotten, we must hold fast that which is in another place taught of the nature of hope. For, because we hope for those things which appeare not, and (as it is said in another place) saith is a demonstration of things invisable: so long as wee are enclosed in the prison of the flesh, wee are wayfaring from the Lord. For which reason the same *Paul* saith in another place that wee are dead, and that our life is hidden with Christ in God, and that when hee which is our life, shall appeare, then shall we also appeare with him in glory. This therefore is our condition, that with living soberly and justly and godly in this world, wee looke for the blessed hope, and the coming

The use and necessity of meditating continually upon the resurrection of the dead.

1 Tim. 1.20.
John 5.24.
Eph. 2.19.
Rom. 8.28.
Heb. 11.1.
2 Cor. 5.6.
Col. 3.3.
Tit. 2.12.

of the glory of the great God, and of our Saviour Jesus Christ. Here we neede a singular patience, that we be not wearied and either turne backe our course or forsake our standing. Therefore whatsoever hath bene hitherto set out concerning our salvation, requireth mindes lifted up to heaven, that we may love Christ whom we have not seene and believing in him may rejoyce with unspeakable and glorious joyfullnesse till we receive the end of our faith, as *Peter* telleth us. After which manner, *Paul* saith that the faith and charitie of the godly hath respect to the hope which is laid up in heaven. When wee thus with our eyes fastned upon Christ doe hang off heaven, and nothing withhold them in earth from carrying us to the promised blessednesse: then is that truly fulfilled, Our heart is where our treasure is. Hereupon commeth, that faith is so rare in the world, because nothing is more hard to our dulnesse than through innumerable steps to climbe up above them with endeavouring forward to the price of our heavenly calling. To the great heape of miseries wherewith wee be almost overwhelmed, are added the mockings of ungodly men, wherewith our simplicitie is rayled at, when voluntarily forsaking the allurements of present good things, wee seeme to follow the blessednesse hidden from us, as it were a fleeing shadow. Finally above and beneath us, before us and behinde us, violent tentations besiege us, to the sustaining of the feare whereof our courages should be farre too weake, unlesse being uncombed of earthly things they were fast bound to the heavenly life, which in seeming is farre from us. Wherefore onely hee hath soundly profited in the Gospell, which is enured to a continuall meditation of the blessed resurrection.

2 Of the soveraigne end of good things, the Philosophers have in old time curiously disputed, and also strived among them selves: yet none except *Plato* acknowledged the soveraigne good of man to be his conjoyning with God. But what manner of conjoyning that was, he could not perceive so much as with any small taste, and so marvelled, sith he had never learned of the holy bond thereof. To us the onely and perfect felicitie is knowne even in this earthly waifaring: but, such as daily more and more enkindleth our hearts with desire of it, till the full enjoying may satiate us. Therefore I said that none receive fruit of the benefits of Christ, but they that lift up their mindes to the resurrection. For, *Paul* setteth up this marke to the faithfull, toward which he saith that he endeavoureth, and forgetteth all things till he come to it. And so much the more cheerefully ought we to travell toward it, least if this world withhold us, we suffer grievous punishment for our slothfulnesse. Wherefore in another place hee marketh the faithfull with this marke, that their conversation is in heaven, from whence also they looke for their Saviour. And that their courages should not faint in this race, hee joyneth all creatures companions with them. For, because every where are seene deformed ruines, hee saith that all things in heaven and earth doe endeavour to the renewing. For sith *Adam* by his fall dissolved the perfect order of nature to the creatures, their bondage is painfull and grievous, whereunto they are subject by reason of the sinne of man, not for that they are indued with any feeling, but for that they naturally covet the perfect estate from which they are fallen. Therefore *Paul* saith that they grone, and are as in paine of child bearing, that we to whom are given the first fruits of the spirit, may be ashamed to pine away in our corruption, and not at the least to follow the dead elements, which beare paine of anothers sinne. And the more to pricke us forward, hee calleth the last coming of Christ our redemption. It is true indeed that all the parts of our redemption are already fulfilled: But because Christ hath once bene offered for finnes, hee shall bee seene againe without sinne unto salvation. With what miseries soever we be pressed, let this redemption sustaine us even untill the performance of it.

3 The very weight of the thing it selfe shall whet our endeavour. For neither doth *Paul* without cause affirme that the holy Gospell is void and deccitfull, unlesse the dead doe rise againe: because our state should be more miserable than the state of all men, namely sith wee lying open to the hatreds and reproches of many: are every houre in danger, yea and are as sheepe appointed to the slaughter: and therefore the authoritie thereof should fall away not onely in one part, but also in the whole sum

which

1 Pet. 1. 8.
Col. 1. 5.

Mat. 7. 11.

The felicitie or
soveraigne good
of man, and the
cheerefull travell
which he should
undertake for
the attaining
thereunto.

Phil 3. 8.

Rom 8. 19.

Heb. 10.

The doctrine of
the resurrection
of the flesh
weighty and
burdensome: the weight
& motive to
make us carefull

which both our adoption and the effect of our saluation containeth. And so let us be heedfully bent to the most earnest thing of all, that no continuance of time may make us wearie. For which purpose I have deferred to this place that which I had breecie to intreate of it, that the Readers may learne, when they have received Christ the author of his saluation, to rise up higher, and may know that he is clothed with heavenly immortalitie and glorie, that the whole body may be made like fashioned to the head, as also the holy Ghost oftentimes setteth forth in his person an example of the resurrection. It is a thing hard to be beleaved, that bodies when they have bene consumed with rottenesse, shall at their appointed time rise up againe. Therefore where many of the Philosophers have affirmed soules to be immortal, the resurrection of the flesh hath bene allowed of few: wherein although there was no excuse, yet we are thereby put in minde, that it is too hard a thing to draw mans senses to beleve it. That faith may overcome so great a stop, the Scripture ministreth two helps: the one is in the likenesse of Christ, the other is the almightinesse of God. Now so oft as the resurrection is thought of, let the image of Christ come into our mindes: which in the nature that hee tooke of us, so ranne out the race of mortall life, that now having obtained immortalitie, hee is to us a pledge of the resurrection to come. For in the miseries wherewith wee are besieged, wee carrie about his mortifying in our flesh, that his life may be openly shewed in us. And wee may not sever him from us, neither can wee possibly, but that hee must be torne in sunder. Whereupon cometh that argument of *Paul*, If the dead doe not rise againe, then neither is Christ risen againe, because verily hee taketh that principle for confessed, that Christ was not made subject to death, nor obtained victorie of death by rising againe, privately for himselfe: but, that that was begun in the head which must needs be fulfilled in all the members, according to the degree and order of every one. For it were not right that they should in all points be made equall with him. It is said in the Psalme. Thou shalt not suffer thy meeke one to see corruption: although a portion of this trust pertaine to us according to the measure of gift, yet the full effect hath not appeared but in Christ, which being free from all rotting, hath received againe his bodie whole. Now lest the fellowship of blessed resurrection with Christ should be doubtfull to us, that wee may be contented with this pledge, *Paul* expressly affirmeth that hee therefore sitteth in heaven, and shall come at the last day a Judge, that hee may make our base and vile bodie like fashioned to the glorious bodie. In another place also hee teacheth, that God raised not up his Sonne from death to the intent to shew a token of his power: but to stretch out the same effectuall force of the spirit toward us which are faithfull: whom hee therefore calleth life, while hee liveth in us, because hee was given to this end that he should make alive that which is mortall in us. I knit up in a brieve abridgement those things which might both be more largely handled, and are worthy to be more gorgeously set out: and yet I trust that the godly readers shall in few words finde matter enough which may suffice to edifie their faith. Christ therefore is risen againe, that hee might have us companions of the life to come. Hee was raised up of the Father, in so much as hee was the head of the Church, from which hee doth in no wise suffer himselfe to be plucked away. Hee was raised up by the power of the Spirit, which is common to us unto the office of quickening. Finally hee was raised up, that hee should be resurrection and life. But as wee have said that in this mirrour, there is to be seene of us a lively image of the resurrection, so let it be to us a sure substance to stay our minde, so that yet we be not lothfull or wearie of long tarrying: because it is not our part to measure the seasons of times by our will, but patiently to rest, till God at his owne fit time repaire his kingdome. To which purpose seemeth that exhortation of *Paul*: The first fruits is Christ: and then they that are Christs, every one in his order. But that no question should be moved of the resurrection of Christ, upon which the resurrection of us all is founded, we see by how many and how diverse meanes he hath made it approved by witness to us. Fine noted men will laugh at the historie which the Evangelists rehearse, as at a childish mockery. For of what importance shall the message bee which fearefull silly women bring, and afterward the disciples confirme,

to receive the
faith thereof:
Christ I meane
to take away
the hardnesse
of beleevings.
1 Cor. 15. 14.

2 Cor. 4. 10.

1 Cor. 15. 13.

Psal 16. 10.

Phil. 3. 21.

1 Cor. 15.

being in a manner astonished? Why did not Christ rather set up the triumphing ensignes of his victorie in the midst of the temple and the market place? Why came hee not forth terrible into the sight of *Pilate*? Why doth he not also prove himselfe to the Priests, and to whole *Jerusalem* that hee is risen up alive againe? As for the witnesses which hee chose, prophane men will scarcely grant them to be sufficient. I answer, that although in these beginnings the weaknesse thereof was contemptible, yet all this was governed by the wonderfull providence of God: that partly the love of Christ and zeale of godlinesse, and partly their owne hardnesse of beliefe should carrie them in hast to the sepulchre which had lately beene dismaied for feare, that they might not onely be seeing witnesses of the thing, but also should heare of the Angels that which they saw with their eyes. How shall we suspect their credit, who thought it to be a fable which they had heard of the women, till they were brought to the present sight of the thing it selfe? As for all the people and the Ruler himselfe, after that they had been largely convinced, it is no marvell if as well the sight of Christ, as other signes was not granted them. The sepulchre was sealed up, the watchmen watched it, the third day the bodie was not found. The souldiers corrupted with money scattered a rumor that his disciples had stolen him away: As though they had had power to gather a band together, or had armour, or were practised men to enterprise any such feare. If the souldiers had not courage enough to drive them away, why did they not pursue them, that with the help of the people they might have taken some of them? *Pilate* therefore with his ring truly sealed the resurrection of Christ: and the watchmen which were set at the sepulchre both in their holding their peace and in their lying, were made publishers of the same resurrection. In the meane time the voyce of Angels sounded, He is risen, hee is not heere. The heavenly glittering plainly shewed that they were not men but Angels. Afterward, if there remained any doubting, Christ himselfe tooke it away. The disciples saw him oftner than once, and also felt his feet and his hands, that their hardnesse of beleaving not a little profited to the strengthening of our faith. Hee disputeth among them of the mysteries of the kingdom of God, and at the last in their sights beholding him, he ascended into heaven. And not onely this sight was shewed to the xj. Apostles, but also he was seene at once of moe than five hundred brethren. Now when he sent the holy Ghost, hee shewed a sure proofe not onely of life, but also of the soveraigne power: as he had said before, It is profitable for you that I goe: otherwise the holy Ghost shall not come. But now *Paul* was overthrowne by the way, not by the strength of a dead man, but he felt him whom he persecuted to have most high power. To *Stephen* hee appeared for another end, namely, that with assurednesse of life hee might overcome the feare of death. To discredit so many authentike witnesses, is not onely a part of distrustfulnesse, but also of froward and furious stubbornnesse.

4 This which we have said, that in proving the resurrection our senses must be directed to the infinite power of God, *Paul* briefly teacheth, that he may make (saith he) our vile bodie like fashioned to the bodie of his brightnesse, according to the working of his power, by which hee may subdue all things to himselfe. Wherefore nothing is more unmeet, than heere to have respect what may naturally be done, where an inestimable miracle is set before us, which with the greatnesse thereof swalloweth up our senses. Yea, *Paul* by setting forth an example of nature, reproveh their dullnesse which denie the resurrection. Thou foole (saith hee) that which thou slowest is not quickened unlesse it first dye, &c. Hee saith that in seed is seene a forme of the resurrection, because out of rottennesse groweth corne. Neither were it so hard a thing to beleve, if wee were as heedfull as wee ought to be to the miracles which throughout all the coasts of the world doe offer themselves to our eyes. But let us remember that none is truly perswaded of the resurrection to come; but hee which being ravished into admiration, giveth to the power of God his glorie. *Espy* lifted up with this assurance, crieth out, Thy dead shall live, my carcase shall rise againe. Awake ye, and praise, ye dwellers of the dust. In despaired case he lifteth up himselfe to God the author of life, in whose hand are the ends of death, as it is said in the Psalme. *Job* also being liker to a carrion than to a man, trusting upon the power of God, sticketh not as though

Mar. 27. 46.
and 28. 17.

Luk. 24. 6.

Act. 1. 3.

1 Cor. 15. 6.
John 16.
Act 9. 4.
Act. 7. 55.

The infinite of
the power of
God confirmeth
is the assured
certaintie of
the resurrection.
Phil 3. 20.

Esa. 26. 19.

Psal. 68.
Job. 19. 25.

though hee were whole and found to lift up himselfe to that day, saying, I know that my redeemer liveth: and in the last day hee shall rise upon the dust (namely to shew forth his power therein) and I shall againe be compassed with my skin, and in my flesh I shall see God, I shall see him, and none other. For albeit that some doe subtly wrett these places, as though they ought not to be understood of the resurrection, yet they strengthen that which they covet to overthrow: because the holy men in their evils seeke comfort from no where else than from the likenesse of the resurrection. Which better appeareth by the place of *Ezechiel*. For when the Jewes beleaved not the promise of their returne, and objected that it was no more likely that a way should be made open for them, than that dead men should come out of their grave: there was a vision shewed to the Prophet, a field full of drie bones: those the Lord commanded to take againe flesh and sinewes. Although under that figure hee raiseth up the people to hope of returne: yet the matter of hoping hee gathereth of the resurrection: as it is to us an exemplar of the deliverances which the faithfull doe feele in this world. So Christ when he had raught that the voice of the Gospell giveth life: because the Jewes received not this, he by and by said further: Marvell not at this, because the houre cometh in which all that are in the graves shall heare the voice of the sonne of God, and shall come forth. Therefore after this example of *Paul*, let us already cheerefully triumph in the midst of battels, because he which hath promised life to come, is mightie to keepe that which is left with him: and so let us glorie that a crowne of righteousness is laid up for us, which the just judge shall deliver us. So shall it come to passe, that whatsoever griefes we suffer, they shall be to us a shewing of the life to come, because it agreeth with the nature of God to render affliction to the wicked which afflict us: but to us which are unjustly afflicted, rest at the appearing of Christ with the Angels of his power, in a flame of fire. But that is to beholden which hee addeth by and by afterward, that hee shall come that hee may be glorified in his Saints, and be made wonderfull in all them that have beleaved, because the Gospell hath bene beleaved.

5 But although the mindes of men ought to have bene continually occupied in this studie: yet as though they would of set purpose destroy all remembrance of the resurrection, they have called death the uttermost bond of all things, and the destruction of man. For verily *Salomon* speaketh of the common and received opinion, when hee saith that a living dog is better than a dead Lion. And in another place: Who knoweth whether the soule of a man goe upward, and the soule of a beast downward? But in all ages this brutish senseles error hath been common in the world, yea and hath broken into the Church it selfe: for the Sadduces have presumed to professe openly that there is no resurrection, yea and that soules are mortall. But that this grosse ignorance should not helpe to excuse any man, the infidels even by very instinct of nature have alway had an image of the resurrection before their eyes. For to what purpose served that holy and inviolable manner of burying, but to be an earnest of new life? Neither may it be answered that this spring of error: because the religiousnesse of buriall was alway in use among the holy Fathers, and God would the same manner to remaine among the Gentiles, than an image of the resurrection set before them might awake their drownesse. But although that ceremonie wanted his use of profit, yet it is profitable for us if we wisely marke the end of it, because it is no slender confutation of unbelieve, that altogether professed that which no man beleaved. But *Satan* hath not onely astonished the senses of men, so that they have buried with the bodies the remembrance of the resurrection, but also hath practised to corrupt this part of doctrine with divers fained inventions, that at length it might utterly die. I passe over, how in *Pauls* time *Satan* began to pitch at it: but in a little after there followed the *Millenarics*, which limited the raigne of Christ to a thousand yeares. This error is childish, that it needeth not or is not worthy of any confutation. Neither doth the Revelation make on their side, by which it is certaine that they coloured their error: for as much as in the place where he mentioneth the number of a thousand, he treateth not of the eternall blessednesse of the Church, but onely of the divers troubles which were to come upon the Church while it yet travelled in earth. But the whole Scripture crieth out that there shall be no end of the blessednesse of the elect, nor of the punishment of the reprobate. Now of all things

Ezec. 37.8.

John 5.27.

2 Tim. 4.3.

The Sadduces
and others deny-
ing the resur-
rection of the
dead refused.
Eccle. 9.4.
Eccle. 3.21.

Mar. 12.18.
Luce. 10.27.
Act. 2.8.

Reve. 20.4.

which

which both are hidden from our sight and doe far passe the capacie of our minde, either we must fetch the credit out of the certaine oracles of God, or we must utterly cast it away. They which assigne to the children of God a thousand yeares to enjoy the inheritance of the life to come, doe not marke how great a dishonour they doe both to Christ and his kingdome. For if they shall not be clothed with immortalitie: then neither is Christ himselfe, to whose glory they shall be newly fashioned, received into the immortall glorie. If their blessednesse shall have any end: then the kingdome of Christ, upon the steadfastnesse whereof it standeth, endureth but for a time. Finally, either they are most unskillfull of all matter concerning God, or they goe about with crooked malicionnesse to overthrow the whole grace of God, and power of Christ, the fulfilling whereof is no otherwise perfect, but when sinne being blotted out and death swallowed up, eternall life is fully restored. But very blind men may see how fondly they play the fooles: which feare that they should ascribe to God too great cruelty if the reprobate be condemned to everlasting paines. The Lord forsooth shall doe wrong, if he denie his kingdome to them which have by their unthankfulnesse made themselves unworthy of it. But (say they) their finnes endure but for a time. I grant: but the majestie, yea and the righteousnesse of God which they have offended by sinning, is eternall. Worthily therefore the remembrance of iniquitie dieth not: But so the paine exceedeth the measure of the fault. This is a blasphemie not to be suffered, when the majestie of God is so little set by, when the despising thereof is esteemed at no greater value than the destruction of one soule. But let us leave these riddles, least contrary to that which wee have before said, we may seeme to judge their dotages worthy of confutation.

6 Beside these, there have bene two other doting errors brought in by men perversly curious. The one sort thought, as though the whole man died, that the soules shall rise againe with the bodies. The other forasmuch as they grant that the soules be immortall spirits, say that they shall be clothed with new bodies: whereby they denie the resurrection of the flesh. Of the first sort, because I have touched somewhat in speaking of the creation of man, it shall be enough for me to warne the readers againe, how heahtly an error it is to make of a spirit fashioned after the image of God, a vanishing blast which doth nothing but quicke the bodie in this fraile life, and to bring the temple of the holy Ghost to nothing. Finally, to spoile that part of us wherein divinenesse chiefly shineth and marks of immortalitie appeare, to spoile it (I say) of this gift: so that the estate of the bodie should be better and more excellent than the estate of the soule. The scripture teacheth far otherwise, which compareth the body to a cottage, out of which it saith that we remove when we die, because it esteemeth us by that part which maketh us differing from brut beasts. So *Peter* being nigh to death, saith that the time is come, when hee must lay away his tent. And *Paul* speaking of the faithfull, after that he hath said: That when our earthly house shall be dissolved, there is a building for us in heaven, adjoyneth that we are wayfaring from the Lord so long as we abide in the bodie, but doe desire the presence of God in the absence of the bodie. If the soules doe not overlive the bodies, what is it that hath God present, when it is severed from the bodie? But the Apostle taketh away all doubting, when he teacheth that wee are joyaed in fellowship to the spirits of the righteous. By which words hee sheweth, that we are joyned in fellowship to the holie fathers, which even being dead doe keepe the same godlinesse with us, so that wee cannot be the members of Christ unless wee grow together with them. Unlesse also the soules being unclothed of the bodies, did keepe still their substance and were able to receive blessed glorie, Christ would not have said to the these: This day thou shalt bee with mee in Paradise. Having so cleare testimonies, let us not doubt after the example of Christ when wee are dying, to commend our soules to God, or after the example of *Stephen* to commit them to Christ to keepe, which nor unworthily is called a faithfull shepheard and Bishop of them. To enquire of their meane state, is neither lawfull nor expedient. Many doe much comber themselves with disputing what place they keepe, and whether they doe now enjoy the heavenly glorie or no. But it is folly and rashnes, to search deeplier of unknowne things, than God doth give us leave to know.

When

*Their error
who have
thought that
man is utterly
extinguished by
death and that
the soules shall
as well be raised
again as the
bodies.*

1 Pet. 1. 14.
2 Cor. 5. 1.

Hcb. 12. 23.

Luk. 23. 43.

Act. 7. 59.
1 Pet. 2. 25.

When the Scripture hath said that Christ is present with them, and receiveth them into Paradise that they may enjoy comfort, on the other side that the soules of the reprobate doe suffer such paines as they have deserved: it goeth no further. What teacher or Master shall now open to us that which God hath hidden? Of the place, the question is no lesse fond and vaine: forasmuch as wee know that there is not the same dimension of the Soule which is of the bodie. Whereas the blessed gathering together of holie Spirits is called the bosome of *Abraham*, it is enough for us after this wayfaring to be received of the common father of the Faithfull, that he may communicate with us the fruit of his Faith. In the meane time sith the Scripture every where biddeth us to hang upon the expectation of Christs coming, and desereth the crowne of glory till then: let us be content with these bonds appointed us of God: namely, that the Soules of the godly having ended the labour of their warfare doe goe into a blessed rest, where with happie joyfullnesse they looke for the enjoying of the promised glory: and that so all things are holden in suspense till Christ the redeemer appeare. As for the reprobate, it is no doubt that they have the same estate which *Judas* assigneth to the devils, to be holden bound with chaines, till they be drawne to the punishment whereunto they are condemned.

7 No lesse monstrous is their error which imagine that Soules shall not receive againe the same bodie where with they are now clothed, but shall have new and other bodie. And the reason of the *Muniches* was very trifling, that is; that it is not meete that flesh which is uncleane should rise againe. As though there were no uncleanesse of Soules, which yet they debarred not from the hope of everlasting life. It was therefore all one as if they should say, that which is infected with the filth of sinne cannot be cleansed by God. For I now passe over that dotage, that flesh was naturally uncleane, because it was create of the Divell: Onely I shew that whatsoever is now in us unworthy of heaven, it hindereth not the resurrection. And first whereas *Paul* biddeth the Faithfull to cleanse themselves from all defiling of the flesh and of the Spirit, thereupon followeth the judgement which he in another place pronounceth, that every man shall receive by his bodie either good or evill. Wherewith agreeth that which he writeth to the Corinthians, That the life of Jesus Christ may be openly shewed in our mortall flesh. For which reason in another place hee doth no lesse pray that God preserve the bodie whole unto the day of Christ, than the Soules and Spirits. And no morevell, because it were a most great absurditie that the bodie which God hath dedicate to be temples to himselfe, should fall away into rottennesse without hope of rising againe. What say wee to this, that they are also the members of Christ? that God commandeth all the parts of them to be sanctified to himselfe? that he willeth his name to be praised with tongues, pure hands to be lifted up to him, sacrifices to be offered? What madness is it therefore, that that part to which the heavenly Judge hath vouchsafed to grant so great honor, should be brought from a mortall man into dust without any hope of restoring? Likewise when *Paul* exhorteth us to suffer with the Lord as well in bodie as in Soule, because both belong to God, verily he suffereth not that which he challengeth to God as holy, to be adjudged to eternal rottennesse. Neither is there a plainer determination of the Scripture for anything, than for the rising againe of this flesh which we beare. This corruptible (saith *Paul*) must put on uncorruption, and this mortall must put on immortalitie. If God did make new bodie, where is this changing of qualitie? If it had beene said that we must be renewed, the doubtfull speech peradventure might have given occasion to their cavillation. But now when pointing with his finger to the bodie where with wee are clothed, he promiseth to them uncorruption, he plainly enough denieth any new bodie to be made. Yea he could not (saith *Ternilian*) speake more plainly, unless he had holden his owne skin in his hand. And they can by no cavillation escape from this, that where in another place he saith that Christ shall be the judge of the world, hee alleadgeth this testimonie of *Esay*, I live (saith the Lord) every knee shall bow to me: for as much as he plainly pronounceth that they to whom he speaketh shall be subject to yeeld an account of their life, which could not agree, if new bodie should be brought before the judgement seate. Now in the words of *Daniel* there is no doubtfullnesse: And many of them that sleepe in the earth of dust, shall awake,

Mat. 5. 3. &
26.
John 11. 32.

Jude 1. 6.

*Their error
which have
imagined that
we shall in the
day of the re-
surrection re-
ceive not the
same bodies
with which we
others for them.*

2 Cor 7. 1.
2 Cor. 5. 10.
2 Cor. 4. 10.
1 Thes 5. 23.

1 Cor. 6. 15.
2 Tim. 2. 8.

1 Cor. 6. 10.

1 Cor. 15. 53.

Rom. 14. 11.

Ezay 49. 18.

Dan. 12.

awake, some to eternall life, and some to reproches and to everlasting contempt: sith hee fetcheth not new matter out of the foure elements to make men, but calleth dead men out of their graves. And this very plaine reason teacheth. For if mortalitie which tooke beginning at the fall of man, be accidentall: then the repairing which Christ brought, pertaineth to the same bodie which began to be mortall. And truly, whereas the *Athenians* laughed when *Paul* affirmed the resurrection, thereupon we may gather what manner of resurrection he preached: and that same laughing not smally availeth to strengthen our faith. The saying of Christ also is worthie to be noted. Feare them not which kill the bodie, and cannot kill the soule: but feare him which can throw both the soule and the body into hell fire. For there is no cause to feare, unless the body which we now beare be subject to punishment. And no lesse plaine is another saying of the same Christ. The houre cometh, when all they that are in graves, shall heare the voyce of the Sonne of God, and shall come forth: they that have done good, into the resurrection of life: but they that have done evil, into the resurrection of judgement. Shall wee say that soules rest in the graves, that they lying there may heare Christ? and not rather that at his commandement the bodies shall returne into the liveliness which they had lost? Moreover, if we shall have new bodies given us, where is the like fashioning of the head & the members? Christ rose againe: was it with forging to himselfe a new body? No, but as he had said before, Destroy this temple, and in three dayes I will build it up: he tooke againe the same body which he had before borne mortall. For he had not much profited us, if a new body being put in place, the old body had bene destroyed which was offered up for a sacrifice of satisfactorie cleansing. Wee must also hold fast that fellowship which the Apostle preacheth. That we rise againe, because Christ hath risen againe: for nothing is lesse probable then that our flesh in which we beare about the mortifying of Christ, should be deprived of the resurrection of Christ. Which verily appeared by a notable example, when at the rising againe of Christ many bodies of the Saints came out of the graves. For it cannot be denied that this was a foreshewing, or rather an earnest of the last resurrection which we hope for: such as was before in *Enoch* and *Elias*, whom *Tertullian* calleth New possessors of the resurrection: because they being in bodie and soule delivered from corruption, were received into the keeping of God.

8 I am ashamed in so cleere a matter to spend so many words: but the readers shall contentedly beare this trouble with me, that no hole may be open for froward and bold wits to deceive the simple. The fleeing spirits with whom I now dispute, bring forth a fained invention of their owne braine that at the resurrection there shall be a creation of new bodies. What reason moveth them to thinke so, but because it seemeth to them incredible, that a carrion consumed with so long rottemesse should returne into his auncient state? Therefore onely unbelieve is the mother of this opinion. But us on the other side the Spirit of God ech where in the Scripture exhorteth to hope for the resurrection of the flesh. For this reason baptisme (as *Paul* witnesseth) is to us a seale of the resurrection to come: and likewise the holie Supper allureth us to the trust thereof, when we receive with our mouth the signes of spirituall grace. And truly the whole exhortation of *Paul*, that we give our members to be weapons unto the obedience of righteousness, should be cold unless that were joynd which he addeth afterward. Hee that hath raised up Christ from the dead, shall quicken also your mortall bodies. For, what should it profit to applie our feet, hands, eyes, and tongues, unto the service of God, unless they were partakers of the fruite and reward? Which thing *Paul* plainly confirmeth with his owne words, saying: The body not to fornication, but to the Lord: and the Lord to the body. And he that hath raised up Christ, shall also raise us up by his power. More plaine are those words which follow: That our bodies are the temples of the holie Ghost and the members of Christ. In the meane time wee see how hee joyneth the resurrection with chastitie and holinesse, as a little after he saith that the price of redemption pertaineth also to the bodies. Now it were not reasonable that the bodie of *Paul*, in which hee hath borne the prints of Christ, and in which hee honourable glorified Christ, should loose the reward of the crowne. Whereupon also came that glorying. Wee looke for the Redeemer from heaven, which

Matt. 10. 28.

John 5. 28.

John 2. 19.

1 Cor. 5. 12.

Math. 17. 52.
Candidati,
men clothed
in white, as
were among
the Romans
they that were
patrons or new
ly elected
into office.
The Scripture
teacheth every
where the re-
surrection of
the same flesh
which perisheth,
and not the
creation of new.
Col. 2. 12.
2 Cor. 6. 4.
& 7.
Rom. 8.

1 Cor. 6. 12.
& 15. 19.

Gal. 6. 17.

Gal. 6. 17.

which shall make our vile bodie like fashioned to the bodie of his brightnesse. And if this be true, that we must by many afflictions enter into the kingdome of God, no reason suffereth to debar the bodies from this entrie which God both exerciseth under the stander of the crosse, and honoreth with the praise of victorie. Therefore of this matter there arose among the Saints no doubting, but that they hoped to be companions of Christ, which removeth into his owne person all the afflictions wherewith we are proved, to teach that they bring life. Yea and under the law he exercised the holy fathers in this faith with an outward ceremonie. For to what purpose served the usage of burying, as we have already shewed, but that they should know that there is new life prepared for the bodies that are laid up? Heereunto also tended the spices and other signes of immortalitie, wherewith under the law the darknesse of faith was holpen even as it was by the sacrifices. Neither was that manner bred by superstition, forasmuch as we see that the spirit doth no lesse diligently rehearse burials than the chiefe mysteries of faith. And Christ commendeth that worke as a special worke, truly for none other reason but because it lifeth up our eies from beholding of the grave which corrupteth and destroyeth all, to the sight of the renewing. Moreover the so diligent observing of the ceremonie which is praised in the fathers, sufficiently proveth that it was to them a rare and pretious helpe of faith. For neither would *Abraham* have so carefully provided for the burying place of his wife, unlessse there had bene set before his eies a religion and a profit higher than the world, namely that garnishing the dead bodie of his wife with the signes of the resurrection he might confirme both his owne faith and the faith of his household. But a clearer prooffe of this thing appeareth in the example of *Jacob*, which to testifie to his posteritie that the hope of the promised land was not even by death fallen out of his minde, commanded his bones to be carried thither. I beseech you, if he was not to be clothed with a new bodie, should he not have given a sond commandement concerning dust that should be brought to nothing? Wherefore if the authoritie of the Scripture be of any force with us, there can be required of no doctrine either a more cleare or more certaine prooffe. For this even children understand by the words of resurrection, and raising up againe. For neither can we call it the resurrection of that which is now first created, neither should that saying of Christ stand fast, Whatsoever the Father hath given me, it shall not perish but I will raise it up in the last day. To the same purpose serveth the word of Sleeping, which pertaineth onely to the bodies. Whereupon also burying places were called *Cemeteria*, Sleeping places. Now it remaineth that I speake somewhat of the manner of the resurrection. I use this word, because *Paul* calling it a mysterie, exhorteth us to sobriety, and bridleth the libertie to dispute like Philosophers freely and subtely of it. First we must hold, as we have said, that we shall rise againe in the same flesh which we beare, as touching the substance, but the qualitie shall be other. As when the same flesh of Christ which had bene offered for sacrifice, was raised up againe, yet it excelled in other qualities as if it had bene altogether another flesh. Which thing *Paul* declareth by familiar examples. For as there is all one substance of the flesh of a man, and of a beast, but not all one qualitie: as all stars have like matter, but not like brightnesse: so he teacheth that though we shall keepe still the substance of our bodie, yet there shall be a change, that the state of it may be much more excellent. The bodie therefore, that we may be raised up againe, shall not perish nor vanish away: but putting off corruption, it shall put on incorruption. But for as much as God hath all the elements ready at his becke, no hardnesse shall hinder him, but that he may command both the earth and waters and fire, to render that which seemeth to be consumed by them. Which also *Esay* testifieth though not without a figure, where he saith, Behold, the Lord shall goe forth of his place, that he may visit the iniquitie of the earth: and the earth shall discover her blood, and shall no more hide her dead. But there is to be noted a difference betweene them that have bene dead long before, and those whom that day shall finde alive. For we shall not all sleepe (as *Paul* saith) but we shall all be changed: that is to say, it shall not be of necessitie that there be a distance of time betweene death and the beginning of the second life: because in a moment of time, and in the twinkling of an eie the sound of the trumpet shall pearce, to raise up the dead uncorruptible, and with a sudden change to fashion

Phil. 3. 21.

Act. 14. 22.

Math. 16. 10.

Gen. 23. 4. & 19.

Gen. 47. 32.

John 6. 33.

1 Cor. 15. 51.

Esay. 6. 21.

1 Cor. 15. 51.

again

again the living into the same glorie. So in another place hee comforteth the faithfull which must die: because they which shall then remaine alive shall not goe before the dead, but rather they shall first rise againe which have slept in Christ. If any object that saying of the Apostle, that it is appointed to all mortall men once to die, it is easie to answer it, with saying that when the state of nature is changed, it is a kinde of death, and is fitly so called. And therefore these things agree well together, that all shall be renewed by death when they shall put off their mortall bodie: and yet that it is not necessarie that there be a severing of the bodie and the soule where there shall bee a sudden changing.

9 But here ariseth a harder question: by what right the resurrection which is the singular benefit of Christ is common also to the wicked and the accursed of God. We know that all were in *Adam* condemned to the death. Christ came the resurrection and life. Came he to give life to all mankind universally without choise? But what is more against reason than that, that they should by their obstinate blindness obtaine that which the godly worshippers of God doe obtaine onely by faith? Yet this remaineth certaine, that there shall be one resurrection of judgement, and another resurrection of life, and that Christ shall come to sever the Lambes from the goates. I answer, that this ought not to seeme strange, the likeness whereof we see in daily experience. We see that in *Adam* we were deprived of the inheritance of the whole world, & that we are by no lesse just reason debarred from common food, than from the eating of the tree of life. Whence then commeth it to passe, that God doth not onely make his sunne to rise upon the good and evill, but also as touching the uses of this present life, his inestimable liberalitie continually floweth forth to them with large plentifulnesse? Hereby verily we know that those things which properly belong to Christ and his members, doe also overflow to the wicked, not that it is their rightfull possession, but that they may be made the more inexcusable. So the wicked doe oftentimes finde God beneficiall, by more than meane proofes, yea such as sometime doe darken all the blessings of the godly, but yet doe turne to their greater damnation. If any man object, that the resurrection is not fitly compared to fading and earthly benefit: here also I answer that so soone as they were estranged from God the fountaine of life, they deserved the death of the Divell, whereby they should be utterly destroyed. Yerby the marvellous counsell of God there was found a meane state that out of life they might live in death. No more absurditie ought it to seeme, if the resurrection happen to the wicked, which draweth them against their wils to the judgement seat of Christ, whom now they refuse to heare for their master and teacher. For it were a small paine to be consumed a way with death, if they were not to suffer punishment for their obstinacie, brought before the Judge, whose vengeance they have without end, and measure provoked against themselves. But although we must hold that which we have said, and which that notable confession of *Paul* before *Felix* containeth, that hee looketh for the resurrection of the righteous, and wicked: yet the Scripture oftentimes setteth forth election together with the heavenlie glorie to the onely children of God: Because Christ properly came not to the destruction, but to the salvation of the world. Therefore in the Creede there is made mention of the blessed life onely.

10 But for as much as the prophetic of death swallowed up by victorie, shall then and not till then be fulfilled: let us alway have in minde the eternall felicitie, the end of the resurrection: of the excellencie whereof, if all things were spoken which the tongues of men were able to speake, yet scarcely the smallest parcell thereof should be expressed. For howsoever we truly heare that the kingdom of God shall bee stuffed full with brightnesse, joy, felicitie, and glorie: yet those things that are spoken of are most far removed from our sense, and remaine as it were wrapped in darke speeches, untill that day come when he himselfe shall give to us his glory to be seene face to face. We know (*sith John*) that we are the children of God, but it hath not yet appeared. But when we shall be like to him, then we shall see him such as hee is. Wherefore the Prophets, because they could by no words expresse the spirituall blessednesse in it selfe, did in a manner grossely portray it out under bodily things. But for as much as the ferventnesse of desire must with some taste of that sweetnesse kindled in us, let us chiefly

continue

1 Thes 4. 15.

Heb. 9. 27.

How it com-
meth to passe
that the wicked
sho be raised
from the dead,
as well as the
just and righte-
ous.

John 11. 25.
Math. 25. 31.

Math. 5. 45.

Act. 24. 15.

The incompre-
hensible excel-
lencie of that
eternall blessed-
nesse whereof
we have here a
taste given us,
and looke for
the perfect fru-
ition hereafter
in the world to
come.

Oic. 13. 14.
1 Cor. 15. 54.
1 John 3. 2.

continue in this thought, that if God doe as a certaine fountaine which cannot be drawen dry, containe in him the fulnesse of all good things, nothing is beyo id him to be coveted of them that tend toward the soveraigne good and the full perfection of felicity : as wee are taught in many places. *Abraham*, I am thy exceeding great reward. With which saying accordeth *David*. The Lord is my portion, the lot which very well fillen to me. Againe in another place, I shall bee satisfied with thy countenance, but *Peter* pronounceth that the faithfull are called to this end, that they may be made partakers of the nature of God. How so? because he shall be glorified in all his Saints, and shall bee made wonderfull in them that have beleevd. If the Lord will impart his glory power, and righteousnesse with his elect, yea and will give himselfe to them to be enjoyed, and (which is better) will after a certaine manner grow into one with them : let us remember that under this benefit is contained all kinde of felicity. And when we have much profited in this meditation, let us reknowlege that wee yet stay beneath at the bottome of the roores, if the conceiving of our minde bee compared with the highnesse of this mystery. Wherefore in this behalfe wee must keepe sobriety, least with how much greater bouldnes wee shall fly upon high being unmindfull of our owne small measure, so much more the brightnesse of the heavenly glory overwhelm us. We feele also how the unmeasurable greedinesse to know more than is lawfull, tickleth us : from whence both trifling and hurtfull questions doe spring from time to time : trifling I call those of which there can no profit be gathered, but this second kinde is worse, because they which give themselves to them doe entangle themselves with pernicious speculations, and therefore I call them hurtfull. That which the Scriptures doe teach, ought to be out of all doubt with us : namely that as God diversly distributing his gifts to the Saints in this world, doth unequally enlighten them, so the measure of glory shall not be equall in heaven where God shall crowne his gifts. For neither doth this belong indifferently to all which *Paul* saith : Yee are my glory and crowne in the day of Christ : nor also that saying of Christ to the Apostles : Yee shall sit judging the twelve tribes of *Israel*. But *Paul* (which knew that as God enricheth the holy ones with spirituall gifts in earth, so hee beautifieth them with glory in heaven) doubteth not that there is a peculiar crowne laid up for him according to the rate of his labours. And Christ to set forth to the Apostles the dignitie of the office which they did beare, telleth them that the fruit thereof is laid up for them in heaven. So *Daniel* also saith, but the wise shall shine as the brightnesse of the firmament, and they which justifie many, as Starres to the worlds end and for ever. And if a man heedfully consider the Scriptures they doe not onely promise eternall life to the faithfull, but also speciall reward to every one. Whereupon commeth that saying of *Paul*, The Lord render to him in that day. Which the promise of Christ confirmeth, Yee shall receive a hundred in the eternall life. Finally, as Christ beginneth in this world the glory of his body with manifold diversity of gift, and encreaseth it by degrees : so he shall also make it perfect in heaven.

II But as all the godly will receive this with one consent, because it is sufficiently testified by the word of God : so on the other side leaving crabbed questions, which they shall know to bee a hinderance to them, they will not passe their appointed bounds. As for my part, I doe not onely privately forbear superfluous searching of unprofitable things, but I also thinke that I ought to beware that I doe not with answering nowrith the lightnesse of other. Men hungry of vaine knowledge doe aske how great shall bee the distance betweene the Prophets and the Apostles, and againe betweene the Apostles and the Martyrs : how many degrees Virgins differ from married folkes : Finally, they leave no corner of heaven unsearched. Then it commeth to their mindes to enquire to what purpose serveth the repairing of the world, such the children of God shall neede nothing of all this so great and incomparable plenty : but shall bee like to the Angels, whose not eating is a signe of the eternall blessednesse. but I answer, that in the very sight there shall bee so great pleasantnesse, so great sweetnesse in the onely knowledge without any use, that this felicity shall farre passe all the helps wherewith wee bee now holpen. Let us imagine our selves to be set in the most wealthy coast of the world, and where wee shall want no pleasure : yet who is

Gen. 15. 2.
Psal 16. 6.
Psal 17. 15.
2 Pet. 1. 4.

1 The 2. 19.
Mat. 19. 18.

Dan. 12. 3.

2 Tim. 4. 14.
Mat. 12. 19.

Curious questions concerning the different degrees of blessednesse.

there whom his sicknesse doe not sometime hinder, and not suffer to use the benefits of God? who is there whose course his owne intemperance doth not oft breake in funder? Whereupon followeth that a cleere injoying and pure from all fault, although there bee no use of corruptible life, is the perfection of felicity. Some goe further and aske whether drosse and other corruptions in mettals, bee not farre from restoring and are contrary to it. Which though in some respects I grant, yet I looke with *Paul* for are repairing of these faults which tooke their beginning at sinne, toward which repairing they grone and are in travell. Yet they proceede further, and aske what better estate is prepared for man, sith the blessing of issue shall then be at an end. This knot is also easie to bee loosed. Whereat the Scripture so honourably setteth out that kinde of blessing, that is referred to the increases wherewith God continually draweth forward the order of nature to her marke: but in the perfection it is knowne that there is another manner. But sith the unware are easily taken with allurements, and then the maze draweth them in deeplier, and at length when every mans devices please himselfe there is no end of striving: therefore let this bee a short way for us, to be contented with the glasse and darke speech untill we shall see face to face. For few of a great multitude care in which way they may goe to heaven; but all doe before their time covet to know what is done their. All being commonly sluggish and slow to enter into battailes, doe already paint out to themselves imagined triumphes.

12 Now because no description can match the grievousnesse of the vengeance of God upon the reprobate, their torments and paines are figured to us by bodily things, namely, by darkenesse, weeping, gnashing of teeth, unquenchable fire, and a worne endlesly gnawing the heart. For by such manners of speech it is certaine that the holy Ghost meant to trouble all our senses with horreur? as when it is said that there is prepared from eternity a deepe Hell, that the nourishments thereof are fire and much wood: that the blast of the Lord, as a streame of brimstone, doth set it on fire. As by such things we muste the holpen after a certaine manner to conceive the miserable state of the wicked, so we ought chiefly to fasten our thought upon this, how wretched a thing it is to bee estranged from the fellowship of God: and not that onely, but also to feele the Majesty of God so bent against thee, that thou canst not escape but bee fast strained of it. For first his displeasure is like a most violent fire, with touching whereof all things are devoured and swallowed up. Then, all creatures so serve him to execute his judgement, that they to whom the Lord shall so shew his wrath, shall feele the heaven, earth, sea, and beasts, as it were with cruell indignation enflamed against them, and armed to their destruction. Wherefore it is no small thing that the Apostle pronounceth, when he saith, that the unbelieving shall suffer eternall punishment by dying from the face of the Lord, and from the glory of his power. And so oft as the Prophets doe cast us in feare with bodily figures, although they speake nothing excessively for our dulnesse, yet they adde foresheiwings of the judgement to come, in the Sunne and Moone, and the whole frame of the world. Wherefore the unhappy consciences do finde no rest, from being vexed and tossed with a terrible whirlewinde, from feeling themselves to be torne in peeces by God being angerly bent against them, from being pierced and launced with deadly stings, from trumbling at the lightning of God, and being bruised with the weight of his hand: so that it is much more easie to enter into all bottomelesse depths and devouring pits, than to stand one moment in those terrors. What and how great then is this, to be pressed with everlasting and never ceasing siege of him? Of which thing the 90. Psalme containeth a notable sentence: that although with onely sight hee scatter abroad all mortall men and bring them to naught, yet his worshippers, how much more fearefull they are in the world, so much more hee inforceth them and pricketh them forward loaden with the crosse, untill he be all in all.

Rom 8. 12.

The grievous
torments which
God hath prepa-
red for the wick-
ed.

Mat. 8. 12.
and 22. 13.
Mark. 9. 43.
Esay 6. 24.
Esay 30. 33.

1 The. 1. 9.

The end of the Third Booke.

THE



THE
FOURTH BOOKE
OF THE
Institution of Christian Religion,
which intreateth of the outward meanes or
helps, whereby God allureth us into the fellowship
of Christ, and holdeth us therein.

THE FIRST CHAPTER.

*Of the true Church with which we ought to keepe unity,
because it is the mother of all the godly.*



THAT by Faith of the Gospell, Christ is become ours, and we be made partakers of the salvation brought by him, and of eternall blessednesse, is already declared in the last booke. But because our rudenesse and slothfulnesse, yea and vanity of wit, doe need outward helps whereby Faith in us may both be ingendred, and grow and increas: in proceeding toward the marke whereunto it tendeth: God hath also added them thereby to provide for our weakenesse. And that the Preaching of the Gospell might flourish, he hath left this treasure with the church. Hee hath appointed Pastors and Teachers,

The summe of the former Booke, and the drift of this which concerneth the Church.

Epho. 4. 11.

by whose mouth hee might teach them that bee his: hee hath furnished them with authority, finally, hee hath left nothing undone that might avale to the holy consent of Faith, and right order. First of all he hath ordained Sacraments, which we feele by experience to be more than profitable helps to nourish and confirme Faith. For because being inclosed in the prison of our flesh, we doe not yet attaine to the degree of Angels, God applying himselfe to our capacity according to his wonderfull providence, hath appointed a meane whereby wee being farre distant from him might come unto him. Wherefore the order of teaching requireth that now wee intreat of the church, and of the government, orders and power of it, and then of the Sacraments, and lastly of the civill order: and therewith all that we call away the godly readers from those corruptions wherewith Satan and the Papacy hath depraved all things that God hath appointed for our salvation. I will begin at the church, into whose bosome God will have his children to bee gathered together, not onely that they should by her helpe and ministry bee nourished while they are infants and young children, but also be ruled by her motherly care till they grow to riper age, and at length come to the marke of faith.

Mat. 10. 9.
Gal. 5. 26.

The Church in-
visible wh:ch in
the Creede wee
professe that wee
believe.

Eph. 1. 13.

1 Reg. 19. 18.

The article of the
Creed touching
the Church, con-
cerneth of.

For it is not lawfull that those things bee severed which God hath conjoynd, that to whom hee is a Father, the Church bee also their Mother: and that not onely under the Law, but also since the comming of Christ, as *Paul* witnesseth, which teacheth that we are the children of the new and heavenly *Hierusalem*.

2 In the Creede, where we professe that wee beleeeve the Church, that is not spoken onely of the visible Church whereof we now intreate, but of all the elect of God, in whose number they are also comprehended that are departed by death. And therefore this word Beleeeve is there set, because oftentimes there can no other difference bee noted betweene the children of God, and the ungodly, betweene his peculiar flocke, and savage beasts. For whereas many doe interlace this word, In, that is without probable reason. I grant indecide that it is the more commonly used, and also wanteth not the consenting testimony of antiquity, forasmuch as even the *Nicen Creede*, as it is reported in the Ecclesiasticall history, addeth the preposition, In; But therewithall wee may marke by the writings of the ancient Fathers, that it was received without controversie to say, that they beleeeved the Church and not in the Church. For *Augustine*, and that ancient writer whatsoever hee was, whose worke remaineth under the name of *Cyprian* concerning the exposition of the Creede, do not onely so speake themselves, but also doe expressly note that it should be an unproper manner of speaking if the preposition were adjoynd, and they confirme their opinion with no trifling reason. For wee therefore testifie that we beleeeve in God, because upon him as a true speaker our minde reposeth it selfe, and in him our confidence resteth, which could not so conveniently bee spoken to say in the Church no more than it could bee said, I beleeeve in the forgiveness of sinnes, or in the resurrection of the flesh. Therefore although I would not strive about words, yet I had rather follow the propriety of speaking that should bee fittest to expresse the matter, than curiously to seeke for formes of speech whereby the matter may without cause bee darkened. But the end is, that we should know that although the devil attempt all meanes to overthrow the grace of Christ, and though the enemies of God bee carryed with violent rage to the same intent: yet it cannot be extinguished, nor the blood of Christ be made barren, but that it will bring forth some fruit. And so is both the secret election of God and his inward calling to be considered: because hee alone knoweth who be his, and holdeth them inclosed under a seale as *Paul* termeth it: saying that they beare his tokens whereby they may bee severally knowne from the reprobate. But because a small and contemptible number lieth hid under a huge multitude, and a few graines of wheate are covered with a heape of Chaffe, to God onely is to be left the knowledge of his Church, the foundation whereof is his secret election. But it is not sufficient to conceive in thought and minde the multitude of the elect, unlesse we thinke upon such an unity of the Church into which we be truly perswaded that we our selves be ingrafted. For unlesse we be under our head Christ united together with all the rest of his members, there abideth for us no hope of the inheritance to come. It is therefore called Catholike or universall because we cannot finde two or three churches but that Christ must be torne in sunder, which cannot bee done. But all the elect of God are so knit together in Christ, that as they hang upon one head, so they may grow together as it were into one body: cleaving together with such a compacting of joynts as the members of one selfe body: being truly made one, which with one hope, Faith, Charity, with one selfe spirit of God doe live together, being called not onely into one inheritance of eternall life, but also into one partaking of one God and Christ. Wherefore although the sorrowfull desolation that on each side presenteth it selfe in sight, cryeth out that there is nothing left of the church, yet let us know that Christs death is fruitfull, and that God marvelously as it were in secret corners preserveth his church. As it was said to *Elias*, I have kept to my selfe seven thousand men that have not bowed their knee before *Baal*.

3 Albeit this article of the Creede doth in some respect belong to the outward church, that every one of us should hold himselfe in brotherly consent with all the children of God, should yeeld unto the church that authority which it deserveth, finally should so behave himselfe as the sheepe of the flocke. And therefore is adjoynd the

communion

communion of Saints. Which parcell, although commonly the old writers doe leave it our, yet is it not to bee neglected: because it very well expresth the quality of the church: as if it had bene said that the Saints are gathered together into the fellowship of Christ with this condition, that whatsoever benefits God bestoweth upon them, they should continually communicate them one to another. Whereby yet the diversity of graces is not taken away. As we know that the gifts of the holy Ghost are diversly distributed, neither is the order of civill government disturbed, by which it is lawfull for every man privately to enjoy his owne possessions, as it is necessarie, that for preservation of peace among men, they should have among themselves peculiar and divided properties of things. But there is a community affirmed, such as *Luke* describeth, that of the multitude of the believers there was one hart and one soule: and *Paul*, when hee exhorteth the Ephesians to be one body, one spirit as they be called in one hope. For it is not possible, if they be truly perswaded that God is the common father, and the common head to them all, but that being conjoynd among themselves with brotherly love, they should continually communicate those things that they have. Now it much behooveth us to know what profit thereupon returneth unto us. For wee beleve the church to this end, that we may be certainly perswaded that we are the members of it. For by this meane, our salvation resteth upon sure found staves, that it, although the whole frame of the world be shaken, cannot come to ruine and fall downe. First it standeth with Gods election, neither can it vary or faile but together with his eternall providence. Then, it is after a certaine manner joyed with the steadfastnesse of Christ, which will no more suffer his faithfull to be plucked from him, than his owne members to be rent and torne in peeces. Beside that, we are assured that truth shall alway abide with us, so long as we are holden in the bosome of the church. Last of all, that wee feele that these promises belong to us, there shall bee salvation in *Sion*, God shall for ever abide in Hierusalem, that it may not at any time be moved. So much can the partaking of the Church doe, that it holdeth us in the fellowship of God. Also in the very word Communion is much comfort: because while it remaineth certaine, that whatsoever the Lord giveth to his and our members, belongeth to us, our hope is by all their good things confirmed. But in such sort to embrace the unity of the church, it is not needfull (as we have already said) to see the Church it selfe with our eyes, or feele it with our hands: but rather by this that it consisteth in Faith, we are admonished that we ought no less to thinke it to be, when it passeth our understanding, than if it openly appeared. Neither is our Faith therefore the worse, because it conceiveth it unknowne: forasmuch as wee are not herein commanded to discern the reprobate from the elect (which is the office of God onely, and not ours) (but to determine assuredly in our mindes, that all they that by the mercifull kindenesse of God the Father through the effectuall working of the holy Ghost, are come into the partaking of Christ, are severed into the peculiar right and proper possession of Christ: and that, for as much as we bee in the number of those, wee are partakers of so great a grace.

4 But such it is now our purpose to intreate of the visible Church, let us learne even by this one title of Mother, how much the knowledge thereof is profitable, yea necessary for us: forasmuch as there is no other entrie into life, unlesse she conceive us in her wombe, unlesse shee bring us forth, unlesse shee feede us with her breasts, finally, unlesse shee keepe us under her custody and governance, untill such time as being unclothed of mortall flesh we shall be like unto Angels. For our weaknesse suffereth us not to be dismissed from schoole, till wee have bene schollers throughout the whole course of our life. Beside that out of her bosome there is no forgiveness of finnes, and no salvation to be hoped for, as witnesseth *Esay* and *Joel*, with whom agreeth *Ezechiel* when hee declareth that they shall not be in the number of Gods people whom hee putteth away from the heavenly life. As on the contrary side, they are said to write their names among the Citizens of *Hierusalem*, that turne themselves to the following of true godlinesse. After which manner it is also said in another Psalm: Remember mee Lord in the good will of thy people: visit mee in thy salvation that I may see the benefits of thy elect, that I may bee merry in the mirth of thy people, that I may rejoyce with thy

ter a fort the visible Church, whereunto the communion of Saints being added consisteth in four speciall waies of faith.

Act. 4. 37.
Eph. 4. 6.

Joel. 2. 32.
Abd. 17.
Psal. 46. 6.

The Church the Mother of the Faithfull.

Mat. 23. 30.

Esay. 37. 31.
Joel. 2. 32.
Eze. 13. 9.

Psal. 106. 4.

thy inheritance. In which words the fatherly favour of God, and the peculiar testimony of the Spirit all life is restrained to his flocke, so that the departing from the church is alway damnable.

5 But let us proceede to prosecute that which properly belongeth to this place. *Paul* writeth that Christ, that hee might fulfill all things, gave some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, to the restoring of the holy ones, into the worke of the ministry, unto the edification of the body of Christ untill wee all come into the unity of Faith, and of the acknowledging of the Sonne of God, unto a perfect man, and to the measure of the full growne age of Christ. We see how God, which was able to make them that bee his perfect in a moment, yet will not have them grow into manly age but by the bringing up the Church. We see the meane expressed, for that unto the Pastors is enjoyed the preaching of the heavenly doctrine. We see how all, not one excepted, are brought into one rule, that they should with milde Spirit and willing to learne, yeeld themselves to the teachers appointed for that use. And by this marke *Esaie* had long before set out the kingdom of Christ, where hee saith: My Spirit which is in thee, and the words that I have put in thy mouth shall never depart, neither out of thy mouth, nor out of the mouth of thy seed and thy childrens children. Whereupon followeth that they are worthy to perish with famine and pining hunger, whosoever they bee that refuse the Spirituall meate of the Soule reached unto them of God by the hands of the Church. GOD doth breath Faith into us, but by the instrument of his Gospell, as *Paul* saith that faith is by hearing. As also with God remaineth his power to save, but (as the same *Paul* witnesseth) hee uttereth and displaieeth the same in the preaching of the Gospell. For this reason in old time hee willed that there should bee made holy assemblies to the sanctuary, that doctrine uttered by the mouth of the Priest should nourish the consent of Faith. And to no other end those glorious titles have respect, where the temple is called the rest of God, and the sanctuary his house, where hee is said to sit betweene the Cherubines: but to bring estimation, love, reverence and dignity to the ministry of the heavenly doctrine, which otherwise the sight of a mortall and despised man would not a little diminish. Therefore that wee should know, that out of earthen vessels is brought forth unto us ineffimable treasure, God himselfe cometh forth, and in as much as hee is the author of this degree, so hee will have himselfe to be acknowledged present in his institution. Therefore after that he hath forbidden his to give themselves to judgement by flying of birds, to south-sayings, magicall arts, necromancy and other superstitions, hee immediately addeth that hee will give them that which ought to suffice instead of all, that is to say, that they shall never be destitute of Prophets. But like as hee sent not the old people to Angels, but raised up teachers out of the earth, which might truly performe the office of Angels: so at this day also his will is to teach us by men. And as in the old time hee was not content with the onely law, but added Priests for expositors, at whose lips the people should enquire for the true meaning thereof: so at this day hee not onely willeth us to be heedefully bent to reading, but also appointeth masters over us, by whose travell wee may bee holpen: whereof commeth double profit. For on the one part by a very good triall it proveth our obedience, when wee here his ministers speaking even as it were himselfe. On the other side it also provideth for our weakenesse, while after the manner of men hee had rather speake unto us by interpreters to allure us unto him, than with thundring drive us away from him. And truly how expedient this familiar manner of teaching is for us, all the godly doe feele by the feare wherewith the majesty of God doth worthily astonish them. But they that thinke that the authority of the doctrine is abated by the contempt of the men that are called to teach, doe bewray their unthankfulnesse, because among so many excellent gifts wherewith God hath garnished mankind: this is a singular prerogative, that he vouchsafeth to consecrate the mouthes and tongues of men to himselfe, that his owne voice should sound in them. Wherefore on our behalves let us not bee grieved obediently to embrace the doctrine of salvation set forth by his commandment and by his owne mouth: because although the power of God is not bound to outward meanes,

The ministry
of the church to-
gether with the
necessity and use
thereof.
Eph. 4. 11.

Esaie 59. 21.

Rom. 10. 17.

Psal. 132. 14.
Psal. 30. 2.

1 Cor. 4. 7.
Levit. 19. 31.

yet he hath bound us to the ordinary manner of teaching: which while phrentike men refuse to keepe, they wrap themselves in many deadly snares. Either pride, or disdainefulnesse, or envy moveth many to perswade themselves that they can sufficiently profit by their owne private reading and study, and so to despise publike assemblies, and to account preaching superfluous. But sith they doe as much as in them is, looke or breake in sunder the holy bond of unity, no man escapeth the due punishment of this divorce, but he bewicheth himselfe with pestilent errors and most wicked dotages. Wherefore, that the pure simplicitie of faith may flourish among us, let us not bee grieved to use this exercise of godlinesse, which God by his institution hath shewed to be necessary for us and so earnestly commendeth. But there was never yet found any even of the most wanton dogges which would say that we ought to stop our eares against God: But in all ages the Prophets and godly teachers have had a hard strife against the wicked, whose stubbornnesse can never come under this yoke, to be taught by the mouth of the ministry of men. Which is as much as to blot out the face of God which shineth to us in doctrine. For in oldtime the faithfull were commanded to seeke the face of God in the sanctuary, and the same is so oft repeated in the law for no other cause, but for that the doctrine of the law and the exhortations of the Prophets were to them a lively image of God: as *Paul* affirmeth that in his preaching shineth the glory of God in the face of Christ. How much the more detestable are the Apostates, which greedily seeke to divide Churches, as though they did drive sheepe from their folds and cast them into the mouthes of wolves. But wee must hold that which hee hath alleaged out of *Paul*, that the Church is no otherwise builded but by outward preaching, and that the holy ones are holden together with no other bond but when with learning and profiting with one consent they keepe the order appointed by God to the Church. To this end principally, as I have said, the faithfull in oldtime under the law were commanded to resort to the Sanctuary. Because when *Moses* speaketh of the dwelling place of God, hee doth therewithall call it the place of name, where God hath set the memory of his name. Whereby hee plainely teacheth that without the doctrine of godlinesse there is no use thereof. And it is nor doubtfull but that for the same reason *David* with great bitterness of Spirit complaineth that hee is by the tyrannous cruelty of his enemies kept from entering into the Tabernacle. It seemeth commonly to many a childish lamentation, because it should be but a very small losse, and also no great pleasure should be foregone thereby, to want the entry of the temple, so that there were enough of other delightfull things. But hee bewaileth that with this one griefe, anguish and sorrow, he is vexed and fretted and in a manner wasted. For nothing is of greater estimation with the faithfull, than this helpe whereby God by degrees lifteth up his on high. For this is also to be noted, that God in the mirror of his doctrine alway so shewed himselfe to the holy Fathers, that the knowledge was spirituall. Wherefore the temple is called not onely his face, but also (to take away all superstition) his footstoole. And this is that happy meeting into unity of faith, while from the highest even to the lowest all doe aspire to the head. All the temples that ever the Gentiles upon any other purpose builded to God, were but a meere prophaning of his worship: whereunto though nor with like grossnesse, yet somewhat the Iewes fell. Whereof *Stephen* out of the mouth of *Esay* reprocheth them where he saith, that God dwelleth nor in temples made with hands, &c. Because onely God doth by his word sanctifie to himselfe temples to the lawfull use. And if wee rashly attempt any thing without his commandment, by and by to an evill beginning doe cleave new devises by which the evill is spread abroad without measure. Yet *Xerxes*, when by the counsell of the Magicians he burned up or plucked downe all the temples of Greece, undiscreeetly said, that the Gods to whom all things ought to bee freely open, were inclosed within wallés and tiles. As though it were not in the power of God, to the intent hee might be neerer us, ascer a certaine manner to descend unto us, and yet neither to change place, nor to fasten us to earthly meanes: but rather by certaine chariots to carrie us up to his heavenly glory, which with the immeasurable greatnesse thereof filleth all things, yea and in height surmounteth the heavens.

Psal. 115. 4.
1 Cor. 3. 6.

Exod. 20. 24.

Psal. 132. 7.
Psal. 99. 5.
1 Pet. 2. 8.
A. G. 7. 48.

the force of Ecclesiasticall ministers.

Mal. 4. 6.
John 15. 16.

1 Pet. 1. 23.
1 Cor. 4. 15.
1 Cor. 9. 2.
2 Cor. 3. 6.
1 Cor. 2. 4.
Gal. 3. 2.
1 Cor. 3. 9.

1 Theſ. 3. 5.

Gal. 2. 8.

1 Cor. 7. 7.

The Scripture
ſpeaketh both of
a viſible Church,
and of a Church
which is inviſible

6 Now forasmuch as at this time there hath beene great strife about the effectualnesse of the ministry, while some excessively amplifye the dignity thereof: and some other affirme that that which is properly belonging to the holy Ghost is wrongfully given away to mortall man, if wee thinke that ministers and teachers do pearce to the minds and hearts, to amend as well the blindenesse of the mindes as the hardnesse of hearts: it is meete that we give a right determination of this controverſie. All that they contend on both parts shall easily bee accorded by expressly noting the places where God the author of preaching joyning his spirit with it promiseth fruit thereof: or againe when severing himſelfe from outward helpe hee challengeth to himſelfe alone as well the beginning of falsh as the whole course thereof. It was the office of the ſecond *Elias* (as *Malachie* witnesseth) to enlighten the mindes and to turne the hearts of Fathersto the children, and unbelievers to the wiſdome of the righteous. Christ pronounceth that hee sendeth the Apostles, that they should bring fruit of their labour, But what that fruit is *Peter* shortly declareth, ſaying that wee be regenerate with incorruptible ſeede. And therefore *Paul* gloryeth that hee by the Goſpell begate the *Corinthians*, and that they were the ſeale of his Apoſtleſhip: yea that hee was not a littell Miniſter: ſuch as did onely beate the eares with ſound of voice, but that there was given him an effectualnesse of Spirit, that his doctrine ſhould nor bee unprofitable. In which meaning alſo in another place hee ſaith, that his Goſpell was not in word onely, but in power. Hee affirmeth alſo that the *Galubians* by hearing received the Spirit of Faith. Finally in many places hee maketh himſelfe not onely a worker together with GOD, but alſo assigneth to himſelfe the office of giving ſalvation. Truly hee never brought forth all theſe things to this intent to give unto himſelfe any thing were it never ſo little ſeverally from God: as in another place he ſhortly declareth, ſaying, our labour was not unprofitable in the Lord, according to his power mightily working in mee. Againe in another place, hee that was mighty in *Peter* toward the circumciſion, was alſo mighty in mee toward the Gentiles. But how hee leaveth nothing ſeverally to the miniſters, appeareth by other places. as: hee that planteth is nothing, and he that watereth is nothing, but GOD that giveth the increaſe. Againe: I have laboured more than all: nor I, but the grace of God that was with mee. And truly wee muſt hold faſt thoſe ſayings, where God aſcribing to himſelfe the enlightning of the minde, and the renewing of the heart teacheth that it is a robbery of GOD if man take upon himſelfe any part of either of them, In the meane time if any man offer himſelfe to the miniſters whom GOD ordeineth, willing to learne, hee ſhall know by the fruit, that this manner of teaching not in vaine pleaſed God, and that this yoke of modeſty was not in vaine laid upon the faithfull.

7 But as for the Church viſible and which is within the compaſſe of our knowledge, what judgement is meete to be given thereof, I thinke it already appeareth evidently by that which wee have before ſaid. For wee have ſaid, that the holy Scripture ſpeaketh of the Church after two ſorts. Sometime, when it nameth the Church, it meaneth that Church which is indeede before God, into which none are received but they that are both by grace of adoption the children of God, and by ſanctification of the Spirit the true members of Christ. And then truly it comprehendeth not onely the holy ones that dwell in earth, but alſo all the elect that have beene ſince the beginning of the world. But oftentimes under the name of the Church it ſignifieth the univerſall multitude of men ſcattered abroad in the world, which profeſſe that they worſhip one God and Christ, by baptiſme enter into his faith, by partaking of the ſupper teſtifie their unity in true doctrine and charity, have an agreement in the word of the Lord, and for the preaching thereof doe keepe the ministry ordained by Christ. In this church there bee mingled many hypocrites which have nothing of Christ but the name and outward ſhew: there bee many ambitious, covetous, envious, evill ſpeakers, ſome of uncleane life: which be ſuffered for a time, either becauſe they cannot by lawfull order of judgement be convinced, or becauſe there is not alway in ure that ſeverity of diſcipline that ought to be. Therefore as we muſt needs beleve that the church which is inviſible to us, is to bee ſeene with the eyes of God onely

fo are we commanded to regard the church which is called a church in respect of men, and to keepe the communion of it.

8 Therefore so much as behooveth us to know it, the Lord hath set it out by certaine markes and as it were signes unto us. This is indeede the singular prerogative of God himselfe, to know who bee his, as we have already alleaged out of *Paul*. And truly that the rashnesse of men should not creepe so far, it is provided by the very successe of things daily putting us in minde, how farre his secret judgements doe surmount our understanding. For even they that seemed most desperate, and accounted utterly past hope, are by his goodnesse called backe into the way : and they that seemed to stand fast in comparison of other, do oftentimes fall. Therefore according to the secret predestination of God (as *Augustine* saith) there bee many sleepe without, and many wolves within. For he knoweth them, and hath them marked that know neither him nor themselves. But of those that openly beare his badge, his onely cies doe seee who bee both holy without feigning, and who will continue even to the end, which is the very chiefe point of salvation. Yet on the other side, for as much as he foresaw it to bee some deale expedient, that we should know who were to be accounted his children, hee hath in this part applied himselfe to our capacity. And because the certainty of faith was not necessary, hee hath put in place thereof a certaine judgement of charity : whereby wee should acknowledge for members of the church those that both with confession of faith and with example of life, and with partaking of Sacraments, doe professe the same God and Christ with us. But as for the knowledge of the body thereof, how much more that he knew it to be necessary for our salvation, with so much the more certaine markes he hath set it out.

9 Loe hereupon groweth and ariseth unto us, a face of the church visible to our eyes. For whosoever wee see the word of God to bee purely preached and heard, and the sacraments to bee ministred according to the institution of Christ, there it is in no wise to be doubted that there is some church of God : for as much as his promise cannot deceive, Whosoever two or three be gathered together in my name, there I am in the midst of them. But that wee may evidently understand the summe of this matter, wee must proceede by these as it were by degrees : that is to say, that the universall church is a multitude gathered together out of all nations whatsoever they bee, which being sundered and severally scattered by distances of places, yet doth agree in one truth of godly doctrine, and is bound together with the bond of one selfe religion. And that so under this are comprehended all particular churches, which are in all townes and streetes according to the order of mens necessitie, so that every one of them may rightfully have the name and authority of a church : And that all particular men which by profession of godlinesse are reckoned among such churches, although they bee indeed strangers from the church, yet doe after a certaine manner belong unto it, till by publicke judgement they bee vanished out of it. Howbeit there is somewhat a divers manner in judging of private men and of churches. For it may fall in experience, that such men as we shall thinke not to bee altogether worthy of the company of the godly, yet wee must use like brethren and account them among the faithfull, for the common consent of the church, whereby they are suffered and borne with all the body of Christ. We doe not by our testimonie allow such to bee members of the church : but wee leave them the place that they have among the people of God, till it be by orderly right of law taken away from them. But of the very multitude we must otherwise thinke : which if it hath and honoreth the ministry of the word, and the administration of Sacraments, it deserveth without doubt to be esteemed and judged a church : because it is certaine that those things are not without fruit. So we doe also preserve to the universall church her unity, which devillish spirits have alway travelled to cut in sunder : neither doe we defraud of their authority those lawfull assemblies which are disposed according to the fitnessse of places.

10 Wee have yet for signes to discern the church by, the preaching of the word and the observing of the Sacraments. For those can bee no where but they must bring forth fruit, and bee prospered with the blessing of God. I doe not say, that whosoever the word is preached, there by and by springeth up fruit : but I say that no where

2 Tim. 2. 19.

Properly, truly and infallibly God alone knoweth who are his.

Hom in Ioan. 45.

One way to know what Church is true, and another who be the true members of the Church.
Mat. 18. 20.

The face, countenance, and reverence of the Church, and how it is termed the pillar of truth.

it is received and hath a stayed seate, but that it bringeth forth the effectualnesse thereof. Where the preaching of the Gospell is reverently heard, and the Sacraments are not neglected, howsoever it be, therefore that time appeareth, not a deceitfull and doubtfull face of the church, whereof no man may unpunished either dispise the authority, or refuse the admonitions, or resist the counsels, or mocke at the corrections: much lesse to depart from it, and to breake in sunder the unity of it, For the Lord so highly esteemeth the Communion of his Church, that hee counteth him for a traiterous run-away and forsaker of Religion, whosoever shall stubbornly estrange himselfe from any Christian fellowship, so that it be such a one as hath a true ministry of the Word and Sacraments. He so commendeth the churches authority, that when it is violat, he judgeth his owne diminished. Neither is it of small importance, that the church is called the pillar and strong stay of truth and the house of God. By which words *Paul* signifieth, that to the end the truth of God should not decay in the world, the church is a faithfull keeper thereof: because Gods will was to have the preaching of his word kept pure, and to siew himselfe unto us a father of household by her ministry and labour, while she feedeth us with spirituall nourishments, and procureth all things that make for our salvation, It is also no slender praise, that it is said, that shee is chosen and severed by Christ to be his spouse, that should be without wrinkle and spot, the body and fulnesse of him. Whereupon followeth, that departing from the church is a denying of God and of Christ. Therefore so much the more wee must beware of so wicked disagreement. For while we goe about, so much as in us lyeth, to procure the ruine of Gods truth, we are worthy that he should send downe his lightning with the whole violent force of his wrath to destroy us. Neither can there be imagined any fault more hainous, than with wicked breach of faith to defile the marriage that the onely begotten sonne of God hath vouchsafed to contract with us.

11 Wherefore let us diligently keepe these markes imprinted in our mindes, and let us esteeme them according to the Lords will. For there is nothing that Satan more endeavoureth, than to take away, and abolish the one of these, or both sometime, that when these marks are rased and blotted out, he may take away the true and naturall distinction of the church: sometime that when they are brought in contempt, hee may with open falling away plucke us from the church. By this craft it is brought about that in certaine ages past, the pure preaching of the word hath vanished away: and now he doth with as great importunity travell to overthrow the ministry, which yet Christ hath so stablished in the church, that when it is taken away, the edification of the church perissheth. But now, how dangerous, yea how deadly a tentation is it when it doth but come in our mindes to depart from that congregation wherein are seene the signes and tokens by which the Lord thought his church sufficiently described? We see how great heed is to be taken on both sides. For, that we should not be deceived under the title of the church, every congregation that pretendeth the name of the church must be examined by that manner of tryall, as by a touchstone. If it have in the word and Sacraments the order appointed by the Lord, it will not deceive us: let us boldly yeeld unto it the honour due to churches. But contrariwise if it boast it selfe without the word and Sacraments, we must no lesse with fearefull conscience beware of such deceits, than on the other side we must flee rashnesse and pride.

12 Whereas wee say that the pure ministry of the word and pure usage in celebrating the Sacraments, is a sufficient pledge and earnest, so that we may safely embrace as the church any fellowship wherein both these shall bee: this extendeth so far, that it is never to be cast off, so long as it shall continue in those although it swarme full of many other faults. Yea and there may some faultinesse creepe into it, in the administration either of doctrine, or of the Sacraments, which ought not to estrange us from the communion of it. For all the articles of true doctrine be not of one sort. Some bee so necessary to be knowne, that they ought to be certaine and undoubted to all men, as the proper principles of religion: of which sort are, That there is one God, That Christ is God, and the sonne of God. That our salvation consisteth in the mercy of God: and such like. There bee other that being in controversie betweene churches, yet doe not breake the unity of faith. For those churches that disagree about this one

point

1 Tim. 3. 15.

Ephes. 5. 17.
Ephes. 1. 23.

Satan laboureth either to abolish, or to bring in contempt the markes of the true Church, whereupon a double mischief groweth, that either the true Church is dispised, or the false revered.

Where the signes of a true Church are, from that society we may not sever our selves, and cease to have communion, though in doctrine and administration of Sacraments there be some faults.

point, if withoutlett of contention, without stubbornesse of affirming, the one thinke that soules when they depart from the bodies doe flee up into heaven, and the other Church dare determine nothing of the place, but yet certainly holdeth that they live to the Lord: the words of the Apostle are: Let all us that bee perfect thinke all one thing: but if yee thinke any thing otherwise, this the Lord shall also reveale unto you. Doth he not sufficiently shew that diversify of opinion about these matters, that be not so necessary, ought to bee no ground of disagreement among Christians: It is indeed a principall point, that wee agree in all things. But for as much as there is no man that is not wrapped with some little cloud of ignorance, either wee must leave no Church at all, or wee must pardon a being deceived in such things as may bee unknowne without violating the summe of religion, and without losse of salvation. But I meane not here to defend any errors be they never so little, so as I would thinke that they should bee cherished with flattering and winking at them: but I say that wee ought not rashly for every light dissention forsake the Church, in which at least that Doctrine is retained safe and uncorrupted, wherein standeth the safety of godlinesse, and the use of Sacraments is kept as it was instituted by the Lord. In the meane time if wee endeavour to amend that which displeaseth us, wee doe therein according to our duty. And hereunto belongeth that saying of *Paul*: If any thing better bee revealed to him that sitteth, let the first hold his peace. Whereby it is evident, that all the members of the Church are every one charged with endeavour to publicke edification, according to the measure of his grace, so that it be done comely and according to order: that is, that we neither doe forsake the communion of the Church, nor abiding in it, doe trouble the peace and well ordered discipline thereof.

13 But in bearing with the imperfection of life, our gentle tendernesse ought to goe much further. For herein is a very slippery easinesse to fall: and herein with no small devises doth Satan lay waite for us. For there have beene alway some, which filled with false persuasion of perfect holinesse as though they were already made certaine airy spirits, despised the company of all men, in whom they saw remaining any thing of the nature of man. Such in old time were the *Cathary*, and they that were as mad as they, the *Donatists*. Such at this day are some of the Anabaptists, which would seeme to have profied above the rest. Some there be that offend more by an undiscrēt zeale of frighteousnesse, than by that mad pride. For when they see among them to whom the Gospell is preached, the fruit of life not agreeably answering to the doctrine thereof, they by and by judge that there is no Church. It is indeed a most just displeasure, and such a one whereunto in this most miserable age of the world, we give too much occasion. Neither may wee excuse our accursed storkfulness, which the Lord will not suffer unpunished: as even already he beginneth with grievous scourges to chastise it. Woe therefore to us, which with so dissolute licentiousnesse of wicked doings, make that weake consciences be wounded by reason of us. But in this againe they offend whom I have spoken of, because they cannot measure their being displeas'd. For where the Lord requireth clemencie, they leaving it, doe give themselves wholly to immeasurable rigorosnesse. For, because they thinke that there is no Church where there is no sound purenesse and uprightnesse of life, for hatred of finnes they depart from the lawfull church, while they thinke that they swarve from a company of wicked men. They alleadge that the Church of Christ is holie. But that they may also understand that it is mingled of good and evil men, let them heare this parable out of the mouth of Christ, wherein it is compared to a net, in which fishes of all kindes are gathered together: and are not chofen out till they be laid abroad upon the shoare. Let them heare that it is like unto a corne-field, which being sowed with good graine, is by the enemies fraud scattered with tares, of which it is not cleansed unill the crop be brought into the barne floore. Finally, let them heare that it is like unto a floore, wherein the wheat is so gathered together, that it lieth hidden under the chaffe, till being censed with fan and syeve, it bee at length laid up in the garner. If the Lord pronounce that the Church shall even to the day of judgement be troubled with this evill, to bee burdened with mingling of evill men: they doe in vaine seeke for a Church sprinkled with no spot.

Phil. 3. 19.

1 Cor. 14. 30.

Imperfection in the lives and conversation in the members of some men, must not cause us to leave the fellowship of the Church.

Mat. 13. 47.

Mat. 3. 12.

Mat. 13. 23.

The state of the church of Corinth in the Apostles owne times.

1 Cor. I. 11.
& 3. 3. & 5. 1. &
6. 7. & 9. 1. &
15. 12.

Gal. I.

One thing to shew the private companionship of a wicked man, and another for hatred thereof to forsake the fellowship of the Church.

1 Cor. 5. 2.

1 Cor. II. 18.

1 Cor. II. 39.

14 For they cry out that it is an intolerable thing, that the pestilence of vices flourish abroad. What if the saying of the Apostle doe here also answer them? Among the Corinthians not onely a few had gone out of the way, but the infection had in a manner possessed the whole body: There was not onely one kinde of sinne, but many: neither were they light offences, but certaine horrible outrageous doings: it was not onely corruption of manners, but also of doctrine. What in this case saith the holy Apostle, that is to say, the instrument of the holy Ghost, by whose testimony the church standeth and falleth? Doth he require a division from them? Doth hee banish them out of the kingdom of Christ? Doth hee strike them with the extreamest thunderbolt of curse; Hee not onely doth none of all these things: but he both acknowledgeth and reporteth it a church of Christ and fellowship of Saints. If there remaine a church among the Corinthians, where contentions, sects, and envious partakings doe broile: where quarrels and brawlings be in ure, with a greedinesse of having, where that wicked doing is openly allowed, which were abominable among the very Gentiles: where *Pauls* name is unjustly railed at, whom they ought to have honoured as their Father: where some scorne at the resurrection of the dead, with ruine wherof the whole Gospell falleth: where the gracious gifts of God serve to ambition and not to charity: where many things are uncomely and disorderly done: and if therefore there still remaine a church because the ministry of the word and of the Sacraments is there not refused, who dare take away the name of the church from them that cannot be charged with the tenth part of these faults? They that with so great precisenesse deale so cruelly against the churches of this present time: what (I pray you) would they have done to the Galathians, which were almost utter forsakers of the Gospell, among whom yet the same Apostle found churches.

15 They object also, how that *Paul* grievously rebuketh the Corinthians for suffering in their company a man that was a heinous sinner, and then hee setteth a generall sentence wherein hee pronounceth, that it is unlawfull even to eat bread with a man of reprochfull life. Here they cry out: If it be not lawfull even to eat common bread, how may it be lawfull to eat with them the bread of the Lord? I confesse indeed that it is a great dishonour, if hogges and dogges have place among the children of God: it is also a much more dishonour if the holy body of Christ bee given forth to them. And truly if they be well ordered churches, they will not suffer wicked men in their bosome, and will not without choise admit both worthy and unworthy together, to that holy banquet. But forasmuch as the Pastors doe not alway so diligently watch, yea and sometime are more tender in bearing with men than they ought to bee, or are hindered so that they cannot use that severity that they would: it cometh to passe that even they that are openly evill, are not alway thrust out of the company of the holy ones. This I grant to be a fault: neither will I diminish it, sith *Paul* doth so sharply rebuke it in the Corinthians. But although the church be slacke in her duty, it shall not be therefore immediately in the power of every private man, to take upon himselfe the judgement to sever him. I doe indeed not deny that it is the doing of a godly man, to withdraw himselfe from all private company of evill men, to intangle himselfe in no willing familiarity with them. But it is one thing to flee the company of evill men, and another thing for hatred of them to forsake the communion of the church. But whereas they thinke it sacriledge to bee partakers of the Lords bread with them, they are therein much more rigorous than *Paul* is. For where he exhortheth us to a holy and pure partaking, he requireth not that one should examine an other, or every man the whole church, but that they should each one prove himselfe. If it were unlawfull to communicate with an unworthy man, then truly *Paul* would bid us to looke circumspectly, whether they were any in the multitude, by whose uncleannesse we might be defiled. Now when he requireth onely of every man the proove of themselves, he sheweth that it nothing hurteth us if any unworthy doe thrust themselves in among us. And nothing else is meant by this which he saith afterward. Hee that eateth unworthily, eateth and drinketh judgement to himselfe. He doth not say, to other, but to himselfe. And rightfully. For it ought not to stand in the choise of every particular man, who be to be received, and who to be rejected. The knowledge thereof belongeth to

the

the whole Church, which knowledge cannot be had without lawfull order, as hereafter shall be said more at large. Therefore it should be unrighteous, that any private man should be defiled with the unworthinesse of another, whom he neither can, nor ought to keepe backe from comming to it.

16 But although by this undiscreeete zeale of righteousnesse this temptation doth sometime also enter into good men: yet this we shall find that too much pretensiveness, groweth rather of pride, disdainfulnesse, and false opinion of holinesse, than of true holinesse and true zeale thereof. Therefore they that are bolder than other, and as it were stander bearers to make any departing from the Church, for the most part doe it upon no other cause, but in despising of all men to boast themselves to be better than other. Therefore *Augustine* saith well and wisely: When godly order and manner of Ecclesiasticall discipline ought principally to have regard unto the unity of Spirit in the bond of peace: which the Apostle commanded to be kept by bearing one with another: and which being not kept, the medicine of revenge is proved to be not onely superfluous, but also pernicious, and therefore now to be no medicine at all: those evill children, which not for hatred of other mens iniquities, but for affection of their owne contentions doe greedily labour either wholly to draw or at least to divide the weake common people intangled with the boasting of their name, swelling with pride, mad with stubbornnesse, traitorous with slanders, troublesome with seditious, least they should seeme to want the light of truth, doe pretend a shadow of rigorous severity: and those things that are in the holy Scriptures commanded to be done with a gentler kinde of healing, saving the sinceritie of love, and keeping the unitie of peace, to correct the faults of brethren, they abuse it to sacrifice of schisme, and to occasion of cutting off. But to godly and quiet men hee giveth this counsell, that they mercifully correct that which they can, and that which they cannot, patiently beare, and grone and mourne with love, untill God either amend and correct them, or at the harvest roote up the teares, and fanne out the chaffe. Let the godly travaile to fortifie themselves with these armours, least while they seeme to themselves strong and couragious revengers of righteousness, they depart from the kingdome of heaven, which is the onely kingdome of righteousness. For such it is Gods will to have the communion of his Church to be kept in this outward fellowship: hee that for hatred of evill men doth breake the token of that fellowship, entereth into a way whereby is a slippery falling from the communion of Saints. Let them thinke that in a great multitude there be many truly holy and innocent before the eyes of the Lord, whom they see not. Let them thinke that even of them that be diseased there be many that doe not please or flatter themselves in their faults, but being now and then awaked with earnest feare of God doe aspire to a greater uprightnesse. Let them thinke that judgement ought not to be given of a man by one deede: forasmuch as the holiest doe sometime fall away with a most grievous fall. Let them thinke that to gather a Church there leaveth more weight both in the ministry of the word and in the partaking of the holy mysteries, than that all that force should vanish away by the fault of some wicked men. Last of all let them consider, that in judging the Church, the judgement of God is of greater value than the judgement of man.

17 Where also they pretend that the Church is not without cause called holy, it is meet to weigh with what holinesse it excelleth: least if we will admit no church but such a one as is in all points perfect, we leave no Church at all: It is true indeed which *Paul* saith, that Christ gave himselfe for the Church to sanctifie it: that hee cleansed it with the laver of water with the word of life, to make her unto himselfe a glorious spouse having no spot, or wrinkle, &c. Yet this is also nothing lesse true, that the Lord daily worketh in smoothing her wrinkles and wiping away her spots. Whereupon followeth that her holinesse is not yet fully finished. Therefore the Church is so holy, that it daily profiteth and is not yet perfect: daily proceedeth, and is not yet come to the marke of holines: as also in another place shall be more largely declared. Whereas therefore the Prophets propheticie that there shall be a holy *Hierusalem*, through which strangers shall not passe: and a holy temple wherinto uncleane men shall not enter: let us not take it, as if there were no spot in the members of the church: but for that with their

The faultlesse of some by reason of pride, & a false opinion of their owne holinesse, which by five speciall considerations may be abated. Contra Par. lib. 3. cap. 1.

Ejusd. li. c. 2.

The Church is such sort holy that neither it can be at any time altogether pure and faultlesse, nor being faulty ceaseth thereby to be a Church
Ephes. 5. 15.
1 Cor. 13. 17.
Ejusd. 35. 8.

Pfal 89 4.

Pfal. 132. 13.
Hier. 31. 35.The corruption
of the Church in
the Prophets
times.The Church of
Ierusalem in
the daies of
Christ and his
Apostles.

Lib. 3. epi. 5.

whole endeavour to aspire to holinesse and sound purenesse, by the goodnesse of God cleannesse is ascribed unto them, which they have not yet fully obtained. And although oftentimes there be but rare tokens of such sanctification among men: yet we must determine that there hath beene no time since the creation of the world wherein the Lord hath not had his church, and that there shall also bee no time to the very end of the world, wherein hee shall not have it. For albeit immediately from the beginning, the whole kinde of men is corrupted and defiled by the sinne of *Adam*: yet out of this, as it were a polluted masse, God alway sanctifieth some vessels unto honour, that there should be no age without feeling of his mercie. Which he hath testified by certaine promises, as these: I have ordained a testament to my elect: I have sworne to *David* my servant, I will for ever continue thy seed: I will build thy seate in generation and generation. Againe, the Lord hath chosen *Sion*, he hath chosen it for a dwelling to himselfe: This is my rest for ever, &c. Againe, these things saith the Lord which giveth the Sunne for the light of the day, and the Moone and stars for the light of the night. If these lawes shall faile before me, then the seed of Israel shall also faile.

18 Hereof Christ himselfe, the Apostles, and in a manner all the Prophets have given us example. Horrible are those descriptions wherein *Eisy*, *Hieremie*, *Josel*, *Abacuc*, and the other doe lament the sicknesse of the church of *Ierusalem*. In the common people, in the magistrate, in the Priests all things were so corrupt, that *Eisy* doubteth not to match *Ierusalem* with *Sodom* and *Gomorrab*. Religion was partly despised, partly defiled: in their manners, are commonly reported thestes, extortions, breaches of faith, murders and like mischiefs. Yet therefore the Prophets did neither erect to themselves new churches, nor build up new altars on which they might have severall sacrifices: but of whatsoever manner of men they were, yet because they considered, that God had left his word with them, and ordained ceremonies whereby hee was there worshipped, in the midst of the assemblie of the wicked they held up pure hands unto him. Truly if they had thought that they did gather any infection thereby, they would rather have died a hundred times: than have suffered themselves to be drawne thereunto. Therefore nothing withheld them from departing, but desire to the keeping of unitie. But if the Prophets thought it against conscience, to estrange themselves from the church for many and great-wicked doings, not of one or two men, but in a manner of the whole people: then we take too much upon us, if we dare by and by depart from the communion of that church, where not all mens manners doe satisfie either our judgement, yea or the Christian profession.

19 Now what manner of world was there in the time of Christ and the Apostles? And yet that desperate ungodlinesse of the Phariſees, and the dissolute licentiousnesse of living, which then each where reigned, could not hinder, but that they used the same ceremonies with the people, and assembled with the rest into one temple to the publike exercises of religion. Whereof came that, but because they knew that the fellowship of evil men did not desile them, which with a pure conscience did communicate at the same ceremonies? If any man bee little moved with the Prophets and Apostles, let him yet obey the authoritie of Christ. Therefore *Cyprian* well saith, though there be seene tares or uncleane vessels in the church, yet there is no cause why wee should depart from the church: wee must onely labour that we may be wheate: wee must use diligence and endeavour as much as wee may that we may be a golden or silver vessell. But to breake the earthen vessels, is the onely worke of the Lord, to whom also is given an iron rod. And let no man challenge to himselfe that which is properly belonging to the Sonne onely, to bee able alone to sanne the floor, and cleanse the chaffe, and sever all the tares by mans judgement. This is a proud obstinacie, and presumption full of sacriledge, which a perverse farie taketh to it selfe, &c. Therefore let both these things remaine certainly fixed. First hee that hath no excuse, that of his owne will forsaketh the outward communion of the church. Where the word of God is preached and the Sacraments ministred: then that the faultes of a few or of many are no hinderance, but that we may therein rightly professe our faith by the ceremonies institute by God: because a godly conscience is not hurt by the unworthines of any other either pastor or private man, and the mysteries are to a holy and upright

man nevertheles pure & wholsom because they are altogether handled of unclean men.

20 Their precisenesse and disdainfulnesse proceedeth yet further: because they acknowledge no Church but such a one as is pure from all spots be they never so small: yea they are angry with good teachers, for that in exhorting the faithfull to go forward, they teach them all their life long to grone under the burden of vices, and to flee unto pardon. For they prate that by this meane men be led from perfection. I grant indeed, that in earnest calling upon perfection we ought not slowly or coldly to travell, much lesse to be idle, but to fill our mindes with confidence thereof while we be yet in our courte, I say, it is a divelish invention. Therefore in the Creede the forgivenessse of sinns is aply joyned next after the Church. For none doe attaine it, but onely they that are citizens and of the household of the Church as it is read in the Prophet. Therefore the building of the heavenly *Jerusalem* ought to goe before, wherein afterward this mercifulnesse of God may have place, that whatsoever come unto it, there iniquitie may be taken away. I say that it ought first to be builded, not for that there can be any Church without the forgivenessse of sinnes, but because the Lord hath not promised his mercie but in the communion of Saints. Therefore the first entry for us into the Church and kingdome of God, is the forgivenessse of sinnes, without which we have no covenant or conjoyning with God. For thus he saith by the Prophet, In that day I will strike you a covenant with the beast of the field, with the fowle of the aire, and with the vermine of the earth. I will breake the sword of warre from out of the earth, and I will make men to sleepe without feare. I will espouse you unto me for ever. I will espouse you (I say) in righteousnesse, in judgement, in mercie, and in compassions. We see how by his mercie the Lord reconcileth us to himselfe. And so in another place, when he foresaith that the people shall be gathered together againe, whom he had scattered abroad in his wrath, hee saith, I will cleanse them from all wickednesse wherewith they have sinned against me. Wherefore by the signe of washing wee enter into the fellowship of the Church, whereby we may be taught that there is no entry open for us into the household of God, unlesse our filthinesse be first wiped away with his goodnesse.

21 But by the forgivenessse of sinnes the Lord doth not onely receive and adopt us once into the Church, but by the same he also preserveth and maintaine thus still in it. For to what purpose were it, to have such a pardon granted us, as should serve for no use? But every one of the godly is a witnessse to himselfe that the mercie of God should be vaine and mocking, if it should be granted onely but once: because there is none that is not in his owne conscience privie throughout his whole life of many weaknesses, which neede the mercie of God. And truly not in vaine God promiseth this grace peculiarly to them of his owne household: and not in vaine he commandeth the same message of reconciliation to be daily offered unto them. Therefore as throughout all our life we carry about us the remnants of sinne, unlesse we be sustained with the continuall grace of the Lord in forgiving our sinnes, wee shall scarcely abide one moment in the Church. But the Lord hath called his unto eternal salvation. Therefore they ought to thinke that there is pardon alwaies ready for their sinnes. Wherefore we ought to hold assuredly, that by the liberalitie of God by meane of Christs deserving through the sanctification of the Spirit, sinnes have bene and are daily pardoned to us which be called and graffed into the bodie of the Church.

22 To deale this benefit unto us, the keyes were given to the Church. For when Christ gave the Apostles commandement, and delivered them power to forgive sinnes, he meant not this onely, that they should loofe them from sinnes that were from ungodlinesse converted to the faith of Christ: but rather that they should continually execute this office among the faithfull. Which thing *Paul* teacheth, when he writeth that the embassage of reconciliation was left with the ministers of the Church, whereby they should oftentimes in Christs name exhort the people to reconcile themselves to God. Therefore in the communion of Saints, by the ministerie of the Church it selfe, sinnes are continually forgiven us, when the Priests or Bishops, to whom that office is committed, doe with the promises of the Gospell confirme godly consciences in hope of pardon and forgivenessse: and that as well publicly as privately, according as necessitie requireth. For there bee very many, which for their weaknesse doe neede

Anabaptistall affection of puritie.

Esay 33.24.

Hosee. 2.18.

Jere. 33.8.

By remission of sinnes men not onely received into, but also kept and continued in the Church of Christ.

The keyes committed to the Church, not for remission of sins to be warranted as w. 11. unto faithfull men when they sin, as unto strangers when they first become faithfull.

Mat. 16.19.
& 18.18.
John 20.23.
1 Cor. 5.20.

Act. 20. 30.

a singular attonement. And *Paul* reporteth that not onely in common preaching, but also in houses he had testified the Faith in Christ, and severally admonished every one of the doctrine of silvation. Therefore we have heere three things to be noted. First, that with how great holinesse soever the children of God doe excell, yet they be alway in this estate, so long as they dwell in a mortall body, that without forgiveness of sinns they cannot stand before God. Secondly, that this benefit is so proper to the Church, that we cannot other wise enjoy it, but if we abide in the Communion thereof. Thirdly, that it is distributed unto us by the ministers and Pastors, either by preaching of the Gospell, or by ministring of the Sacraments: and that in this behalfe principally appeareth the power of the keyes, which the Lord hath given to the fellowship of the faithfull. Wherefore let every one of us thinke this to be his duty, no where else to seeke forgiveness of sinnes, than where the Lord hath set it. Of publike reconciliation which belongeth to discipline we shall speake in place fit for it.

The error of
Novatians and
Anabaptists,
who, as if bap-
tisme did make
men Angels,
denie pardon
unto sinners
that are bap-
tised.

Mat. 6. 12.

23 But for as much as those phrantike spirits that I have spoken of, doe goe about to plucke away from the Church this only anchor of silvation, consciences are the more strongly to be confirmed against so pestilent an opinion. The Novatians in old time troubled the church with this doctrine: but not much unlike to the Novatians our age also hath with many of the Anabaptists which fall to the same dorages. For they faine that the people of God are in baptisme regenerate into a pure and Angeli life, that is corrupted with no filthinesse of the flesh. But if any man offend after baptisme, they leave unto him nothing but the unappeaseable judgement of God. Briefely they grant no hope of pardon to a sinner fallen after grace received: because they acknowledge no other forgiveness of sinnes but that whereby we be first regenerate. But although there be no lie more cleerely confuted by the Scriptures: yet because these men finde some whom they may deceive (as also in old time *Novatus* had many followers) let us shortly shew how mad they bee to their owne and others destruction. First, whereas by the commandment of the Lord, the holy ones doe daily repeat this prayer, forgive us our debts: truly they doe confesse themselves debtors. Neither doe they crave it in vaine, because the Lord hath alway appointed no other thing to be asked, than that which he himselfe would give. Yea, whereas he hath testified that the whole prayer shall be heard of his father, yet he hath also sealed this absolution with a peculiar promise. What will wee more? The Lord requireth of the holy ones all their life long a confession of sinnes, yea and that continuall, and promiseth pardon. What boldnesse is it, either to exempt them from sinne, or if they have stumbled, utterly to exclude them from grace? Now whom doth he will us to forgive severie times seven times? not to our brethren? To what end did he command it, but that we should follow his clemencie? He forgiveth therefore, not once or twice: but as often as being stricken downe with the acknowledging of sinns they sigh unto him.

Pardon granted
to the Patri-
archs which sold
their brother, to
Simon and Levi,
to Ruben, to
David, to the
people of Israel
after circumci-
sion.

Gen. 27. 18.
Gen. 13. 28.
Gen. 34. 25.
Gen. 35. 22.
Gen. 38. 16.
1 Sam. 11. 4.
& 15.

24 But (that we may begin in a manner at the very swadling clouts of the church) the Patriarches were circumcised, being allured into partaking of the covenant, having undoubtedly by their fathers diligence beene taught righteousnesse and imocencie, when they conspired to murder their brother: this was a mischeevous act, to be abhorred even of the most desperate theeves. At the last being meeked with the monitions of *Judas*, they sold him: this was also an intollerable hainousnesse. *Simon* and *Levi* with wicked revenge, and such as was also condemned by their owne fathers judgement, used crueltie against the *Sichemites*. *Ruben* with most uncleane lust defiled his fathers bed. *Judas* when he would give himselfe to fornication against the law of nature, went to his fonnies wife. And yet so far are they from being wiped out of the chosen people, that they be rather raised up to be heads of it. But what did *David*? when he was a governour of justice, with how great wickednesse did hee by shedding of innocent blood open the way to his blinde lust? Hee was already regenerate and among the regenerate garnished with notable praises of the Lord: nevertheless hee committed that hainous offence, which is horrible even among the Gentiles: and yet hee obtained pardon. And (that wee may not carrie upon single examples) how many promises there are in the Law and the Prophets of Gods mercie toward the Israellites, so oft it is proved that the Lord sheweth himselfe appeaseable to the

the offences of his people. For what doth *Moses* promise to come to passe, when the people being fallen into Apostasie shall returne unto the Lord? Hee shall bring thee backe out of captiuitie, and shall haue mercie on thee, and shall gather thee together out of the peoples to whom thou hast bene disperfed. If thou be scattered even to the borders of the heauen, I will from thence againe gather thee together.

25 But I will not begin a recitall that should never be ended. For the Prophets are full of such promises, which doe yet offer mercy to the people covered with infinite wicked doings. What offence is there more hainous than rebellion? for it is called a diuorce betweene God and the Church. But this is overcome by the goodnes of God. What man is there (saith he by *Ieremie*) that if his wife give forth her bodie in common to the adulterers, can abide to returne into fauour with her? but with thy fornication all thy waies are polluted. *O Iuda*, the earth hath bene filled with thy filthy loves. But returne unto mee, and I will receive thee. Returne thou, turne away, I will not turne away my face from thee: because I am holy, and am not angry for ever. And truly hee can be no otherwise misad, which affirmeth that hee willeth not the death of a sinner, but rather that hee should be conuerted and liue. Therefore when *Salomon* did dedicate the temple, he appointed it also to this use, that the prayers made for obtaining pardon of finnes should be heard from thence. If (said he) thy sonnes shall sinne (for there is no man that sinneth not) and thou being angry shalt deliver them to their enemies, and they shall repent in their heart, and being turned shall entreat thee in their captiuitie, saying, we haue sinned, we haue done wickedly, and shall pray toward the land which thou hast given to their fathers, and toward this holy temple: thou shalt heare their prayers in heauen, and shalt be made mercifull to thy people that hath sinned against thee, and to all their wickednesses wherewith they haue offended thee. And not vaine-ly the Lord ordained in the law daily sacrifices for finnes. For if the Lord had not fore-seene that his people should be troubled with continuall diseases of sins, he would neuer haue appointed these remedies for them.

26 Was this benefit taken away from the faithfull, by the coming of Christ, wherein the fulnesse of grace was shewed forth, so that they dare not now pray for pardon of sins? that if they offend the Lord they may not obtaine any mercie? What shall this be else, but to say that Christ came to the destruction of them that be his, and not to their saluation, if that mercifulnesse of God in pardoning finnes which in the old testamēt was continually readie for the holy ones, be now said to be utterly taken away? But if we beleeue the Scriptures which expressly cry out, that in Christ onely the grace and kindnesse of the Lord fully appeared, that the plentifulnesse of mercie was powred out, that the reconciliation of God and men was fulfilled: let us not doubt that there floweth unto us a more bountifull mercifulnesse of the heavenly father, than that is cut off or shortned. And hereof there want not examples. *Peter* which had heard that hee should be denied before the Angels of God that confessed not the name of Christ before men, denied him thirte in one night, and that not without execration: yet he was not put away from pardon. They that liued inordinately among the Thes-salonians are so chastised, that yet they be gently called to repentance. Even *Simon* the Magician himselfe is not cast in desperation, but he is rather commanded to hope well, when *Peter* counselleth him to flee to prayer.

27 Yea, most hainous finnes haue sometime possessed whole Churches, out of which *Paul* rather gently unwrapped them, than pronounced them accursed. The falling away of the Galathians was no meane offence. The Corinthians were so much lesse excusable than they, as they abounded in more and those nothing lighter sins: yet neither of them are excluded from the mercie of God. Yea even they that had sinned above the rest in uncleannesse, fornication and unchastitie, are namely called to repentance. For the covenant of the Lord remaineth, and shall remaine for ever inuio-able, which he solemnly made with Christ the true *Salomon* and his members, in these words: If his sons shall forsake my law, and shall not walke in my iudgements, if they shall defile my righteousnesse, and not keepe my commandments, I will visite their iniquities with a rod, and their finnes with stripes: But my mercie I will not take away from him. Finally by the very order of the Creed we be taught, that there remaineth in

Deut. 30. 3.

Pardon offered by the Prophets to the people covered with infinite finnes. Jer. 31. & 12.

Eze. 18. 23. & 32.

1. Reg. 8. 46.

Num. 28. 3.

The grace of pardoning sins not diminished by Christ's coming. Tit. 1. 9. & 3. 4.

1. Tim. 1. 9.
Mat. 10. 33.
Mark 6. 38.
Mat. 26. 39.
1. The. 3. 6.
Act. 8. 22.
Gal. 1. 6. & 3. 1. & 4. 9.
2. Cor. 12. 21.

Whole Churches wrapped in sin and not yet excluded from pardon.

Pfal. 89. 32.

the Church of Christ continuall pardon of sins : For that when the church is as it were established, yet forgiveness of sins is adjoynd.

28 Some that be somewhat wiser, when they see the doctrine of *Novatus* to be confuted with so great plainnesse of Scripture, make not every sin unpardonable, but wilfull transgressing of the Law, into which a man wittingly and willingly falleth. Now they that say so, doe vouchsafe to grant pardon to no sinne, but where a man hath erred by ignorance. But whereas the Lord in the law commandeth one sort of Sacrifices to be offered for cleansing of the wilfull finnes of the faithfull, and other to redeme their ignorances : how great lewdnesse shall it be to grant no cleansing to wilfull sinne? I say that there is nothing plainer, than that the onely sacrifice of Christ availeth to forgive the wilfull sins of the holy ones : forasmuch as the Lord hath testified the same by carnall Sacrifices as by signes. Againe who can excuse *David* by ignorance, whom it is evident to have bene so well instructed in the Law? Did *David* not know how great was the fault of adultery and manslaughter, which daily punished the same in other? Did brother-slaughter seeme to the Patriarkes a lawfull thing? Had the Corinthians so ill profited that they thought that wantonnesse, uncleannesse, whoredome, hatreds, and contentions pleased God? Did *Peter* being so diligently admonished not know how great a matter it was to forswear his master? Therefore let us not with our owne enviousnesse stop up the way against the mercy of God that so gently uttereth it selfe.

29 Truly I am not ignorant that the old writers expound those finnes that are daily forgiven to the faithfull, to be the light offences that creepe in by weaknesse of the flesh : and that they thought that the solemane repentance which was then required for hainous misdeeds might no more be iterate than Baptisme. Which saying is not so to be taken, as though they would either throw them down headlong into desperation, that after their first Repentance had fallen againe, or extenuate those other finnes as though they were small in the sight of God. For they knew that the holy ones doe offences stagger by infidelitie, that superfluous othes doe sometimes fall from them, they now and then are chafed unto anger, yea that they breake out even into manifest railings, and beside these be troubled with other evils which the Lord not slenderly abhorreth : but they so called them, to put a difference between them and publike crimes that with great offence came to the knowledge of the Church. But whereas they did so hardly pardon them that had committed any thing worthy of Ecclesiasticall correction, they did not this therefore, because they thought that such should hardly have pardon with the Lord : but by this severity they meant to make other afraid that they should not rashly run into wicked doings, by the deserving whereof they might be estranged from the Communion of the Church : howbeit truly the word of the Lord which herein ought to be the onely rule unto us, appointeth a greater moderation. For it teacheth that the rigour of discipline is so far to be extended, that he that ought chiefly to be provided for, be not swallowed up with heavines : as we have before declared more at large.

THE SECOND CHAPTER.

A comparison of the false Church with the true Church.

OF how great value the ministry of the word and Sacraments ought to be with us and how far the reverence of it ought to proceed, that it be unto us a perpetuall token whereby to discern the Church, it hath bene already declared. That is to say, wheresoever the ministerie abideth whole and uncorrupted, there the faults or diseases of manners are no impediment but that it may beare the name of a Church. Then, that the very ministerie it selfe is by small errors not so corrupted, but that it may be esteemed lawfull. Moreover wee have shewed that the errours that ought so to be pardoned are those whereby the principall doctrine of religion is not hurt, whereby those chiefe points of religion that ought to be agreeably holden among the Faithfull are not destroyed, and in the Sacrament, those that doe not abolish nor impair the lawfull institution of him that ordained them. But so soone as lying is broken into

the

Sin after baptism not one's through ignorance but willingly committed, yet pardonable. Levitic. 4.

In what sense the fathers doe sometimes teach that repentance is no more iterable than baptism.

Some faults doe corrupt and some destroy the Church.

the chiefe tower of religion, so soone as the summe of necessarie doctrine is perverted, and the use of the Sacraments faileth: truly the destruction of the Church followeth: like as a mans life is at an end, when his throate is thrust thorough his hart deadly wounded. And this is clearely proved by the words of *Paul*, when he teacheth, that the foundation of the Church is laid upon the doctrine of the Apostles and Prophets, Christ himselfe being the head corner stone. If the foundation of the Church be the doctrine of the Prophets and Apostles, by which the Faithfull are commanded to repose their saluation onely in Christ: then take away that doctrine, and how shall the building stand any longer? Therefore the Church must needs fall downe where that summe of religion faileth which is onely able to uphold it. Againe, if the true Church be the pillar and stay of the truth, it is certaine, that there is no Church, where lying and falshood have usurped the dominion.

2 Sith it is in such case under the Papistrie, we may understand how much of the Church is there remaining. In stead of the ministerie of the word, there reigneth a perverse government and made of lies mingled together, which partly quencheeth and partly choaketh the pure light: Into the place of the Lords Supper is entred a most filthy sacrilege: the forme of worshipping God is deformed with a manifold and intollerable heape of superstitions: the doctrine, without which Christianitie cannot stand, is altogether buried and driven out: the publike assemblies are the schooles of idolatrie and ungodlinesse. Therefore there is no perill least in departing from a damnable paraking of so many mischiefes, wee be plucked from the Church of Christ. The communion of the Church was not ordained to this end that it should be a bond whereby we should be incangled with idolatrie, ungodlinesse, ignorance of God, and other kinds of evils: but rather whereby we should be fast holden in the feare of God and obedience of truth. They doe indeed gloriously set out their Church unto us, that there should seeme to be no other Church in the world: and afterward, as though the victorie were gotten, they decree that all be Schismatikes that dare withdraw themselves from the obedience of that Church that they paint out: and that all be heretikes that dare once mutter against the doctrine thereof. But by what proofes doe they confirme that they have the true Church? They alledge out of the ancient Chronicles, what in old time was in *Italie*, in *France*, in *Spainne*. They say that they fetch their beginning from those holie men that with sound doctrine founded and raised up Churches, and established the same doctrine and edifying of the Church with their blood. And that so the Church hath bene among them so consecrate both with spiritual gifts, and with the blood of Martyrs, and preserved with continuall succession of Bishops, that it might not fall away. They rehearse how much *Irenem*, *Tertullian*, *Origen*, *Augustine*, and other esteemed this succession. But how trifling these things be, and how they be but very mockeries, I will make them very easie to understand that will be content a little to weigh them with me. Truly I would also exhort themselves earnestly to take heed hereunto, if I did trust that I might any thing prevaile with them by teaching. But for as much as they, leaving all regard of truth, doe bend themselves to this onely purpose, by all the waies that they can, to defend their owne cause, I will onely speake a few things whereby good men and those that love the truth, may winde themselves out of their suttle cavillations. First I aske of them, why they do not alledge *Afrike*, and *Egypt*, and all *Asia*? Even because in all those countries this holie succession of Bishops hath ceased, by meane whereof they boast that they have preserved Churches. They come therefore to this point to say, that they therefore have a true Church, because since it first began to be, it hath not been destitute of Bishops: for in perpetuall course they have succeeded one another. But what if I cast Greece in their way? Therefore I aske againe of them, why they say that the Church is lost among the Grecians, among whom that succession of Bishops was never interrupted, which in their opinion is the onely keeper and preserver of the Church. They make the Grecians Schismatikes, and by what right? because in departing from the Apostolike see, they have lost their priviledge. What? Doe not they much more deserve to loose it that depart from Christ himselfe? It followeth therefore, that the pretence of succession is but vaine, unlessse the posteritie doe keepe fast and abide in the truth of Christ,

Eph. 2. 20.

2 Tim. 3. 15.

What manner of Church under the Papacie.

which

which they have received of their fathers from hand to hand.

3 Therefore the Romanists at this day doe alleage nothing else but that which it appeareth that the Jewes in old time alleaged, when they were by the Prophets of the Lord reproved of blindnesse, ungodlienesse, and idolatrie. For they gloriously boasted of the Temple, Ceremonies and Priesthoods, by which things, by great reason as they thinke they measured the Church. So in stead of the Church, they shew certaine outward visors, that oftentimes are far from the Church, and without which the Church may very well stand. Therefore wee neede to confute them with no other argument, then that wherewith *Hieremie* fought against the foolish presumptuousnesse of the Jewes: that is, that they should not boast in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord. For as much as the Lord doeth no where acknowledge any thing for his, but where his word is heard, and reverently observed. So when the glorie of God did sit betweene the Cherubins in the Sanctuary, and he had promised them that that should be his stedfast seate: yer when the Priests once corrupted the worshipping of him with perverse superstitions, he removed else where, and left the place without any holinesse. If the same temple which seemed to be holily appointed to the perpetuall dwelling of God, might be forsaken of God and become unholie: there is no cause why these men should faine to say that God is so bound to persons or places, and so fast tied to outward observations, that he must needs abide with them that have onely the title and shew of the Church. And this is it about which *Paul* contendeth in the Epistle to the Romanes, from the ninth Chapter to the twelfth. For this did sore trouble weake consciences, that the Jewes when they seemed to be the people of God, did not onely refuse the doctrine of the Gospell, but also persecuted it. Therefore after that he hath set out the doctrine, he removeth this doubt, and denieth that those Jewes being enemies of the truth are the Church, howsoever they wanted nothing: that otherwise might be required to the outward forme of the Church. And therefore hee denieth it, because they embrace not Christ. But somewhat more expressly in the Epistle to the Galathians: wherein comparing *Ismael* with *Isaac*, he saith that many hold place in the Church, to whom the inheritance belongeth not, because they are not begotten of the free Mother. From whence also he descendeth to the comparison of two *Hierusalem*s. Because as the Law was given in the mount *Sina*, but the Gospell came out of *Hierusalem*: So many being fervently borne and brought up doe without doubting boast themselves to be the children of God and of the Church, yea they proudly despise the naturall children of God, when themselves be but bastards. On the other side also, when wee heare that it was once pronounced from heaven: Cast out the bond woman and her sonne, let us, standing upon this inviolable decree, boldly despise their unfavorable boastings. For if they be proud by reason of outward profession, *Ismael* was also circumsised: if they contend by antiquitie, he was the first begotten, and yet wee see that he is put a way. If the cause be demanded, *Paul* assigneth it, for that none are accounted children, but they that are begotten of the pure lawfull seed of doctrine. According to this reason God denieth that he is bound to wicked Priests by this that he covenanteth with their Father *Levi*: that hee should be his *Angell* or interpreter: yea, he turneth against themselves their false boasting, wherewith they were wont to rise up against the Prophets, that the dignitie of Priesthood was to be had in singular estimation. This he willingly admitteth, and with the same condition hee debateth with them, because he is readie to keepe his covenant, but when they do not mutually performe their part to him, they deserve to be rejected. Loe what succession availeth, unless therewithall be also joynd an imitation and evenly continuing course: even to this effect, that the successors, so soone as they be proved to have swarved from their original, be deprived of all honour. Unless perhaps because *Caipus* succeeded many godly Bishops (yea there was even from *Aaron* to him a continuall unbroken course of succession) therefore that same mischievous assembly was worthie the name of the Church. But this were not tolerable even in earthly dominions, that the tyrannie of *Caligula*, *Nero*, *Helioabalus*, and such other, should be called a true state of Commonweale, for that they succeeded the *Bruses*, *Scipios*, and *Camilles*. But specially in the government of the Church there

The Church amongst the Jewes mainly measured by outward things, as the glorie of the Temple, the pompe of Ceremonies, the succession of Priests. Jer. 7. 4.

Ezec. 10. 4.

Gal. 4. 22.

Gen. 21. 10.

Rom. 9. 6.

is nothing more fond, than leaving the Doctrine to set the succession in the Persons onely. But neither did the holie Doctōrs whom they falsly thrust in unto us, meane any thing lesse, than to prove that precisely as it were by right of inheritance Churches be there, where Bishops are successively placed one after another. But where as it was then out of controversie, that from the very beginning to that age nothing was changed in Doctrine, they alleged that which might suffice to make an end of all new errors, that is, that by those was that doctrine oppugned, which had beene even from the Apostles constantly and with one agreeing consent retained. There is therefore no cause, why they should any longer goe forward to deceive by pretending a false colour under the name of the Church, which we doe reverently esteeme as becommeth us: but when they come to the definition of it, not only water (as the common saying is) cleaveth unto them, but they sicke fast in their owne myre because they put a sinking harlot in place of the holie spouse of Christ. That this putting in of a changeling should not deceive us, beside other admonitions, let us remember this also of *Augustine*. For speaking of the Church, he sayeth: It is it that is sometime darkned and covered with multitude of offences as with a cloud: sometime in calnenesse of time appeareth quiet and free: sometime is hidden and troubled with waves of tribulations and temptations. Hee bringeth forth examples, that oftentimes the strongest pillars either valiantly suffered banishment for the faith, or were hidden in the whole world.

4 In like manner the Romanists doe vex us, and make afraid the ignorant with the name of the Church, whereas they be the deadly enemies of Christ. Therefore although they pretend the Temple, the Priesthood, and other such outward shewes, this vaine glittering wherewith the eyes of the simple be dazeled ought nothing to move us to grant that there is a Church where the Word of God doth not appeare. For this is the perpetuall marke wherewith God hath marked them that be his. He that is of the truth (saith he) heareth my voice. Againe, I am that good shepherd, and I know my sheep, and am knowne of them. My sheep heare my voice, and I know them, and they follow me. And a litle before he had said, that the sheepe follow their shepherd, because they knew his voice: but they follow not a stranger, but run away from him because they knew not the voice of strangers. Why are wee therefore wilfully mad in judging the Church, whereas Christ hath marked it with an undoubtfull signe, which where-soever it is seene cannot deceive, but that it certainly sheweth the Church to be there: but where it is not, there remaineth nothing that can give a true signification of the Church. For *Paul* rehearseth that the Church was builded, not upon the judgements of men, nor upon Priesthoods, but upon the doctrine of the Apostles and Prophets. But rather Hierusalem is to be severally knowne from Babylon, and the Church of Christ from the conspiracie of Satan, by that difference wherewith Christ hath made them different one from the other. Hee that is of God (saith he) heareth the words of God: Ye therefore heare not, because ye are not of God. In a summe, forasmuch as the Church is the kingdome of Christ, and he reigneth not but by his word, can it be now doubtfull to any man, but that those be the words of lying, by which Christs kingdome is faigned to be without his Scepter, that is to say without his holie Word?

5 But now whereas they accuse us of Schisme and heresie, because we both preach a contrary doctrine to them, and obey not their lawes, and have our assemblies to prayers, to baptisme, to the ministracion of the Supper, and other holy doings, severally from them: it is indeed a very sore accusation, but such as needeth not a long or laborious defence. They are called heretikes and schismatikes, which making a division, doe breake in sunder the communion of the Church. And this communion is holden together with true bounds, that is to say, the agreement of true doctrine, and brotherly charitie. Whereupon *Augustine* putteth this difference betweene heretikes and schismatikes, that heretikes indeed doe with false doctrine corrupt the purenesse of faith, but the schismatikes sometime even where there is like faith, doe breake the bond of fellowship. But this is also to be noted, that this conjoyning of charitie so hangeth upon the unitie of Faith, that faith ought to be the beginning thereof, the end, and finally the only rule. Let us therefore remember that so oft as the unitie of the Church is commended unto us, this is required, that while our mindes agree in Christ, our wills also

Ad Vin. ent.
epist. 46.

Like pretenses
used by Roma-
nists to dazzle
the eyes of the
simple, and to
weaken the esti-
mation of their
Church.
John 18.37.
Luk 20.14.

Eph. 2.20.

J. hn 8.47.

Our Churches by
Romanists with-
out just cause ac-
cused of heresie
and of Schisme.

Lib. quest.
Evang. lcc.
Matth.

Ephē 4.5.

Phil 2.2.& 5.

The undiv-
dable unitie
of the Church:
the ground and
bond wherof is
truth.

De simpli
preat.

John 16.2.

The Church and
the deflection of
the Church of
Israel.

What was re-
maining of the
Church in Iuda
and Israel when
they were fallen
to idolatrie.

may be joined together with mutuall well willing in Christ. Therefore *Paul* when hee exhorteth us to that well willing, taketh for his foundation that there is one God, one Faith, and one Baptisme. Yea wherefore hee teacheth us to be of one minde, and of one will, hee by and by addeth in Christ, or according to Christ: meaning, that it is a fictitious companie of the wicked, and not agreement of the faithfull which is without the word of the Lord.

6 *Cyprian* also following *Paul* deriveth the whole fountaine of the agreement of the Church, from the onely Bishoprick of Christ. He afterward addeth the Church is but one, which spreadeth abroade more largely into a multitude with increase of fruitfulnessse: like as there be many sunnebeames, but one light: and many branches of a tree, but one body grounded upon a fast roote: And when many streames doe flowe from one fountaine, although the number seeme to bee scattered abroade by largeness of overflowing plentie, yet the unitie abideth in the originall. Take away a beame of the sunne from the body, the unitie can suffer no division. Breake a branch from the tree, the broken branch cannot spring. Cut off the streame from the spring head, being cut off it drieth up. So also the Church being overspred with the light of the Lord, is extended over the whole world: yet there is but one light that is spred every where. Nothing could be said more fitly to expresse that undividable knitting together, which all the members of Christ have one with another. We see how he continually calleth us backe to the very head. Whereupon hee pronounceth that heresies and schismes doe arise hereof, that men doe not returne to the originall of truth, nor doe seeke that head, nor keepe the doctrine of the heavenly Master. Now let them go and cry that wee be heretikes that have departed from their church: sith there hath bene no cause of our estranging from them but this one, that they can in no wise abide the pure professing of the truth: but I tell not how they have driven us out with curlings and cruell execrations. Which very selfe doing doth abundantly enough acquite us, unlesse they will also condemne the Apostles for schismatikes, with whom we have all one cause. Christ (I say) did foresay to his Apostles, that the time should come when they should be cast out of the Synagogues for his name sake. And those Synagogues of which he speaketh, were then accounted lawfull Churches. Sith therefore it is evident that wee be cast out, and we be readie to shew that the same is done for the names sake of Christ, truly the cause ought first to be inquired of, before that any thing be determined upon us, either one way or other. Howbeit, if they will, I am content to discharge them of this point. For it is enough for me, that it behoved that we should depart from them, that we might come to Christ.

7 But it shall appeare yet more certainly in what estimation wee ought to have all the Churches, whom the tyrannie of that Romish idoll hath possessed, if it be compared with the old church of the Israelites, as it is described in the Prophets. There was then a true Church among the Jewes and Israelites, when they continued in the lawes of the covenant, for they obtained those things by the benefit of God, whereupon the Church consisteth. They had the truth of doctrine in the law: the ministerie thereof was among the Priests and Prophets: with the signe of circumcision they entered into religion: by other Sacraments they were exercised to the confirmation of Faith. It is no doubt that those titles wherewith the Lord hath honored his Church, fitly pertained to their fellowship. After that, forsaking the law of the Lord they went out of kind to idolatrie and superstition, they partly lost that prerogative. For who dare take away the name of the Church from them, with whom God hath left the preaching of his word and observation of his mysteries? Againe, who dare call that the Church without any exception, where the word of the Lord is openly and freely troden under foote? where the ministerie thereof, the chiefe sinew, yea the very soule of the Church is destroyed?

8 What then? will some man say: was there therefore no parcell of a Church remaining among the Jewes after that they fell away to idolatry? The answer is easie. First I say that in the very falling away there were certaine degrees. For we will not say that there was all one fall of *Juda*, and *Israel*, at such time as they both first swarved from the pure worshipping of God. When *Jeroboam* first made calves, against
the

the open prohibition of God, and did dedicate an unlawfull place for worshipping, he did utterly corrupt religion. The Jewes did first defile themselves with wicked and superstitious manners before that they wrongfully changed the order in the outward forme of religion. For although under *Rehabeam* they had already gotten them many perverse ceremonies: yet because there tarried at Hierusalem both the Doctrine of the Law, and the Priesthood, and the ceremonious usages in such sort as God had ordained them, the godly had there a tolerable state of church. Among the Israelites unto the raigne of *Achab*, there was no amendment of things, and from thence forth they fell from worse to worse. They that succeed afterward, to the very destruction of the kingdome, partly were like unto him, and partly (when they minded to be somewhat better than he) they followed the example of *Jeroboam*: but they all every one were wicked and idolaters. In Jewry there were now and then diverse changes, while some kings perverted the worshipping of God with false and forged superstition, some other restored religion that was decayed: untill the verie priests themselves defiled the Temple of God with prophane and abominable usages.

9 Now let the Papiſts if they can how much soever they extenuate their owne faults, denie that among them the state of religion is as corrupt & defiled as it was in the kingdome of Israel under *Jeroboam*. But they have a grosser Idolatrie: and in doctrine they are not one drop purer: unlesse peradventure even in it also they be more unpure. God, yea all men that are ended but with a meane judgement, shall be witnesses with me, and the thing it selfe also declareth, how herein I tell nothing more than truth. Now when they will drive us to the communion of the Church, they require two things of us: first, that we should communicate with all their praiers, sacraments, and Ceremonies: then that whatsoever honour, power and Jurisdiction Christ giveth to his Church we should give the same to their Church. As to the first point, I grant that all the Prophets that were at *Hierusalem*, when things were there very much corrupted, did neither severally sacrifice, nor had assemblies to pray severall from other men. For they had a commandment of God, whereby they were commanded to come together into *Salmons* temple: they knew that the Leviticall Priests, howsoever they were unworthy of that honour, yet because they were ordained by the Lord ministers of the holy ceremonies, and were not as then deposed, did yet still rightfully possesse that place. But (which is the chiefe point of this question) they were compelled to no superstitious worshipping, yea they tooke in hand to doe nothing but that which was ordained by God. But among these men, I meane the Papiſts, what like thing is there? For we can scarcely have any meeting together with them, wherein wee shall not defile our selves with open idolatrie. Truly the principall bond of their communion is in the Masse, which wee abhorre as the greatest sacrifice. And whether wee doe this rightfully or wrongfully, shall be seene in another place. At this present it is enough to shew that in this behalfe wee are in other case than the Prophets were, which although they were present at the ceremonies of the wicked, were not compelled to behold or use any ceremonies but such as were instituted by God. And, if they will needs have an example altogether like, let us take it out of the kingdome of Israel. After the ordinance of *Jeroboam* Circumcision remained, the sacrifices were offered, the Law was accounted holy, the same God was called upon whom they had received of their fathers: but for the forged and forbidden formes of worshipping, God disallowed and condemned all that was there done. Shew me one Prophet, or any one godly man that once worshipped or sacrificed in *Bethel*. For they knew they could not doe it, but that they should defile themselves with some sacrifice. Wee have then thus much, that the communion of the Church ought not to farre to be of force with the godly, that if it should degenerate to prophane and filthy usages, they should forthwith of necessity follow it.

10 But about the other point wee contend yet more earnestly. For if the Church be so considered to be such, whose judgement we ought to reverence, whose authority to regard, whose monitions to obey, with whose chastisements to be moved, whose communion in all things wee ought religiously to observe: then we cannot grant them a Church, but that we must of necessity be bound to subjection and obedience unto it.

The Church of Rome more corrupt than the Church of Israel under Jeroboam.

Exod. 29.9.

1 King. 11.31.

A Church degenerated and made prophane is no such church as we ought of

Yet

necessitie to have
communion
with and fel-
lowship.

1 Tim. 3. 15.

Mat. 16. 19.

& 18. 18.

John 20. 23.

The steps of a
Church remain-
ing as of old in
the corrupt state
of Israel, so at
this day amongst
the Romanists.

The Church of
Rome not sori-
gine a Church,
nor utterly no
Church, but a
Church propha-
ned and unlaw-
fully ordered.
Dan. 9. 27.
2 Thes. 3. 4.

Yet wee will willingly grant them that which the Prophets granted to the Jewes and Israelites of their time : when things were there in as good, yea or better state. But we see how each where they cry out, that their assemblies are unholy, to which it is no more lawfull to consent than it is to denie God. And truly if those were Churches, it followeth therefore that in Israel *Heli*, *Micheas*, and such other : In *Iurie*, *Esay*, *Jeremy*, *Osee*, and such other of that sort, whom the Prophets, Priests, and people of that time hated and detested worse than any uncircumcised men, were strangers from the Church of God. If those were Churches, than the Church was not the pillar of truth, but the stay of lying : not the tabernacle of the living God, but the receptacle of idols. Therefore it was needfull for them to depart from the consent of those assemblies, which was nothing else but a wicked conspiracie against God. In like manner if any man acknowledge the assemblies at these daies being defiled with idolatrie, superstition, and wicked doctrine, to be such in whose full communion a Christian man ought to continue even to the consent of Doctrine, he shall greatly erre. For if they be churches, then they have the power of the keyes. But the keyes are unseparably knit with the word, which is from thence quite driven away. Again, if they be churches, then the promise of Christ is of force among them, whatsoever ye binde, &c. But they contrariwise doe banish from their communion all such as doe professe themselves not fainedly the servants of Christ. Therefore either the promise of Christ is vaine, or at least in this respect they are not churches. Finally, in stead of the ministry of the word they have schooles of ungodlinesse, and a sinke of all kinds of errors. Therefore either in this respect they are not churches, or there shall remaine no token whereby the lawfull assemblies of the faithfull may be severally knowne from the meeting of Turkes.

11 But as in the old time there yet remained among the Jewes certaine peculiar prerogatives of the church, so at this day also we take not from the Papiests such steps as it pleased the Lord to have remaining among them after the dissolution of the church. The Lord had once made his covenant with the Jewes. That same rather being upholden by the stedfastnesse of it selfe did continue with striving against their ungodlinesse, than was preserved by them. Therefore (such was the adurednesse and constancie of Gods goodnesse) there remained the covenant of the Lord, neither could his faithfulness be blotted out by their unfaithfulness : neither could Circumcision be so prophaned with their uncleane hands, but that it still was the signe and sacrament of that covenant. Whereupon the children that were borne of them, the Lord called his owne, which unlesse it were by speciall blessing, belonged nothing to him. So when hee hath left his covenant in *France*, *Italie*, *Germanie*, *Spain*, *England* : since those provinces have beene oppressed with the tyrannie of Antichrist, yet that his covenant might remaine inviolable, first hee there preserved baptisme, the testimonie of his covenant, which being consecrate by his owne mouth retaineth her owne force notwithstanding the ungodlinesse of man : then, with his providence he hath wrought that there should remaine other remnants, least the church should be utterly destroyed. And as oftentimes buildings are so pulled downe, that the foundations and ruines remaine : so hee hath not suffered his church either to be overthrowne by Antichrist from the very foundation, or to be laid even with the ground (howsoever to punish the unthankfulness of men that had despised his word, he suffereth horrible shaking and dissolution to chance) but even after the very waisting hee willed that the building halfe pulled downe should yet remaine.

12 Whereas therefore wee will not simply grant to the Papiests the title of the church, we doe not therefore denie that there be churches among them : but only we contend of the true and lawfull ordering of the church : which is required in the communion both of the Sacraments which are the signes of profession, and also specially of doctrine. *Daniel* and *Paul* foretold that Antichrist should sit in the temple of God. With us wee account the Bishop of *Rome* the Captaine and Standard-bearer of that wicked and abominable kingdome. Whereas his seate is placed in the temple of God, thereby is meant that his kingdome shall be such as cannot abolish the name of Christ nor of his Church. Heereby therefore appeareth, that wee doe not denie but that even under his tyrannie remaine churches, but such as hee hath prophaned with

with ungodlineſſe full of ſacrilege, ſuch as he hath afflicted with our iugious dominion, ſuch as hee hath corrupted and in manner killed with evill and damnable doctrines, as with poiſoned drinks: ſuch wherein Chriſt lyerh halfe buryed, the Goſpell overwhelmed, godlineſſe baniſhed, the worſhipping of God in a manner aboliſhed: ſuch finally wherein all things are ſo troubled, that therein rather appeareth the face of *Babilon* than of the holy city of God. In ſumme, I ſay that they be Churches, in reſpect that the Lord there marvellouſly preſerveth the remnants of his people howſoever they were diſperſed and ſcattered abroad, in reſpect that there remaine ſome tokens of the church, eſpecially theſe tokens, the effectuallneſſe whereof neither the craft of the devill, nor the maliciousneſſe of man can deſtroy. But on the other ſide becauſe theſe markes are blotted out, which in this diſcourſe wee ought principally to have reſpect unto, I ſay, that every one of their aſſemblies and the whole body wanteth the lawfull forme of a Church.

THE THIRD CHAPTER.

Of the Teachers and Miniſters of the Church, and of their election and office.

NOW it is meet that we ſpeake of the order, by which it was the Lords will to have this Church governed. For although in his Church he onely muſt ruſe and raigne, yea and beare prehemiance or excell in it, and this government to be uſed or executed by his onely word: yet becauſe hee dwellerh not among us in viſible preſence, ſo that he can preſently with his owne mouth declare his will unto us, we have ſaid that in this he uſeth the miniſtery of men, and as it were the travell of deputies, not in transferring his right and honour unto them, but onely that by their mouth he might doe his owne worke, like as a workeman to doe his worke uſeth his instrument. I am compelled to repeat againe thoſe things that I have already declared. He might indeede doe it either by himſelte without any other helpe or instrument, or alſo by meane of Angels: but there are many cauſes why he had rather doe it by men. For by this meane firſt hee declareth his good will toward us, when he taketh out of men them that ſhall do his meſſage in the world, that ſhall be the interpreters of his ſecret will finally that ſhall repreſent his owne perſon. And ſo by experience hee proveth that it is not vaine that commonly he calleth us his temples, when out of the mouthes of men, as out of his ſanctuary, hee giveth answers to men. Secondly, this is the beſt and moſt profitable exerciſe to humility, when hee accuſtometh us to obey his word, howſoever it be preached by men like unto us, yea ſometime our inferiors in digniry. If hee himſelte ſpeake from heaven, it were no marvell if his holy Oracles were without delay reverently received with the eares and minde of all men. For who would not dread his power being in preſence? Who would not be throwne downe at the firſt ſight of ſo great Majeſty? Who would not be confounded with tht infinite brightneſſe? But when ſome ſilly man riſen out of the duſt ſpeaketh in the name of God, here with very good testimony we declare our godlineſſe and reverent obedience toward God himſelte, if to his miniſter we yeeld our ſelves willing to learne, which yet in nothing excelleth us. Therefore for this cauſe alſo hee hath hidden the treaſure of his heavenly wiſdome in bricke and earthen veſſels, that hee might have the certaine prooffe how much he is eſteemed of us. Moreover there was nothing fitter for the cheriſhing of mutuall charity, than that men ſhould be bound together one to another with this bond, when one is made a Paſtor to teach the reit, and they that are commanded to be ſchollers receive all one doctrine at one mouth. For if every man were able enough to ſerve himſelte, and needed not the helpe of another: ſuch is the pride of mans nature, that every one would diſpoſe other, and ſhould againe be diſpoſed of them. Therefore the Lord hath bound his Church with that knot, which he foreſaw to be the ſtrongest knot to hold unty together, when he hath left with men the doctrine of ſalvation, and of eternall life, that by their hands hee might communicate it to the reit. Hereunto *Paul* had reſpect when hee wrote to the Ephesians, One body, one ſpirit, as alſo ye be called in one hope of your calling.

*The reſon why
God would have
his Church to be
governed by men
Mat. 26. 11*

*Aug. lib. 1. de
doct. Chriſt.*

1 Cor. 4. 7.

Eph. 4. 4.

One Lord, one Faith, one Baptisme: One God, and the Father of all, which is above all, and by all, and in us all. But unto every one of us grace is given according to the measure of the gift of Christ. Wherefore he saith: When he was gone up on high, he led captivity captive, he gave gifts to men. Hee that went downe, is the selfsame hee, that went up, that hee might fulfill all things. And the same hath given some to be Apostles, and some Prophets, and some Evangelists, and other some Pastors and teachers, unto the restoring of the holy ones, to the worke of ministration, to the edifying of the body of Christ, untill we come all into the unity of faith, and of the knowledge of the Sonne of God into a perfect man, into the measure of full growne age: that we may be no more children that may be carried about with every winde of doctrine: but following truth in charity, let us in all things grow into him that is the head, even Christ, in whom the whole body joynted and compacted together by all the joynt of subministration, according to the working in measure of every part, maketh increase of the body, unto the edifying of it selfe by charity.

2 By these words hee sheweth, that that ministry of men, which God useth in governing his church is the chiefe sinew, whereby the faithfull cleave together in one body: and also hee sheweth that the church cannot otherwise bee preserved safe, but it it bee upholden by these stayes, in which it pleased the Lord to repose the salvation of it. Christ (saith he) is gone up on high, that he might fulfill all things. This is the manner of fulfilling, that by his ministers, to whom he hath committed that office, and hath given the grace to execute that worke, hee disposeth and distribureth his gifts to the church, yea and after a certaine manner giveth himselfe present, with extending the power of his spirit in this institution, that it should not bee vaine or idle. So is the restoring of the holy ones performed: so is the body of Christ edified, so doe we by all things grow into him that is the head, and doe grow together among our selves: so are wee all brought into the unity of Christ, if prophetic flourish among us, if wee receive the Apostles, if we refuse not the doctrine ministred unto us. Therefore he goeth about the dispersion, or rather the ruine and destruction of the church, whosoever hee be, that either endeavoureth to abolish this order of whom we speake, and this kind of government, or misliketh the estimation of it as a thing not so necessary. For neither the light and heate of the sunne, nor meat and drinke are so necessary to nourish and sustaine this present life, as the office of the Apostles and Pastors is necessary to preserve the Church in earth.

3 Therefore I have above admonished, that God hath oftentimes with such titles as hee could, commended the dignity thereof unto us, that wee should have it in most high honour and price, as the most excellent thing of all. Hee testifieth that hee giveth to men singular benefit, in raising them up teachers, where he commandeth the Prophet to cry out, that laire are the teete, and blessed is the coming of them that bring tydings of peace: and when hee calleth the Apostles the light of the world, and salt of the earth. Neither could this office bee more honourably advanced, than it was when hee said: Hee that heareth you, heareth me: Hee that despiseth you, despiseth me. But there is no place more plaine, than in *Paul* in his second Epistle to the Corinthians, where hee as it were of purpose intreateth of this matter. Hee affirmeth therefore, that there is nothing in the church more excellent or glorious than the Ministry of the Gospel, so much as it is the administration of the Spirit, and of righteousnesse, and eternal life. These and like sayings serve to this purpose, that that order of governing and preserving the Church by Ministers, which the Lord hath established for ever, should not grow out of estimation among us, and so at length by very contempt grow out of use. And how great is the necessity thereof, hee hath declared not onely by words, but also by examples. When his will was to shine more fully to *Cornelius* with the light of his truth, hee sent an Angell from heaven to send *Peter* unto him. When his will was to call *Paul* to the knowledge of himselfe, and to engraft him into the Church, hee spake not to him with his own voyce, but sent him to a man, of whom hee should receive both the doctrine of salvation, and the sanctification of baptism. If it be not done without cause, that an Angell which is the interpreter of God, doe himselfe abstaine from declaring the will of God,

but

They overthrow
the Church: that
is to saye the au-
thority of his
ministry in the
Church.
1 Pt. c. 4. 10.

Eph. 4. 12.

The honour and
necessity of
Church minist-
ry.

1 say 5. 7.
1st 5. 1.
and 14.
Luke 10. 16.

2 Cor. 4. 6.
2 Cor. 3. 9.

Act. 10. 3.
Act. 9. 6.

but commandeth that a man be sent for, to declare it: and not without cause that Christ the only Schoolemaster of the Faithfull committeth *Paul* to the schooling of a man, yea even that same *Paul* whom he had determined to take up into the third heaven, and to vouchsafe to grant him miraculous revelation of things unspeakable: who is there now that dare despise that ministerie, or passe it over as a thing superfluous, the use whereof it hath pleased God to make approved by such examples?

4 They that have rule of the government of the Church according to the institution of Christ, are named of *Paul* first Apostles, then Prophets, thirdly Evangelists, fourthly Pastors, last of all Teachers. Of which, the two last alone have ordinarie office in the Church: the other three the Lord raised up at the beginning of his kingdome, and sometime yet also raised up, as the necessitie of times requireth. What the Apostles office is, appeareth by that commandment: goe, preach the Gospell to every creature. There are not certaine boundes appointed unto them: but the whole world is assigned them, to be brought into the obedience of Christ: that in spreading the Gospell among all nations wheresoever they shall be able, they may each where raise up his Kingdome. Therefore *Paul*, when hee went about to prove his Apostleship, rehearseth that hee hath gotten to Christ not some one Citie, but hath far and wide spread abroad the Gospell: and that he hath not laid his hands to another mans foundation, but planted Churches where the name of the Lord had never beene heard of. Therefore the Apostles were sent to bring backe the world from falling away, unto true obedience of GOD, and each where to establish his kingdome by preaching of the Gospell: or (if you like that better) as the first builders of the Church, to lay the foundations thereof in all the world. Prophets hee calleth, not all expositors of Gods will whatsoever they be, but those that by singular revelation excelled, such as at this time either bee none, or are lesse notable. By Evangelists I understand those, which when in dignitie they were lesse than the Apostles, yet in office were next unto them, yea and occupied their roomes. Such were *Luke*, *Timothee*, *Titus*, and other like: and peradventure also the severitie Disciples, whom Christ appointed in the second place after the Apostles. According to this exposition (which seemeth to me agreeable both with the words and meaning of *Paul*) those three offices were not ordained in the Church to this end that they should bee perpetual, but onely to serve for that time wherein Churches were to bee erected, where were none before, or at least to bee removed from *Moses* to Christ. Albeit I denie not, but that afterward also the Lord hath sometime raised up Apostles, or at least in their places Evangelists, as it hath beene done in our time. For it was needfull to have such, to bring backe the Church from the falling away of Antichrist. Yet the office it selfe I doe neverthelesse call extraordinarie, because it hath no place in the Churches already well set in order. Next after these are Pastors and Teachers, whom the Church may never lacke: betweene whom I thinke that there is this difference, that the teachers are not appointed to beare rule of discipline, nor for the ministracion of Sacraments, nor admonishments or exhortations, but onely to expound the Scripture, that pure and sound doctrine may be kept among the faithfull. But the office of Pastor containeth all these things within it.

5 Now we have, which were those ministeries in the Church that continued but for a time, and which were those that were ordained to endure perpetually. If wee joyne the Evangelists with the Apostles, wee shall have remaining two couples after a certaine manner answering the one to the other. For as our teachers are like to the old Prophets, in such sort are our Pastors like to the Apostles. The office of Prophets was more excellent, by reason of the singular gift that they had of revelation: but the office of teachers hath in a manner like order, and altogether the same end. So those twelve whom the Lord did choose, that they should publish abroad to the world the new preaching of the Gospell, in degree and dignitie went before the rest. For although by the meaning and proprietie of the world, all the ministers of the Church may bee rightly called Apostles, because they are sent of the Lord; and are his messengers: yet because it was much befovesfull, that there should bee a certaine knowledge had of the sending of them that should bring a thing new and unheard of,

2 Cor. 1. 2.

Apostles, Prophets, Evangelists, appointed to have extraordinary, Pastors and Teachers to have ordinarie government of the Church.
Eph. 4. 12.
Mark. 16. 15.
Rom. 15. 19.
& 20.
Eph. 4. 11.

Luke 10. 1.
Luce it.

The same charge of Apostles and Pastors, saving that the above each of them severall Churches to govern.
Luk. 6. 13.
Gal. 1. 3.

Rom. 16. 7.

Mat. 10. 1.

Mar. 28. 9.

The office which the Apostles did performe to the whole world and whith Passions ought to performe to their severall flocks consisteth in preaching the word, and ministering the sacraments.

1 Cor. 4. 1.

Tit. 1. 9.

Act. 20. 20.

Act. 20. 31.

Ezec. 13. 17.

1 Cor. 9. 16.

How far forth men are tied unto severall charges.

Act. 14. 22.

Tit. 1. 5.

Phil. 1. 1.

Col. 4. 17.

Act. 20. 18.

it was necessary that those twelve (to whose number *Paul* was afterward added) should be garnished with some peculiar title above the rest. *Paul* himselfe indeede in one place giveth this name to *Andronicus* and *Iunias*, whom hee saith to have bene notable among the Apostles: but when he meaneth to speake properly hee referreth it to none other but to that principall degree. And this is the common use of the Scripture. Yet the Pastors (saying that each of them doe governe severall Churches appointed to them) have all one charge with the Apostles. Now what manner of thing this is, let us heare it more plainly.

6 The Lord when hee sent the Apostles, gave them commandment (as wee said even now) to preach the Gospell, and to baptise them that beleve unto forgivenesse of finnes. He had before commanded, that they should distribute the holy signes of his bodie and bloud, as he had done. Loe heere is a holy, inviolable, and perpetuall law laid upon them that succeed in the Apostles place, whereby they receive commandment to preach the Gospell, and minister the Sacraments. Whereupon wee gather, that they which neglect both these things, doe falsly say that they beare the person of the Apostles. But what of the Pastors? *Paul* speaking not of himselfe onely, but of them all, when he saith: Let a man so esteeme us as the ministers of Christ, and distributors of the mysteries of God. Againe in another place, A Bishop must be a fast holder of that faithfull word which is according to doctrine: that he may be able to exhort by sound doctrine, and to convince the gainesayers. Out of those and like places, which are each where to be found, we may gather, that also in the office of the Apostles, these be the two principall parts, to preach the Gospell, and to minister the Sacraments. As for the order of teaching, it consisteth not onely in publike sermons, but belongeth also to private admonitions. So *Paul* calleth the Ephesians to witnesse that hee hath not fled from doing of any of those things that were for their profit, but that hee preached and taught them both openly and in every house, testifying both to the Jewes and Grecians, repentance and faith in Christ. Againe a little after: that hee hath not ceased with teares to admonish every one of them. Neither yet belongeth it to my purpose at this present to expresse all the qualities of a good Pastor, but onely to point out what they professe that call themselves pastors: that is, that they are to made rulers of the Church, not that they should have an idle dignitie, but that they should with the doctrine of Christ instruct the people to true godlinesse, minister the holy mysteries, and preserve and exercise upright discipline. For whosoever be set to be watchmen in the Church, the Lord declareth unto them, that if any by their negligence perish through ignorance, hee will require the bloud at their hands. That also pertaineth to them all, which *Paul* saith of himselfe: Woe to mee unless I preach the Gospell, forasmuch as the distributing thereof is committed to me. Finally, what the Apostles performed to the whole world, the same ought every Pastor to performe to his focke, to which he is appointed.

7. Albeit when wee assigne to every one their severall Churches, yet in the meane while wee doe not denie but that hee which is bound to one Church may helpe other Churches, if any troublesome thing doe happen that requireth his presence, or if hee be asked counsell of any darke matter. But forasmuch as for the keeping of the peace of the Church, this policie is necessarie, that there be set forth to every man what hee should doe, least all be confusedly disordered, run about without calling, or rashly run altogether into one place, and least such as are more carefull for their owne commoditie than for the edification of the Church, should at their owne will leave their Churches vacant: this ordering ought commonly to be kept so neere as may be, that every man contented with his owne bounds, should not breake into another mans charge. And this is no invention of man, but the ordinance of GOD himselfe. For wee reade that *Paul* and *Barnabas* created Priests in all the severall Churches of *Lystra*, *Antioch*, *Iconium*: and *Paul* himselfe commandeth *Titus* that hee should appoint Priests in every towne. So in one place hee speaketh of the Bishops of *Philippes*, and in another place of *Archippus* Bishop of the *Colossians*. And there remaineth a notable Sermon of his in *Luke*, to the Priests of the Church of *Ephesus*. Whosoever therefore shall take upon him the government and charge of the Church, let him know

that he is bound to this law of Gods calling : not that as bound to the soyle (as the Lawyers terme it) that is, made bound and fastened unto it, he may not once move his foote from thence, if the common profit doe so require, so that it be done well and orderly : but he that is called into one place ought not himselfe to thinke of removing, nor seeke to be delivered as hee shall thinke to be good for his commoditie. Then if it be expedient that any be removed to another place, yet he ought not to attempt it of his owne private advise, but to tary for publike authoritie.

3 But whereas I have without difference called them Bishops, and Priests, and Pastors, and Ministers, that rule Churches : I did that according to the usage of the Scripture, which indifferently useth these words. For whosoever do execute the Ministerie of the word, to them he giveth the title of Bishops. So by *Paul*, where *Titus* is commanded to appoint Priests in every towne, it is immediatly added. For a Bishop must bee unrepoveable, &c. So in another place hee salutech many Bishops in one Church. And in the Acts it is reffered, that he called together the Priests of *Ephesus*, whom he himselfe in his own sermon calleth Bishops. Heere now it is to be noted, that hitherto we have recited none but those offices that stand in the Ministerie of the word: neither doth *Paul* make mention of any other in that fourth Chapter which wee have alleaged. But in the Epistle to the Romanes, and in the first Epistle to the Corinthians, he reckoneth up other offices, as powers, the gift of healing, interpretation, government, caring for the poore. Of the which I omitted those that endured but for a time, because it is to no profitable purpose to tary upon them. But there are two that doe perpetually abide, that is to say, government, and care of the poore. Governours I thinke were the Elders chosen out of the people, that should together with the Bishops have rule of the judgement of manners, and the using of discipline. For a man cannot otherwise expound that which hee saith : Let him that ruleth doe it with carefulnesse. Therefore at the beginning every Church had their Senate, gathered of godly, grave, and holie men: which had that same jurisdiction in correcting of vices, whereof wee shall speake hereafter. And that this was the order of more than one age, experience it selfe declareth. Therefore this office of government is also necesserie for all ages.

9 The care of the poore was committed to the Deacons. Howbeit to the Romanes there are set two kinds. Let him that giveth (saith *Paul* in that place) doe it in simplicitie : let him that hath mercie, doe it in cheerefulness. For as much as it is certaine that he speaketh of the publike offices of the Church, it must needs be that there were two severall degrees. Unless my judgement deceive me, in the first point hee meaneth Deacons, that distributed the almes : in the other he speaketh of them that had given themselves to looking to the poore and sicke : of which sort were the widowes of whom hee maketh mention to *Timothie*. For women could execute no other publike office, but to give themselves to the service of the poore. If we grant this, (as we must needs grant it) then there shall be two sorts of Deacons : of which, one sort shall serve in distributing the things of the poore, the other in looking to the poore of the church themselves. But although the very word *Disconia*, Deaconrie extendeth further : yet the Scripture specially calleth them Deacons, to whom the Church hath given the charge to distribute the almes, and to take care of the poore, and hath appointed them as it were stewards of the common treasure of the poore : whose beginning, institution, and office, is described of *Luke* in the Acts. For when a murmuring was raised by the Grecians : for that in the ministerie of the poore their widowes were neglected, the Apostles excusing themselves with saying that they could not serve both offices, both the preaching of the word and the ministering at tables, required of the multitude, that there might be chosen seven honest men, to whom they might commit that doing. Loe what manner of Deacons the Apostolike Church had, and what Deacons it were meete for us to have according to their example.

10 Now whereas in the holie assemblie all things are to be done in order and comely, there is nothing wherewith that ought to be more diligently observed, than in stabilishing the order of government : because there is no where greater perill if any thing be done disorderly. Therefore to the end that unquiet and troublefome men (which otherwise would happen) should rashly thrust in themselves to teach or to

Wich officers appointed for teaching, elders joynted to govern the Church.
1. i. 5.
Phil 1. 7.
Act. 10. 7.

Rom 12. 7.
1 Cor. 12. 28.

Rom. 12. 8.

Deacons and widowes chosen to care for the poore and sicke.
Rom. 12. 9.

1 Tim. 5. 10.

1 Tim. 5. 10.

Act 6. 3.

Order and civillnesse especially required in church government.

rule, it is expressly provided, that no man should without calling take upon him a publicke office in the Church. Therefore that a man may be judged a true minister of the Church, first he must be orderly called, then he must answer his vocation, that is to say, take upon him and execute the duties enjoyned him. This we may oftentimes marke in *Paul*: which when hee meaneth to approve his Apostleship, in a manner alway with his faithfulness in executing his office hee alleadgeth his calling. If so great a minister of Christ dare not take upon himselfe the authoritie, that hee should be heard in the Church, but because hee both is appointed thereunto by the commandment of the Lord, and also faithfully performeth that which is committed unto him: how great shamefulness shall it be, if any man wanting both or either of these, shall challenge such honor to himselfe? But because we have above touched the necessitie of executing the office, now let us entreat onely of the calling.

11 The discourse thereof standeth in fower points: that we should know, what manner of ministers, how, and by whom, ministers ought to be instituted, and with what usage or what ceremonie they are to be admitted. I speake of the outward and solemne calling, which belongeth to publike order of the Church: as for that secret calling, whereof every minister is privie in his owne conscience before God, and hath not the Church witnesse of it, I omit it. It is a good witnesse of our heart, that not by any ambition, nor covetousnesse, nor any other greedie desire, but with pure feare of God and zeale to edifie the Church, wee receive the office offered unto us. That indeed is (as I have said) necessarie for every one of us, if wee will approve our ministerie allowable before God. Neverthelesse he is rightly called in presence of the Church, that cometh unto it with an evill conscience, so that his wickednesse be not open. They are wont also to say that even private men are called to the ministerie, whom they see to be meete and able to execute it: because verily learning joyned with godlinesse and with the other qualities of a good Pastour, is a certaine preparation to the very office. For whom the Lord hath appointed to so great an office, he first furnisheth them with those armours that are required to fulfill it, that they should not come emptie and unprepared unto it. Whereupon *Paul* also to the Corinthians, when he meant to disprove of the very offices, first rehearseth the gifts which they ought to have that execute the offices. But because this is the first sort of those fower points that I have propounded, let us now goe forward unto it.

12 What manner of Bishops it is meete to choofe, *Paul* doth largely declare in two places, but the summe cometh to this effect, that none are to be chosen, but they that are of so sound doctrine, and of holy lite, and not notable in any vice, which might both take away credit from them, and procure slander to the ministerie. Of Deacons and Elders there is altogether like consideration. It is alway to be looked unto, that they be not unable or unfit to beare the burden that is laid upon them, that is to say, that they may be furnished with those powers that are necessarie to the fulfilling of their office. So when Christ was about to send his Apostles, he garnished them with those weapons and instruments which they could not want. And *Paul* when he had painted out the image of a good and true Bishop, warneth *Timothie*, that he would not defile himselfe with choosing any man that differeth from it. I refer this word How, not to the Ceremonie of choosing, but to the reverent feare that is to be kept in the choosing. Hereupon come the sayings and prayers, which *Luke* reciteth that the faithful used when they made Priests. For whereas they understood that they medled with a most earnest matter, they durst attempt nothing, but with great reverence and carefulnesse. But they chiefly applied themselves to prayers, whereby they might crave of God the spirit of counsell and discretion.

13 The third thing that we have set in our division was, by whom ministers are to be chosen. Of this thing no certaine rule can be gathered out of the institution of Apostles, which had some difference from the common calling of the rest. For because it was an extraordinary ministerie, that it might be made discernible by some more notable marke, it behooved that they which should execute it, should be called and appointed by the Lords owne mouth. They therefore tooke in hand their doing, being furnished by no mans election, but by the only commandment of God and of Christ.

Hereupon

Inward and outward calling of men to execute the ministerie of the Church.

1 Cor. 12. 7.

Of what qualities and with what reverence ministers should be chosen.
Tit. 1. 9.
2 Tim. 3. 1.

Luk. 21. 15.
& 24. 49.
Mat. 16. 15.
A. C. 1. 8.
1 Tim. 5. 31.

Apostles elected of God himselfe.

Hereupon cometh that when the Apostles would put another in the place of *Judas*, they durst not certainly name any one man, but they brought forth two, that the Lord should declare by lot, whether of them he would have to succeed. After this manner also it is meete to take this, that *Paul* denieth that he was create Apostle of men or by man, but by Christ and God the Father. That first point, that is to say of men, hee had common with all the godly ministers of the word. For no man could rightly take upon him that execution, but hee that were called of God. But the other point was proper and singular to himselfe. Therefore when he glorieth of this, he doth not only boast that he hath that which belongeth to a true and lawfull Pastour, but also bringeth forth the signes of his Apostleship. For when there were some among the Galathians, which travelling to diminish his authoritie, made him some meane discipule, put in office under them by the principall Apostles: hee, to defend in safetie the dignitie of his preaching, which hee knew to be shor at by those subtille devises, needed to shew himselfe in all points nothing inferiour to the other Apostles. Therefore hee affirmeth that hee was chosen, not by the judgement of men, like some common Bishop, but by the mouth and manifest Oracle of the Lord himselfe.

14 But no man that is sober will denie, that it is according to the order of lawfull calling, that Bishops should be appointed by men: forasmuch as there are so many testimonies of th: Scripture for prooffe thereof. Nei: her doth that saying of *Paul* make to the contrary, as it is said, that hee was not sent of men, nor by men: forasmuch as he speaketh not there of the ordinary choosing of Ministers, but chalengeth to himselfe that which was speciall to the Apostles. Howbeit God also appointed *Paul* by himselfe by singular prerogative, that in the meane time he used the discipline of Ecclesiasticall calling. For *Luke* reporteth it thus, when the Apostles were sitting and praying, the Holy Ghost said: Separate unto me *Paul* and *Barnabus* to the worke to which I have severally chosen them. To what purpose served that separation and putting on of hands, such the holy Ghost hath testified his owne election, but that the discipline of the Church in appointing ministers by men, might be preserved? Therefore the Lord could by no plainer example approve such order, than he did when having first declared that he had ordained *Paul* an Apostle for the Gentiles, yet he willeth him to be appointed by the Church. Which thing wee may see in the choosing of *Mabius*. For because the office of Apostleship was of so great importance, that they durst not by their owne judgement choose any one man into that degree, they did set two men in the midst, upon the one of whom the lot should fall: that so both the election might have an open testimonie from heaven, and yet the policy of the Church should not be passed over.

15 Now it is demanded whether the minister ought to bee chosen of the whole Church, or onely of the other of the same office, and of the Elders that have the rule of discipline, or whether hee may be made by the authoritie of one man. They that give this authoritie to one man, alleadge that which *Paul* saith to *Titus*: Therefore I have left thee in *Creta*, that thou shouldst appoint in every towne Priests. Againe to *Timothie*: laie not hands quickly upon any man. But they are deceived if they thinke that either *Timothie* at *Ephesus*, or *Titus* in *Creta*, used a kingly power, that either of them should dispose all things at his owne will. For they were above the rest, onely to goe before the people with good and wholsome counsels: not that they onely, excluding all other, should doe what they listed. And that I may not seeme to saine any thing, I will make it plaine by a like example. For *Luke* rehearseth that *Paul* and *Barnabus* appointed Priests in divers Churches: but hee also expresth the order or manner how, when hee saith that it was done by voices ordaining Priests (saith he) by lifting up of hands in every Church. Therefore they two did create them: but the whole multitude, as the Grecians manner was in elections, did by holding up their hands, declare whom they would have. Even in like manner the Roman histories doe oftentimes say that the Counsell which kept the assemblies, created new officers, for none other cause but for that he received the voices and governed the people in the election. Truly it is not likely that *Paul* granted more to *Timothya* and *Titus* than he tooke to himselfe. But we see that he was wont to create Bishops by voices of the people. Therefore the pla-

Act. 1. 13.

Gal. 1. 12.

Bishops lawfully called by men.

Gal. 1. 1.

Act. 13. 2.

Act. 1. 23.

Whether a minister of the Church may be made by the authoritie of one man or no. Tit. 1. 15. 1 Tim. 5. 22.

Act. 14. 23.

Levit. 8. 6.
Num. 10. 6.
Act. 1. 15. &
6. 2.

The forme of ordaining ministers in the Church by laying on of hands.

Gen. 48. 14.
Mat. 19. 5.
& 19. 6.

Act. 6. 6. &
13. 3.
Tim. 1. 6.
1. Tim. 4. 14.

ces above are so to be understood, that they minish nothing of the common right and liberty of the Church. Therefore *Cyprian* saith well, when he affirmeth that it cometh from the authority of God, that the Priest should be chosen in presence of the people before the eyes of all men, and should by publike judgement and testimony be allowed for worthy and meet. For wee see that this was by the commandement of the Lord observed in the Leviticall Priests, that before their consecration they should be brought into the sight of the people. And no otherwise is *Muthias* added to the fellowship of the Apostles: and no otherwise the seven Deacons were created: but the people seeing and allowing of it. These examples (saith *Cyprian*) doe shew, that the ordering of a Priest ought not to be done, but in the knowledge of the people standing by: that the ordering may be just and lawfull, which hath bene examined by the witness of all. We are therefore come thus far, that this is by the word of God a lawfull calling of a minister, when they that seeme meet are created by the consent and allowance of the people, and that other pastors ought to beare rule of the election, that nothing be done amisse of the multitude, either by lightnesse, or by evill affections, or by disorder.

16 Now remaineth the forme of ordering, to which wee assigned the last place in the calling. It is evident that the Apostles used no other ceremony when they admitted any man to the ministry, but the laying on of hands. And I thinke that this usage came from the manner of the Hebrewes, which did as it were present unto God by laying on of hands that which they would have blessed and hallowed. So when *Jacob* was about to blesse *Ephraim* and *Manasse*, hee laid his hands upon their heads. Which thing our Lord followed, when he prayed over the infants. In the same meaning (as I thinke) the Jewes by the ordinance of the law, laid hands upon the Sacrifices. Wherefore the Apostles by laying on of hands did signifie that they offered him to God, whom they admitted into the ministry. Albeit they used it also upon them to whom they applied the visible graces of the spirit. Howsoever it be, this was the solemaie usage, so oft as they called any man to the ministrie of the Church. So they consecrated Pastors and teachers, and so also Deacons. But although there be no certaine commandement concerning the laying on of hands, yet because wee see that it was continually used among the Apostles, their so diligent observing of it ought to be to us instead of a commandement. And truly it is profitable, that by such a signe, both the dignity of the ministry should be commended to the people, and also that he which is ordained should be admonished, that he is not now at his owne liberty, but made bound to God and that Church. Moreover it shall not be a vaine signe, if it be restored to the naturall beginning of it. For if the Spirit of God, hath ordained nothing in the Church in vaine, wee must thinke that this ceremonie, sith it proceeded from him, is not unprofitable, so that it be not turned into a superstitious abuse. Last of all this is to be holden, that not the whole multitude did laie their hands upon the ministers, but the Pastors onely. Howbeit it was uncertaine whether any did alway lay on their hands or no. But it is evident that that was done in the Deacons, in *Paul* and *Barnabas*, and a few other. But *Paul* himselfe in another place reporteth, that he, and not many other, did lay his hands upon *Timothee*. I admonish thee (saith he) that thou raise up the grace which is in thee by laying on of my hands. For, as for that which in the other Epistle is spoken of the laying on of the hands of the degree of Priests, I doe not so take it, as though *Paul* did speake of the company of the Elders, but I understand by that word the verie ordinance it selfe: as if hee had said: Make that the Grace, which thou hast received by laying on of hands when I did create thee a Priest, may not be voide.

THE FOURTH CHAPTER.

Of the state of the old Church, and of the manner of governing that was in use before the Papacie.

The ministers of the ancient Church of Christ.

Hitherto we have intreated of the order of governing the Church, as it hath bene delivered us out of the pure word of God, and of the ministries, as they were instituted by Christ. Now that all these things may be more clearly and familiarly opened,

opened, and also be better fastened in our mindes: it shall bee profitable in these things to consider the forme of the old Church. which shall represent to our eyes a certaine image of Gods institution. For although the Bishops of those times did set forth many Canons, wherein they seemed to expresse more than was expressed in the holy Scripture: yet they with such heedfulnesse framed all their order after the onely rule of Gods word, that a man may easily see that in this behalfe they had in a manner nothing disagreeing from the word of God. But although there might be somewhat wanting in their ordinances, yet because they with sincere zeale endeavoured to preserve Gods institution, and they swarved not much from it, it shall bee very profitable here shortly to gather what manner of observation they had. As we have declared that there are three sorts of Ministers commended unto us in the Scripture: so all the Ministers that the old Church had, it divided into three Orders. For out of the order of Elders were partly chosen Pastors and teachers: the rest of them had the rule of the judgement and correction of manners. To the Deacons was committed the care of the poore, and the distributing of the almes. As for the Readers and Acoluthes, they were not names of certaine offices: but those whom they called Clerkes, they trained from their youth upward in certaine exercises to serve the Church, that they might the better understand to what purpose they were appointed, and might in time come the better prepared to their office: as I shall by and by shew more at large. Therefore *Hierom*, when hee had appointed five Orders of the Church, reckoneth up Bishops, Priests, Deacons, Beleevers, and Catechumeni, to the rest of the Clergie and Monkes hee giveth no proper place.

2. Therefore to whom the office of teaching was injoynd, all them they named Priests in every Citie they chose out of their owne number one man, to whom they specially gave the title of Bishop; that dissensions should not grow of equalitie, as it is wont to come to passe. Yet the Bishop was not so above the rest in honor and dignity that he had a dominion over his fellowes. But what office the consull had in the Senate, to propound of matters, to ask opinions, to go before the other with counselling, admonishing, and exhorting, to governe the whole action with his authoritie, and to put in execution that which is decreed by common counsell; the same office had the Bishop in the assembly of the Priests. And the old writers themselves confess, that the same was by mens consent brought in for the necessitie of the times. Therefore *Hierom* upon the Epistle to *Titus* saith. The same was a Priest which was a Bishop. And before that by the instiuction of the Divell, there were dissensions in religion, and it was said among the people, I am of *Paul*, I am of *Cephas*: Churches were goverened by common counsell of Elders. Afterward, that the seeds of dissensions might be plucked up, all the care was committed to one man. As therefore the Priests doe know, that by custome of the Church they are subject to him that is set over them: so let the Bishops know, that they are above the Priests, rather by custome, than by the truth of the Lords disposing, and that they ought to governe the Church in common together. But in another place he teacheth, how ancient an institution it was. For he saith that at *Alexandria*, from *Marke* the Evangelist even to *Heracles* and *Dionysius*, the Priests did alway choose out one of themselves, and set him in a higher degree, whom they named a Bishop. Therefore evere Citie had a company of Priests which were Pastors, and Teachers. For they all did execute among the people that office of teaching, exhorting and correcting, which *Paul* appointeth to the Bishops: and that they might leave seed after them, they travailed in teaching the younger men, that had professed themselves souldiers in the holy warfare. To every Citie there was appointed a certaine Country, that should take their Priests from thence, and bee accounted as it were into the body of that Church. Every company (as I have before said) onely for preservation of policie and peace were under one Bishop: which was so above the rest in dignitie, that he was subject to the assemblie of his brethren. If the compassse of ground that was under his Bishoprick were so great, that he could not suffice to serve all the offices of a Bishop in every place of it, in the country it selfe there were in certaine places appointed Priests which in small matters should execute his authority. Them they called country Bishops, because in the country they represented the Bishop.

Presbiter or Priests and Deacons out of the order of Presbiter Pastors and teachers chosen.

In *Esai. 6.*

*A collige or company of Priests in every Citie, to teach, exhort, and correct the people: out of that company for avoiding of dissension, one chosen to be a Bishop: the honor & dignitie which a Bishop so chosen had above the rest: the country furnished with Priests from the Citie: whole Priests under the Bishops authority: the compassse of ground committed to the care of one Bishop, reserved the Bishoprick in the Primitive Church, *Epi. ad Eva. I. c. 19.**

The office of Bishops and Priests to distribute the word and Sacraments.
Epi ad Eva.

Epi 4 Hom
in Ezec.
Act. 2. 16

For preserving of discipline in Bishops & Patriarches: ordained by them who never meant to forge another forme of ruling the Church, than God hath appointed in his word.

The office of Deacons, the same under the Apostles, and in the primitive Church: the occasion of making Subdeacons and Archdeacons.

Cap. 35.

3 But, so much as belongeth to the office, whereof we now speake, as well the Bishops as the Priests were bound to apply the distributing of the word and Sacraments. For it was ordained onely at *Alexandria*, (because *Arrius* had there troubled the Church) that the Priest should not preach to the people, as *Socrates* saith in the 9. booke of the *Tripertite* Historie. Which yet *Hierom* confesseth that hee misliketh not. Truly it should be counted monstrous, if any man had given out himselfe for a Bishop, that had not also in verie deed shewed himselfe a true Bishop. Therefore such was the severitie of those times, that all Ministers were driven to the fulfilling of such office, as the Lord requireth of them. Neither doe I heare the manner of one age alone. For even in *Gregories* time, when the Church was now almost decayed (certainly it was much degenerat: from the ancient purenesse) it had not been tolerable that any Bishop should abstaine from preaching. The Priest (saith he in one place) dieth if there bee no sound heard of him: because hee asketh himselfe the wrath of the secret Judge, if hee goe without sound of preaching. And in another place: When *Paul* testifieth that hee is cleane from the blood of all: in this saying we be convinced, we be bound, wee be shewed to be guiltie, which are called Priests, which beside the evils that we have of our owne, adde also the deaths of other: because we kill so many as we, being luke-warme and silent, doe daily see to goe to death. He calleth himselfe and other silent because they were lesse diligent in their worke than they ought to be. When he spareth not them, that did halfe performe their duty: what thinke you he would have done, if a man had altogether sit idle? Therefore this was a great while holden in the Church, that the chiefe dutie of the Bishop was to feed Gods people with the word, or both publikely and privately to edifie the Church with sound doctrine.

4 But whereas every Province had among their Bishops one Archbishop: also where in the *Nicene* Synod there were ordained Patriarches, which should in degree and dignitie be above the Archbishops, that pertained to the preserving of discipline. Howbeit in this discourse, that which was most rarely used may not be omitted. For this cause therefore chiefly these degrees were ordained, that if any thing happened in any Church, that could not well be ended by a few, might be referred to a provinciall Synod. If the greatnesse or difficultie of the matter required a greater discussing, the Patriarches were also called to it with the Synods, from whom there might be no appeale but to a generall Councell. The government so ordered many called a *Hierarchie*, by a name (as I thinke) unproper, and truly unused in the Scriptures. For the holy Ghost willed to provide, that no man should dreame of a principalltie or dominion when the government of the Church is spoken of. But, if leaving the word we looke upon the thing, we shall finde that the old Bishops meant to forge no forme of ruling the Church, differing from that which the Lord appointed by his word.

5 Neither was the order of the Deacons at that time any other than it was under the Apostles. For they received the daily offerings of the Faithfull, and the yearly revenues of the Church, to bestow them upon true uses, that is to say, to distribute them to feede partly the ministers, and partly the poore: but by the appointment of the Bishop, to whom also they yearly rendered accounts of their distribution. For whereas the Canons doe every where make the Bishop distributor of all the goods of the Church, it is not so to be understood, as though he did by himselfe discharge that care: but because it was his part to appoint to the Deacon, who should be received into the common almes of the Church, and of that which remained, to whom it should be given, and how much to every one: because he had an overseeing whether the Deacon did faithfully execute that which belonged to his office. For thus it is read in the Canons which they ascribe to the Apostles: Wee command that the Bishop have the goods of the Church in his owne power. For if hee be put in trust with the Soules of men, which are more precious, much more it is meete that he have charge of money: so that by his power all things may be distributed to the poore by the Elders and Deacons: that they may be all ministred with feare and carefullnesse. And in the Councell of *Antioche* it is decreed, that the Bishops should be restrained that meddle with the goods of the Church, without the knowledge of the Elders and Deacons. But of that point we neede to make no longer disputation, sith it is evident by many Epistles of

Gregorie

Gregory, that even at that time, when otherwise the ordinances of the church were much corrupted, yet this observation continued, that the Deacons should under the Bishop be the stewards for the poore. As for Subdeacons, it is likely that at the beginning they were joynt to the Deacons, that they should use their service about the poore: but that difference was by little and little confounded. But Archdeacons began then to be created, when the plenty of the goods, required a new and more exact manner of disposing them: Albeit *Hierome* doth say, that it was even in his age. In their charge was the summe of their revenues, possessions, and store, and the collection of the daily offerings. Whereupon *Gregory* declareth to the Archdeacon *Salon*, that hee should bee holden guilty if any of the goods of the church, perished either by his fraud or negligence. But whereas it was given to them to read the Gospell to the people, and to exhort them to pray: and whereas they were admitted to deliver the Cup in the holy Supper, that was rather done to garnish their office, that they should execute it with the more reverence, when by such signes they were admonished that it was no prophane Bayliwike that they exercised, but a spirituall function, and dedicate to God.

Epi ad Nep.
Epi. c. lii.

6 Here also wee may judge what use there was, and what manner of distribution of the church goods. Each were both in the decrees of Synods, and among the old writers it is to bee found, that whatsoever the Church possesseth either in lands or in money, is the patrimony of the poore. Therefore oftentimes there, this song is sung to the Bishops and Deacons, that they should remember, that they meddle not with their owne goods, but the goods appointed to the necessity of the poore: which if they unfaithfully suppress or waste, they shall be guilty of Blood. Whereby they are admonished, with great feare and reverence, as in the sight of God, without respect of persons, to distribute them to whom they bee due. Hereupon also come those grave protestations in *Christostome*, *Ambrose*, *Augustine*, and otherlike Bishops, whereby they affirme their owne uprightnesse to the people. But such it is equity. and established by the Law of the Lord, that they which employ their service to the Church, should bee fed with the common charges of the Church, and also many Priests in that age, consecrating their patrimonies to God, were willingly made poore: the distributing was such, that neither the Ministers wanted sustenance, nor the poore were neglected. But yet in the meane time it was provided, that the ministers themselves, which ought to give example of honest sparing to other should not have so much, whereby they might abuse it to riotous excesse or delicioufesse, but onely wherewith to sustaine their owne need. For those of the Clergy (saith *Hierome*) which are able to live of the goods of their Parents, if they take that which is the poores, doe commit sacriledge, and by such abuse they eate and drinke to themselves damnation.

The bestowing of
Church goods.

7 First the ministracion was free and voluntary, whereas the Bishops and Deacons were of their owne will lawfull, and uprightnesse of conscience and innocency of life were to them instead of the Lawes. Afterward when evil examples grew of the greedinesse or perverse affections of some, to correct those faults, the Canons were made, which divided the revenues of the church into foure parts: of which they assigned one part to them of the Clergy, the second to the poore, the third to the maintinance and reparacion of churches, and other holy buildings; the fourth to the poore as well strangers as of their owne countrey. For whereas the other Canons, give this last part to the Bishop, that varieth nothing from my above said division. For they meane not that that part should be his owne, that either hee himselfe alone should devoure it, or power it out, upon whom or what he list, but that it should suffice to maintaine the Hospitality which *Paul* requireth of that order. And so doe *Gelasius* and *Gregorie* expound it. For *Gelasius* bringeth no other reason why the Bishop should challenge any thing to himselfe, but that he might give it prisoners and strangers. And *Gregory* speaketh yet more plainly. It is the manner (saith he) of the sea Apolltolike, to give commandement to the Bishop when he is ordered, that of all the revenue that ariseth, there bee made foure portions: that is to say, the one to the Bishop and his Family for Hospitality, and entertainment: the second to the Clergy: the third to the poore: the fourth to the repairing of churches. Therefore it was lawfull for the Bishop to take

Church goods di-
vided into foure
parts: one assign-
ed to the main-
tenance of the
Clergie, the rest
to other uses.

2 Tim. 3.

nothing

nothing to his owne use, but so much as were enough for moderate and meane foode and clothing. If any began to exceede either in riotous expence, or in ostentation and pompe, hee was by and by repressed by his fellowes, and if he obeyed not, he was put from his dignity.

8 As for that which they bestowed upon garnishing of holythings, at the first it was very little. Afterward when the Church became somewhat richer, yet in that behalfe they still kept a meane. And yett all the mony that was bestowed thereupon remained safe for the poore, if any great necessity happened. So when famine possessed the province of Hierusalem, and the need could not otherwise be releevd, *Cyillus* sold the vessels and garments and spent them upon sustenance of the poore, Likewise *Azarius* Bishop of *Amida*, when a great multitude of the Persians, in a manner starved for hunger, called together the Clergie, and when he had made that notable oration, Our God needeth neither dishes nor cups, because he neither eateth nor drinketh, hee molde the vessels, to make thereof both meate and ransome for men in misery. *Hierome* also, when he inveigheth against the too much gorgeousnesse of temples, doth with honour make mention of *Exuperius* Bishop of *Tiblosa* in his time, which carried the Lords body in a wicker basket, and his blood in glasse, but suffereth no poore man to be hungry. That which I even now said of *Azarius*, *Ambrose* reherseth of himselfe. For when the *Arriani* charged him, for that hee had broken the holy vessels to ransom prisoners, hee used this most godly excuse: Hee that sent the Apostles without gold, gathered Churches together without gold. The Church hath gold not to keepe it, but to bestow it, and give releife in necessities. What neede is to keepe that which helpeth not? Doe wee not know, how much gold and silver the Assyrians tooke out of the temple of the Lord? Doth not the Priest better to melt them for the sustenance of the poore, if other releifes doe faile, than an enemy, a robber of God to beare them away? Will not the Lord say: Why hast thou suffered so many needy to die for hunger? and verily thou hadst gold whereof thou mightest have ministred them sustenance. Why were so many led away captive, and not ransomed? why were so many slaine by the enemy? It had bene better that thou shouldst save the vessels of living men, than of metalls. To these things that thou shalt not be able to answer. For what wouldst thou say? I feared least Gods temple should want garnishing. He would answer, Sacraments require not gold: neither doe those things please with gold that are not bought with gold. The ransoming of prisoners is a garnishing of Sacraments. In summe wee see, that it is most true which the same man saith in another place, that whatsoever the Church then possessed was the store of the needy. Againe: that a Bishop hath nothing that is not the poores.

9 These that wee have reherseed were the ministeries of the old Church. For the other of which the Ecclesiasticall writers make mention, were rather certaine exercises and preparations, then appointed offices. For those holy men, that they might leave a store for the church after them, received into their charge, governance and discipline, young men which with the consent and authority of their parents, professed themselves souldiers of the spiritual warfare: and they so framed them from their tender age, that they should not come unskillfull and raw to the executing of their office. But all they that were instructed with such beginnings, were called clerks, I would indeed that some other more proper name had rather beene given them: For this name grew in of error, or of corrupt affection: forasmuch as *Peter* calleth the whole church the Clergie, that is to say, the Lords inheritance. But the institution it selfe was very holy and profitable; that they which would consecrate themselves and their service to the Church, should be so brought up under the keeping of the bishop, that none should minister to the Church, but he that were well informed aforehand, and that had from his very youth both sucked holy doctrine, and by severe discipline put in a certaine continuing quality of gravity and holy life, and were estranged from worldly cares and were accustomed to spirituall cares and studies. But as young souldiers are by certaine counterfeits kirmishes instructed to learne true and earnest fight, so there were also certaine rudiments, whereby they were exercised while they were Clerkes, before that they were promoted to the very offices. Therefore: first they committed to

The treasures & monuments of the Church bound a way to help in the ne. offices of the poore which could not otherwise be saved for.
Tuyar. hist. lib 5
Lib. 11. cap. 16.

Ad Nepot. Lib. de offic. c. 28.

Lib. 5. epist. 31. c. 33.

The institution of young Clerks in their functions, so as they were trained up for the higher services of the Church.

c. Pet. 5.3.

the Clerkes the charge to open and shut the Church, and they named them *Ostiarij*, doore-keepers. Afterward they called them *Acoluthi*, followers, which waited upon the Bishop in his household services, and did continually accompanie him, first for honours sake, and then that no suspicion should arise of them. Moreover that by little and little they might become knowne to the people, and get to themselves commendation: also that they might learne to abide the sight of all men, and to speake before all men: that being made Priests, when they come forth to teach, they should not be abashed with shame: therefore place was appointed them to read in the Pulpit. After this manner they were promoted by degrees, to shew prooffe every one of their diligence in all their severall exercises, till they were made Subdeacons. This only is my meaning, that those were rather grosse beginnings, than such offices as were accounted among the true ministers of the Church.

10 Whereas we said that the first and second point in the calling of ministers, are, what manner of men they ought to choose, and how great a religious carefulnesse they ought to use in that matter: therein the old church hath followed the prescribed order of *Paul*, and the examples of the Apostles. For they were wont to come together to choose the pastors with most great reverence, and carefull calling upon the name of God. Beside this they had a forme of examination, whereby they tried the life and doctrine of them that were to be chosen by the rule of *Paul*. Onely they somewhat offended herein with too great severitie: because they would require more in a Bishop than *Paul* required, and specially in proffesse of time they required unmarried life. But in the other points their observation was agreeing with *Pauls* description. But in this which wee made the third point, that is to say, who ought to institute ministers, they kept not alway one order. In old time, none was received into the company of Clerks without the consent of all the people: insomuch that *Cyprian* laboureth earnestly to excuse that hee appointed on *Avelius* to be a Reader without asking advise of the Church, because that was done beside the custome, though not without reason. For this hee saith before: In ordering of Clerkes, deere brethren, we are wont first to aske your advise, and by common counsell to weigh the manners and deservings of every one. But because in these lesser exercises, there was not much peril: because they were chosen to a long prooffe, and not to a great office, therefore the consent of the people therein ceased to be asked. Afterward in the other degrees also, except the Bishopricke, the people commonly left the judgement and choise of them to the Bishop and the Priests, that they should examine who were meete and worthie: saving peradventure when new Priests were appointed for Parishes: for then it behooved that the multitude of that place namely should consent. Neither is it any marvell, that the people in this behalfe was little carefull in keeping their owne right. For no man was made a Subdeacon, that had not shewed a long prooffe of himselfe in his being a Clerke, under that severitie of discipline, which then was used. After that hee had beene tried in that degree, he was made a *Deacon*. From thence he came to the honour of Priesthood if he had behaved himselfe faithfully. So no man was promoted, of whom there had not beene indeed a triall had many yeares before the eyes of the people. And there were many Canons to punish their faults: so that the Church could not be troubled with evill Priests or Deacons, unlesse it neglected the remedies. Howbeit in the Priests also there was alway required the consent of them of the same citie: which the very first Canon restifieth in the 67. distinction, which is fathered upon *Anacletus*. Finally, all the admissions into orders were therefore done at certaine appointed times of the yeare, that no man should privily creepe in without the consent of the faithfull, or should with too much easinesse be promoted without witnesses.

11 In choosing of Bishops the people had the libertie long preserved, that none should be thrust in, that were not accepted of all. This therefore was forbidden in the counsell at *Antioch*, that none should be thrust into them against their will. Which thing also *Leo* the first doth diligently confirme. Heereupon came these sayings: Let him be chosen, whom the Cleargy, and the people, or the greater number shall require. Againe: Let him that shall beare rule over all be chosen of all. For

The care, which the old Church had in making choise of fit men for church-offices.

There order not alwayes one and the same concerning the persons by whom church ministers were made.

1 Tim. 3. 2. Tit. 2. 1. 5.

The consents of the people in the making of Bishops.
Epi. 90. ca. 2.

it must needs be, that he that is made a ruler being unknowne and not examined, is thrust in by violence. Againe, Let him be chosen, that is both chosen by the Clerks, and desired by the people: and let him be consecrate by them of that Province, with the judgement of the Metropolitan. The holie Fathers tooke so great heed that this libertie of the people should by no meane be diminished, that when the generall Synod gathered together at *Constantinople* did order *Nectarius*, they would not doe it without the allowance of the Clergy and people, as they testified by their Epistle to the Synod of *Rome*. Therefore when any Bishop did appoint a successor to himselfe, it was not otherwise stablished unlesse the whole people did confirme it. Whereof you have not onely an example, but also the very forme in *Augustine* in the naming of *Evadins*. And *Theodorite*, when he rehearseth that *Peter* was named by *Athanasius* to bee his successor, by and addeth, that the order of Priests confirmed it, and the Magistrate, and Nobilitie, and the people approved it with their allowing shewt.

12 I grant indeed that this also was by very good reason stablished in the Council at *Laodicia*, that the Election should not be left to multitudes. For it scarcely happeneth at any time, that so many heads should well order any thing with one meaning: and commonly this is true, that the uncertaine communalitie is divided into contrarie affections. But for this perill there was used a very good remedie. For first the Clerks onely did choose: whom they had chosen they presented to the Magistrate, or to the Senate and cheete men of the people. They after consultation had, if they thought the election good, confirmed it: if not, they did choose an other, whom they did rather allow. Then the matter was moved to the multitude, which although they were not bound to those fore-judgements, yet thereby they could the lesse be disordered. Or if they began at the judgement: that was done onely to learne whom they did chiefly desire. When the desires of the people were heard, then they of the Cleargy did choose him. So either was it lawfull for the Cleargy to appoint whom they listed, neither in another place, when he saith: There are to be looked for, both the desires of the citizens, the peoples testimonies, the judgement of the honourable, and the election of the clerks. Againe, Let there be holden the testimonie of the honourable, the subscription of the clerks, the consent of the order and communalitie. No reason (sayth he) suffreth it to be otherwise done. And nothing else meaneth that decree of the Synod at *Laodicia*, but that the Clergy and cheete of the people, should not suffer themselves to be carried away by the undiscreeet multitude: but rather that with their wisdom and gravitie they should repress the peoples foolish affections, if at any time neede should so require.

13 This order of choosing was yet in force in the time of *Gregory*: and it is likely that it endured long after. There remaine many Epistles of his, that give evident testimonie of this matter. For so oft as he hath to doe with the creating of any new Bishop, hee useth to write to the cleargy, to the order, and to the people, and sometime also to the ruler, according as the government of the citie is appointed. But if by reason of the disordered state of the Church, hee committeth to any Bishop adjoining the charge of overseeing in the election, yet he alway requireth a solemne decree strengthened with the subscriptions of all. Yea and when there was one *Constantius* create Bishop at *Millane*, and that many of the *Millaneis* were by reason of the invasion of the barbarous nations fled to *Genna*: hee thought that the election could not otherwise be lawfull, unlesse they also were called together and gave their assent. Yea there are not yet five hundred yeares past, since Pope *Nicholas* decreed thus of the election of the Bishop of *Rome*: that the Cardinal Bishops should begin, then that they should joyne to them the rest of the cleargy, last of all that the election should be confirmed by the consent of the people. And in the end hee reciteth that decree of *Leo*, which I even now alleaged, and commandeth it from thence forth to be in force. But if the malice of wicked men shall so prevaille, that the clerks to make a true election be compelled to depart out of the city: yet hee commandeth that some of the people be present with them. As for the Emperours consent, so farre as I can perceive, was required onely in two Churches, that is, *Rome*, and *Constantinople*: because

Epistola 10.
The d. 10. 4.
cap. 20.

The order of the
Council of *Laodicia*:
that the election of
Bishops should not
be left to multitudes,
whereby no
withstanding
the regard of
the multitude is
not excluded.
Cap. 13.

Episto. 87.

How long it
continued in use
that the Cleargy
should be cheefe
rulers, and the
people had a
share in the election
of Bishops.

Lib. 3. Epist. 69.

Distin. 23. cap.
in nomine.

there were the two seates of the Empire. For whereas *Ambrose* was sent to *Millane* with a power from *Valentinian* to governe the election of the new Bishop: that was extraordinarily done, by reason of grievous factions wherewith the citizens then boyled among themselves. But at *Rome* in old time the Emperours authoritie was of so great force in creating of the Bishop: that *Gregorie* saith, that hee was set by his commandement in the government of the Church: when yet by solemne usage he was desired by the people. This was the manner, that when the cleargy and the people had appointed any Bishop, the cleargy should forthwith move it to the Emperour, that hee should either by his allowance confirme the election, or by disallowance undoe it. Neither are the decrees that *Gratian* gathereth together, repugnant to this custome: wherein is nothing else said, but that it is in no wise to bee suffered, that taking away the canonically election, a King should appoint a Bishop after his owne lust: and that the Metropolitan should consecrate none that were so promoted by violent powers. For it is one thing to spoile the Church of her right, that all should be transferred to the lust of one man: and another thing to grant this honour to a King or an Emperour, that by his authoritie hee may confirme a lawfull election.

14 Now it followeth, that wee entreate with what forme the Ministers of the Church were admitted into their office after election: this the Latines called Ordination or Consecration: the Greekes have called it *Cheirotonia*, lifting up of hands, and sometime also *Cheirothesia*, laying on of hands. Howbeit *Cheirotonia* is properly called that kind of election, where mens consents are declared by holding up of their hands. There remaineth of the Nicen Councill, that the Metropolitan should meete together with all the Bishops of the province to order him which is chosen. But if some of them be hindered either by length of the way, or by sicknesse, or by any necessitie, that yet three at the least should meete: and that they that are absent should by letters testify their consent. And this Canon, when with discontinuance it grew out of use, was afterward renewed with many Synodes. But all, or at least so many as had no excuse, were therefore commanded to be present, that they might have the graver triall of the learning and manners of him that was to be ordered: for the matter was not done without triall. And it appeareth by *Cyprians* words, that in the old time they were wont not to be called after the election, but to be present at the election: and to this end that they should be as it were Governours, that nothing should be troublesome done in the multitude. For where he said, that the people have power either to choose worthy Priests, or to refuse unworthy, within a little after he addeth: Wherefore according to the tradition of God and of the Apostles, it is to be diligently kept and holden (which is yet holden with us also, and in a manner throughout all Provinces) that for the right celebration of orderings, all the Bishops adjoining of the same Province, should come together to the people for which a Governour is ordered, and that the Bishop be chosen in presence of the people. But when they were sometime slowly gathered together, and there was perill lest some would abuse that delay to occasion of ambitious suing: it was thought that it should be enough if after the election made, they should meete and after allowance upon lawfull examination consecrate him.

15 When this was each where done without exception, by little and little a divers manner grew in use, that they which were chosen should resort to the Metropolitan Citie to fetch their ordering. Which came to passe rather by ambition, and by deprivation of the first institution, than by any good reason. And not long after, when the authoritie of the see of *Rome* was now increased, there came in place yet a worse custome, that the Bishops almost of all *Italie* should fetch their consecration from thence. Which we may note out of the Epistles of *Gregorie*. Onely a few Cities, which did not so easily give place, had their ancient right preserved: as there is an example had of *Millane*. Peradventure the onely Metropolitan Cities kept their priviledge. For all the Bishops of the Province were wont to come together to the chiefe Citie to consecrate the Archbishop. But the Ceremonie was laying on of hands. For I read of no other ceremonies used: saving that in the solemne assemblie the Bishops had a certaine apparell whereby they might be distinctly knowne from other Priests. They

Epist. 5. lib. 1.

The ancient manner of Bishops assembling themselves to consecrate Bishops chosen.

Epist. 4 lib. 1.

The beginning of the custome for Bishops chosen to repair to their Metropolitan for consecration: the corrupt use of coming to Rome for it: the rites and ceremonies therein used. Lib. 2. Epist. 69. 46.

ordered also Priests and Deacons with onely laying on of hands. But every Bishop with the company of Priests ordained his owne Priest. But although they did all the same thing: yet because the Bishop went before, and it was all done as it were by his guiding, therefore the ordering was called his. Whereupon the old writers have oft this saying: that a Priest differeth from a Bishop in no other thing, but because he hath not the power of ordering.

THE FIFT CHAPTER.

That the old forme of government is utterly overthrowne, by the tyrannie of the Papacy.

The corruption of the church of Rome in choosing Bishops without regard of manners, learning, or as much as yeeres of discretion.

NOW it is good to set before mens eyes the order of governing the Church, that the sea of Rome and all the champions thereof doe keepe at this day, and the whole image of that Hierarchie which they continually have in their mouth, and to compare it with that order of the first and old Church which wee have described: that by the comparison it may appeare what manner of Church they have, which use this onely title to charge or rather to overwhelm us. But it is best to begin at Calling, that we see both how, and what manner of men, and by what order they be called to this ministry. And then afterward we shall consider how faithfully they execute their office. We will give the first place to Bishops: to whom I would to God this might be an honour, to have the first place in this discourse. But the matter it selfe doth not suffer me, once to touch this thing be it never so lightly, without their great shame. And yet I will remember, in what kinde of writing I am now occupied: and will not suffer my talke, which ought to be framed only to simple doctrine, to flow abroad beyond due bounds. But let some one of them that have not utterly lost all shame, answer mee, what manner of Bishops are at this day commonly chosen. Truly it is now growne too much out of use, to have any examination had of their learning: but if there be had any respect of learning, they choose some Lawyer that can rather brawle in a court, than preach in a Church. This is certaine, that these hundred yeeres there hath scarcely beene every hundreth man chosen that understood any thing of holy doctrine. I doe not therefore spare the former ages, for that they were much better, but because we have now onely the present Church in question. If judgement be had of their manners, we shall finde that there have beene few or almost none, whom the old Canons would not have judged unworthy. Hee that was not a drunkard, was a whore-monger: hee that was also cleane from this wickednesse, was either a dyer, or a hunter, or disolute in some part of his life. For there be lighter faults, which by the old Canons doe exclude a man from being a Bishop. But this is a most great absurditie, that very children scarcely ten yeeres old, are by the Popes grant made Bishops. They are growne to such shamelesnesse and senseles dulnesse, that they dreaded not that extreme, yea and monstrous wicked doing, which is utterly abhorring from the very sense of nature. Heereby appeareth how religious their elections were, where the negligence was so carelesse.

Both magistrates and people utterly excluded from the church of Rome from meddling in the election of Bishops: the pretense under which they are excluded.

2 Now in election, all that right of the people is taken away. Their desirings, their assentings, their subscribings, and all such things are vanished: the whole power is transferred to the Canons onely. They bestow the Bishopricke upon whom they will, and afterward bring him forth into the sight of the people, but to be worshipped, not to be examined. But Leo cryeth on the other side, that no reason suffereth it, and he pronounceth that it is a violent imposition. *Cyprian*, when hee testifieth that it proceedeth from the law of God that it should not be done but by the consent of the people, sheweth that the contrary manner is repugnant to the word of God. The decrees of so many Synodes doe most severely forbid it to bee otherwise done: and if it be done, they command it to bee void. If these things be true, there now remaineth in the Papacy no Canonically election, neither by Gods law nor by the Ecclesiasticall Law. But although there were no other evil, yet how shall they be able to excuse this that they have so spoiled the Church of her right? But (say they) the corruption of times so required, that because in appointing of Bishops, hatreds and affectious more prevail

prevailed with the people and the Magistrates, than right and sound judgement, therefore the rule thereof should be given to a few. Admit verily that this were the extreme remedie of a mischief in despair'd case. But such the medicine it selfe hath appeared more hurtfull than the very disease, why is not this new evill also remedied? But (say they) it is exactly prescribed to the Canons, what they ought to follow in the election. But doe we doubt, but that people in old time did understand that they were bound to most holy lawes, when they saw that they had a rule set them by the word of God, when they came together to choose a Bishop? For that only voice of God, whereby he describeth the true image of a Bishop, ought worthily to be of more value than infinite thousands of Canons. But nevertheless the people, corrupted with a most evill affection, had no regard of the law or of equitie. So at this day though there be verie good lawes written, yet they remaine buried in papers. Yet for the most part it is used in mens manners, yea and allowed as though it were done by good reason, that drunkards, whoremongers, dicers, are commonly promoted to this honour: (It is buclie that I say) that bishopricks are the rewards of adulteries and bawderies. For when they are given but to hunters and faulconers, it is to be thought to be gaily well bestowed. Any way to excuse so heinous indignitie, it is too much wicked. The people (say I) had in old time a very good Canon to whom Gods word prescribed, that a Bishop ought to be unprovable, a teacher, no fighter, &c. Why therefore is the charge of choosing removed from the people to these men? Because forsooth the word of God was not heard among the tumults and seditious partakings of the people. And why should it not at this day be removed againe from these men, which not onely doe breake all lawes, but casting away all shame, do wantonly, covetously, ambitiously mingle and confound Gods and mens matters together?

3 But they lie, when they say, that this was devised for a remedie. Wee often read that in old time churches were in tumults at the choosing of Bishops: yet never any man durst thinke of taking away the authoritie from the people. For they had other waies whereby they might either prevent these faults, or amend them if they were already committed. But I will tell what it is. When the people began to be negligent in making the elections, and did cast that care upon the Priests as little belonging to them, they abused this occasion to usurpe a tyrannie to themselves, which afterward they stablished by new canons set forth. As for their ordering, it is nothing else but a mere mockage. For the shew of examination that they there set out is so vaine and hungrie, that it wanteth even all colour. Therefore whereas in some places Priests have by covenant obtained of the bishops of Rome, that they themselves might name Bishops, therein the Church suffered no new losse: because the election was taken away, onely from the Canons, which had by no right violently taken it, or verily stolen it. Truly this is a most foule example, that out of the court are sent bishops to possesse churches: and it should be the worke of godly Princes to abstaine from such corruption. For it is a wicked spoiling of the Church, when there is thrust unto any people a bishop, whom they have not desired, or at least with free voice allowed. But that unorderly manner which hath long agoe bene in the Churches, gave occasion to Princes to take the presentation of bishops into their owne hands. For they had rather that it should be their gift, than those mens, to whom it nothing more belonged, and which did no lesse wrongfully abuse it?

4 Loe here is a noble calling, by reason whereof the bishops boast themselves to be the successours of the Apostles. But they say that the authoritie to create Priests belongeth to them onely. But in this they most lewdly corrupt the old institution: because they doe not by their ordering create Priests to rule and feede the people, but Sacrificers to Sacrifice. Likewise when they consecrate Deacons, they doe nothing of their true and proper office, but they ordaine them onely to certaine Ceremonies about the chalice and the paten. But in the Synode at Chalcedon, it is contrariwise decreed, that the orderings should not be absolutely given, that is to say, but that a place should be therewithall assigned to them that are ordered, where they shall exercise their office. This decree is for two causes verie profitable. First, that the Church should not be burdened with superfluous charges, nor that that should bee

I Tim. 3. 1.

*What occasion
the Roman Cler-
gie hath taken
to defraud the
Church of her
right in electi-
ons, and paines
to get into their
own hands that
which they saw
so grossely abu-
sion*

*The abuses of
the Church of
Rome in making
Priests and Dia-
cons.*

Dist. 7. ca. 7.

spent upon idle men which should be given to the poore: Secondly, that they which be ordered, should thinke that they be not promoted to an honour, but that there is an office committed unto them, to the execution wherof they are bound by solemne protestation. But the Romish masters (which thinke that there is nothing in religion to be cared for, but their bellie) first doe expound title to be the revenue that may suffice to sustaine them, whether it be by their owne lively hood or by benefice. Therefore when they order a Deacon or a Priest, without taking care where they ought to minister, they give them the order, if they be rich enough to find themselves. But what man can admit this, that the title which the decree of the Councell requireth, should bee the yeerlie revenue for their sustenance? But now because the later Canons condemned the Bishops with penaltie to finde them whom they had ordered without sufficient title, by this meane to restraine their too much easie admitting: there hath been also a subtiltie devised to mock out this penaltie. For he that is ordered, naming any title whatsoever it be, promiseth that hee will be content therewith: by this shitt hee is driven from his action for his finding. I passe over a thousand fraudes that are herein used: that when some doe falsly name vaine titles of benefices, whereupon they cannot make five shillings by yeere: other some under secret covenant doe borrow benefices, which they promise that they will by and by restore againe, but sometime they restore not at all. And such other mysteries.

The disguis'd
ceremonies
which the
Church of Rome
useth in makin'
her Priests.

5 But although these grosser abuses were taken away, is not this alway an absurditie, to appoint a Priest to whom you assigne no place? Also they order no man but to sacrifice. But the true ordinance of a Priest is, to be called to the government of the Church: and a Deacon to be called to the gathering of the almes: they doe indeede with many pomps shadow their doing, that in the very shew it may have a reverence among the simple. But among men that have their sound wit, what can these disguisings avail, if there be no sound stuffe or truth underneath them? For they use ceremonies about it, either fetched out of Jewishnesse, or fained of themselves, which it were better to forbear. But of true examination, (for I nothing passe upon, that shadow which they retaine) of the peoples consent, and of other things necessarie, they make no mention. I call a shadow their foolish gesturings meet to be laughed at, framed to a foode and cold counterfetting of antiquitie. The Bishops have their deputies which before the ordering may enquire of their learning. But what? whether they can read their masses, whether they can decline a common noun, that they shall light upon in reading, conjugate a verbe, or doe know the signification of one word, for it is not necessarie that they be cunning enough to construe a verse. And yet they be not put backe from Priesthood which faile even in the childish rudiments, so that they bring any money or commendation of favour. Of like sort it is, that when they are brought to the altar to be ordered, it is asked thrice in a tongue not understood, whether they be worthie of that honour. One answereth which never saw them: (but because nothing should want of the forme, he hath part in the plaie). They are worthie. What may a man blame in these reverend fathers, but that which mocking in so open sacrileges, they doe without shame laugh to scorne both God and men? But because they are in long possession thereof, they thinke that now it is lawfull for them. For whosoever dare once open his mouth against these so evident and so hainous wicked doings, he is forthwith haled by them to punishment of death, as though it were one that had in old time disclosed abroad the holie mysteries of *Ceres*. Would they doe this if they thought that there were any God?

Corruption in
bestowing be-
nefices.

6 Now how much doe they behave themselves better in bestowing of benefices: which thing was once joined with the ordering, but now it is altogether separate? There is among them a diverse manner. For the Bishops onely doe not confer benefices: and in those wherof they are said to have the conferring, they have not the full right, but other have the presentation, and they retaine onely the title of collation for honours sake. There are also nominations out of schooles, and resignations, either simple, or made for cause of exchange, commendatorie writings, preventions, and whatsoever is of that sort. But they also behave themselves that none of them can reproach another with any thing. So I affirme, that scarcely everie hundred benefice is bestowed at this

day in the papacie without Simonie, as the old writers defined Simonie, I doe not say, that they all buie them with readie money: but shew me one of twentie that cometh to a benefice without some by commendation, some either kindred or alliance promoteth, and some the authoritie of their parents: some by doing of pleasures doe get themselves favour. Finally benefices are given to this end, not to provide for the Churches, but for them that receive them. Therefore they call them benefices, by which words they doe sufficiently declare, that they make no other account of them, but as the beneficiall gifts of Princes, whereby they either get the favour of their soldiers or reward their services. I omit how these rewards are bestowed upon Barbers, Cooks, Mill-keepers, and such dreggish men. And now judiciall courts doing of no matters more, than about benefices: so that a man may say that they are nothing else but a pray cast afore dogs to hunt after. Is this tolerable even to be heard of, that they should be called Pastors, which have broken into the possession of a Church as into a farme of their enemy? that have gotten it by brawling in the law? that have bought it for money? That have deserved it by filthy services: which being children yet scanty able to speake, have received it, as by inheritance from their Uncles and kinsmen, and some bastards from their fathers?

7 Would ever the licentiousnes of the people, though they had bin never so corrupt and lawlesse, have gone so farre? But this is also more monstrous, that one man, (I will not say what manner of man, but truly such a one as cannot governe himselfe) is set to governe five or six Churches. A man may see in these daies of a Princes courts, young men that have three Abbacies, two Bishopricks, one Archbishoprick. But there be commonly Canons with five, six or seven benefices, whereof they have no care at all, but in receiving the revenues. I will not object, that it is each where cried out against by the word of God, which hath long agoe ceased to be of any estimation at all among them. I will not object, that there have been many most severe penall ordinances in many Councils made against this wickednesse: for those also they boldly despise as off as they list. But I say that both are monstrous wicked doings, which are utterly against God and nature and the government of the Church, that one robber shall oppresse many Churches at once, and that he should be called a Pastor, which cannot be present with his flock though he would: and yet (such is their shamefulnesse) they cover such abominable filthinesse with the name of the Church to deliver themselves from all blame. But also (and God will) in these lewdnesses is contained that holie succession, by the merit whereof they boast that it is wrought that the Church may not perish.

8 Now (which is the second marke in judging a lawfull Pastor) let us see how faithfully they exercise their office. Of the Priests that be there created, some be Monkes, some be (as they call them) Secular. The first of these two companies was unknowne to the old Church: and it is so against the profession of Monkes, to have such a place in the Church, that in old time when they were chosen out of Monasteries into the Clergie, they ceased to be Monkes. And *Gregorie*, whose time had much dregs, yet suffered not this confusion to be made. For he willeth that they be put out of the Clergie that be made Abbots, for that no man can rightly be together both a Monk and a Clark: sith the one is a hinderance to the other. Now if I aske, how he well fulfilleth his office, whom the Canons declare to be unmeet, what I pray you, will they answer? they will forsooth alleage unto me those untimely borne decrees of *Innocent* and *Boniface*, whereby Monkes are so received into the honour and power of Priesthood, that they might still abide in their Monasteries. But what reason is this, that every unlearned Ass, so soone as he hath once possessed the sea of *Rome*, may with one word overthrow all antiquitie? But of this matter wee shall speake hereafter. Let this suffice for this time, that in the purer church it was holden for a great absurditie, if a Monk did execute the office of Priesthood. For *Hierome* saith that hee doth not execute the office of a Priest, while hee is conversant among Monkes: and maketh himselfe one of the common people to be ruled by the Priests. But, although we grant them this, what doe they of their durie? Of the Mendicants some doe preach, all the other Monkes either sing or mumble up Masses in their dennes. As though either Christ willed, or the

nature

Epi. 1. li. 3.

Many Churches committed to one mans charge unable to order.

Monkes in the Church of Rome made Priests and still continuing Monkes contrary to the ancient both customes and Canons, yet when they are made, not discharging the duty of Priests neither.

Epi. 1. li. 3.

Act. 20. 29.

*The abuses of
the Church of
Rome in the of-
fice of benefi-
ciall Priests.*

I Cor. 4. 2. 11.

*Other idle sorts
of Priests nei-
ther governing
the Church, nor
distributing at
all the word or
Sacraments.*

nature of the office suffereth Priests to be made to this purpose. Whereas the Scripture plainly testifieth, that it is the Priests office to rule his owne Church, is it not a wicked profanation, to turne another way, yea utterly to change the holie institution of God? For when they are ordered, they are expressly forbidden to doe the things that God commandeth all Priests. For this song is sung to them: Let a Monke be content with his cloister, not presume to minister the Sacraments, not to execute any thing belonging to publike office. Let them denie, if they can, that it is an open mockerie of God, that any Priest should be made to this purpose, to abstaine from his true and naturall office: and that he which hath the name may not have the thing.

9 I come to the secular Priests: which are partly beneficed men, (as they call them) that is to say, have benefices whereupon to live: and partly doe let out their daily labour to hire, in massing, or singing, and live as it were of a stipend gathered thereupon. Benefices have either care of soules, as Bishopricks and cure of Paroches: or they be the stipends of daintie men, that get their living with singing, as Prebends, Canonships, Parsonages, and dignities, Chaplainships, and such other. Howbeit, since things are now turned upside downe, Abbaies and Priories are given to very boies, by privilege, that is to say by common and usuall custome. As concerning the hirelings, that get their living from day to day, what should they doe otherwise than they doe? that is in servile and shamefull manner to give out themselves for gaine, specially such there is so great a multitude as now the world swarmeth with. Therefore when they dare not beg openly, or for as much as they thinke they should but little profit that way, they goe about like hungrie dogs, and with their importunacie, as with barking, they enforce out of men against their wils somewhat to thrust into their belly. Heere if I would goe about to expresse in words, how great a dishonour it is to the Church, that the honour and office of Priesthood is come to this point, I should have no end. Therefore it is not meete that the Readers should looke for at my hand such a long declaration as may be proportionall to so hainous indignitie. Briefly I say, if it be the office of Priesthood, (as the word of God prescribeth, and the ancient Canons require) to feede the Church, and to governe the spirituall kingdome of Christ: all such sacrificers as have none other worke or wages, but in making a market of Masses, are not onely idle in their office, but also have no office at all to exercise. For there is no place assigned them to teach: they have no flocke to governe: Finally, there is nothing left to them, but the Altar, whereupon to sacrifice Christ: which is not to offer to God, but to divels, as we shall see in another place.

10 I doe not here touch the outward faults, but onely the inward evil, which sticketh fast by the roote in their institution. I will adde a saying, which will sound ill in their eares: but because it is true, I must speake it: that in the same degree are to be accounted Canons, Deanes, Chaplaines, Provoists, and all they that are fed with idle benefices. For what service can they doe to the Church? For they have put from themselves the preaching of the word, the care of discipline, and ministration of Sacraments, as too much troublesome burdens. What then have they remaining, whereby they may boast themselves to bee true Priests? Singing forsooth, and a pompe of ceremonies. But what is that to the purpose? If they alledge custome, if use, if prescription of long time: I againe on the other side doe lay unto them the definition of Christ, whereby hee hath exprest unto us both true Priests, and what they ought to have that will bee accounted such. But if they cannot beare so hard a law, to submit themselves to Christs rule: at the least let them suffer this matter to be determined by the authority of the Primitive church. But their case shall bee never the better, if their state be judged by the old Canons. They that have degenerate into Canons should have bene Priests, as they were in old time, that should rule the church in common with the Bishop, and be as it were his companions in the office of Pastor. Those Chapter dignities as they call them, doe nothing at all belong to the governing of the church: much lesse Chaplainships, and the other dregs of like names. What account then shall wee make of them all? Truly both the word of Christ, and the usage of the Church excludeth them from the honour of Priesthood. Yet they stiffely hold that they bee Priests: but we must plucke off their visour: so shall we finde that their whole profession

is most strange and far removed from that office of Priests, both which the Apostles describe unto us, and which was required in the primitive Church. Therefore all such orders, with what titles soever they be notified, sith they be new, being verily neither upholden by the institution of God, nor by the ancient usage of the Church, ought to have no place in the description of the spirituall government, which the Church hath received consecrate with the Lords owne mouth. Or (if they will rather have me to speake more simply and grossely) for as much as Chaplaines, Canons, Deacons, Provoits, and other idle bellies of the same sort; doe not so much as with their little finger touch any small parcell of that office, which is necessarily required in Priests. It is not to be suffered, that in wrongfully taking a false honour upon themselves, they should breake the holy institution of Christ.

11 There remaine Bishops, and Parsons of Paroches: who I would to God they did strive to retain their office. For we would willingly grant unto them, that they have a godly and excellent office, if they did execute it. But when they will be accounted Pastors, while they forsake the Churches committed to them, and cast the care of them upon other, they doe, as if they were the Pastors office to doe nothing. If an usurer that never stirred his foote out of the Citie, would profess himselfe a plowman, or a keeper of a vineyard: if a souldier that had bene continually in the battell and in the campe, and had never seene judicall court or bookes, would boast himselfe for a Lawyer, who could abide such stinking follies? But these men doe somewhat more absurdly, that will seeme and be called lawfull Pastors of the Church, and yet will not be so. For how many a one is there, that doth so much, as in shew, exercise the government of his Church? Many doe all their life long devour the revenues of Churches, to which they never come so much as to looke upon them. Some other doe once by yeere either come themselves, or send their steward, that nothing should be lost in the letting to farme. When this corruption first crept in, they that would enjoy this kinde of vacation, exempted themselves by priviledges: a bare example to have one resident in his owne Church. For they esteeme them none otherwise than farmes over which they set their Vicars as bailifes or farmers. But this very naturall reason rejecteth, that he should be Pastor of a flocke, that never saw one sheepe thereof.

12 It appeareth that even in the time of *Gregorie*, there were certaine seedes to this mischief, that the rulers of Churches, began to be negligent in teaching: for he doth in one place grievously complaine of it. The world (saith he) is full of Priests, but yet in the harvest there are seldome workemen found: because indeed wee take upon us the office of Priest, but wee fulfill not the worke of the office. Againe, because they have not the bowels of charitie, they will seeme Lords: they acknowledge not themselves to be Fathers. They change the place of humilitie into the advancing of Lordlinesse. Againe, but what doe we, O Pastors which receive the reward, and are no workmen? We are fallen to outward businesse, and we take in hand one thing, and performe another. We leave the ministerie of preaching: and to our punishment, as I see, we are called Bishops, that keepe the name of honour and not of vertue. Sith he useth so great sharpnesse of words against them, which were but lesse continuing, and lesse diligent in their office: What I pray you, would he say, if he saw of the Bishops almost none, or truly very few, and of the rest scarcely every hundreth man once in all his life to goe up into a pulpit? For men be come to such madnesse, that it is commonly counted a thing too base for the dignitie of a Bishop, to make a sermon to the people. In the time of *Bernard*, things were somewhat more decayed: but wee see also with how sharpe chidings hee inveigheth against the whole order: which yet it is likely to have bene then much purer than it is now.

13 * But if a man doe well weigh and examine this outward forme of Ecclesiasticall government that is at this day under the Papacie, hee shall finde that there is no theevisish corner wherin robbers doe more licentiously range without law and measure. Truly all things are there so unlike the institution of Christ, yea so contrarie to it, they are so degenerate from the ancient ordinances and manners of the Church, they are so repugnant to nature and reason, that there can be no greater injurie done to Christ, than when they pretend his name to the defence of so disordered government. We (say they)

Abuses in the office of Bishops and parsons in papistes belonging to the church of Rome.

Rom. 17. Negligence of Bishops and Pastors in the office of preaching the word.

* *Nothing more absurd, grosse, and unlike to antiquitie, than the government of the Church of Rome at this day, in respect of her Priests and Bishops.*

they) are the pillars of the Church, the chiefe Bishops of religion, the vicars of Christ, the heads of the faithfull: because the power of the Apostles is by succession come unto us. They are alway bragging of these follies, as though they talked unto stockes. But so oft as they shall boast of this, I will aske of them again, what they have common with the Apostles. For we speake not of any inheritably descending honour that may be given to men even while they lie sleeping: but of the office of preaching, which they so much flee from. Likewise when we affirme that their kingdome is the tyrannie of Antichrist, by and by they answer, that it is that reverend *Hierarchie*, so oft praised of notable and holy men. As though the holy fathers, when they commended the Ecclesiasticall *Hierarchie* or spirituall government, as it was delivered them from hand to hand from the Apostles, did dreame of this mishapen and wast disordered heape, where the Bishops are for the most part either rude asses, which know not the very first and common principles of faith, or sometime children yet new come from the nurse: and if any be learner (which yet is a rare example) they thinke a Bishopricke to be nothing else but a title of gloriousnesse and magnificence: where the parsons of Churches thinke no more of feeding the flocke, than a shoo-maker doth of plowing: where all things are confounded with more than Babylonicall disordering, that there remaineth no more any one signe whole of that ordinance of the fathers.

The manners
of Romaine
Priests
Mat 5. 14.

14 What if we descend to their manners? where shall be that light of the world, which Christ requireth? where is the salt of the earth? where is that holinesse, which may be as a perpetuall rule to judge by? There is no degree of men at this day more ill spoken of, for riot, wantonnesse, daintinesse, finally all kinde of lusts. There are of no degree of men either fitter, or cunninger masters of all deceit, fraud, treason, and breach of faith: there is no where so great cunning or boldnesse to doe hurt. I passe over their disdainefulnesse, pride, extortion, crueltie. I passe over the dissolute licentiousnesse in all the parts of their life. In suffering whereof the world is so wearied, that it is not to be feared, that I should seeme to enforce any thing too much. This one thing I say, which they themselves shall not be able to denie: that of Bishops there is almost none, of the Parsons of Parishes not the hundredth man: but if judgement should be given of his manners according to the old Canons, hee should be either to be excommunicate: or at least to be put from his office. I seeme to say somewhat incredible: so farre is that ancient discipline growne out of use, that commanded an exacter triall to be had of the manners of the Clergie: but the truth is so. Now let them goe, that fight under the standerd and guiding of the sea of *Rome*, and let them boast among themselves of the order of Priesthood. As for the order that they have, truly it is evident, that it is neither of Christ, nor of his Apostles, nor of the Fathers, nor of the old Church.

What Deacons
doe in the church
of Rome.

15 Now let the Deacons come forth, and that most holy distributing that they have of the goods of the Church. Howbeit they doe not now create their Deacons to that purpose, for they enjoyne them nothing else but to minister at the altar, to read and sing the Gospell, and doe I wote not what trifles. Nothing of the almes, nothing of the care of the poore, nothing of all that function which they in old time executed. I speake of the very institution. For if we have respect what they doe, indeed it is not to them an office, but onely a step toward Priesthood. In one thing, they that keepe the Deacons place at the masse, doe represent a voide image of antiquitie. For they receive the offerings before the consecration. This was the ancient manner, that before the communion of the Supper, the faithfull did kisse one another, and offer their almes at the altar: so first by a signe, and afterward by very liberalitie they shewed their charitie. The Deacon, that was the poore mens steward, received that which was given, to distribute it. Now of those almes, there commeth no more to the poore, than if they were throwne into the sea. Therefore they mocke the Church with this lying Deaconrie. Truly therein they have nothing like, neither to the institution of the Apostles, nor to the ancient usage. But the very distribution of the goods they have conveyed another way: and have so framed it, that nothing can be devised more unorderedly. For as theeves, when they have cut mens throates, doe devide the prey among them: so these, after the quenching of the light of Gods word, as
though

though the Church were flaine, doe thinke that whatsoever was dedicate to holy uses is liid for prey and spoile. Therefore making a diuision, every one hath snatched to himselfe as much as he could.

16 Heere all these old orders, that we have declared, are not onely troubled, but utterly wiped out and rased. The Bishops and Priests of Cities, which being made rich by this prey, were turned into Canons, have made havocke of the chiefe part among them. Borit appeareth that the partition was unordered, because to this day they strive about the bounds. What soever it be, by this provision it is provided, that not one halfe-penny of the goods of the Church should come to the poore, whose had bene the halfe part at least. For the Canons doe give them the fourth part by name: and the other fourth part they doe therefore appoint to the Bishops, that they should bestow it upon hospitalitie, and other duties of Charitie, I speake not what the Clearkes ought to doe with their portion, and to what use they ought to bestow it. For we have sufficiently declared, that the rest which is appointed for temples, buildings and other expenses, ought to be open for the poore in necessitie. I pray you, if they had one sparke of the feare of God in their heart would they abide this burden of conscience, that all that they eat, and wherewith they be clothed, commeth of theft, yea of sacriledge? But sith they are little moved with the judgement of God, they should at least thinke, that those be men endued with wit and reason, to whom they would perswade, that they have so goodly and well framed orders in their Church; as they are wont to boast. Let them answer me shortly, whether Deaconry be a licence to steale and rob. If they deny this, they shall also be compelled to confesse, that they have no Deaconry left, forasmuch as among them all the disposition of the goods of the Church is openly turned into a spoiling full of sacriledge.

17 But heere they use a very faire colour. For they say, that the dignitie of the Church is by that magnificence not uncomly uphelden. And they have of their sect some so shamelesse, that they dare openly boast, that so onely are fulfilled those prophecies, whereby the old Prophets describe the gloriousnesse of the kingdome of Christ, when that kingly gorgeousnesse is seene in the priestly order. Not in vaine (say they) God hath promised these things to his Church. Kings shall come, they shall worship in thy sight, they shall bring thee gifts. Arise, arise, cloath thee with thy strength. O Syon: cloth thee with the garments of thy glory. O Hierusalem: All shall come from Saba, bringing gold and incense, and speaking praise to the Lord. All the cattle of Cedar shall be gathered together to thee. If I should tarry long upon confuting this lewdnesse, I feare least I should seeme fond. Therefore I will not loose words in vaine. But I aske: if any Jew would abuse these testimonies, what solution would they give? Verily they would reprehend his dulnesse, for that he transferred those things to the flesh and the world, that are spirituallly spoken of the spirituall kingdome of Christ. For wee know, that the Prophets, under the image of earthly things, did paint out unto us the heavenly glorie of God, that ought to shine in the Church. For the Church had never lesse aboundance of these blessings, which their words expresse, than in the time of the Apostles: and yet all confesse, that the force of the kingdome of Christ then chiefly flourished abroad. What then meane these sayings? Whatsoever is any where precious, high, excellent, it ought to be made subiect to the Lord. Whereas it is namely spoken of Kings, that they shall submit their scepters to Christ, that they shall throw downe their Crownes before his feete, that they shall dedicate their goods to the Church: when (will they say) was it better and more fully performed, than when *Theodosius*, casting away his purple robe, leaving the ornaments of the Empire, as some one of the common people: submitted himselfe before God and the Church, to solemne penance? then when he, and other like godly Princes bestowed their endevours and their cares to preserve pure doctrine in the Church, and to cherish and defend sound teachers? But how Priests at that time exceeded not in superfluous riches, that onely sentence of the Synode at *Aquilis*, where *Ambrose* was chiefe, sufficiently declareth: Glorious is povertie in the Priests of the Lord. Truly the Bishops had at that time some riches, wherewith they might have set out the Churches honor, if they had thought those to be the true ornaments of the Church. But when they

The spoile they have made of Church goods, and the injury they doe thereby to the poore.

The pretense which they bring, as if the kingdome of Christ were by these meanes made more glorious. Pal. 72. 10. 1. 14. 52. 1. 1. 8. 60. 6.

How far their bestowing of Church goods differeth from that which either the Apostles, or the ancient Fathers used.

knew that there was nothing more against the office of Pastours, than to glister and shew themselves proudly with daintinesse of fare, with gorgiousnesse of garments, with great traine of servants, with stately Palaces, they followed and kept the humblenesse and modestie, yea the very povertie which Christ holily appointed among his Ministers.

18 But that wee may not be too long in this point, let us againe gather into a short summe, how far that dispensation or distipation of the goods of the Church, that is now used, differeth from the true Deaconrie, which both the word of God commendeth unto us, and the ancient Church observed. As for that which is bestowed upon the garnishing of Temples, I say it is ill bestowed, if that measure be not used, which both the very nature of holy things appointeth, that the Apostles and other holy Fathers have prescribed both by doctrine and examples. But what like thing is there seene at this day in the Temples? whatsoever is framed, I will not say after that ancient sparing, but to any honest meane it is rejected. Nothing at all pleaseth, but that which favoureth of riot and the corruption of times. In the meane time they are so far from having due care of the lively Temples, that they would rather suffer many thousands of the poore to perish for hunger, than they would breake the least chalice or cruet, to relieve their neede. And that I may not pronounce of my selfe any thing more grievously against them, this onely I would have the godly Readers to thinke upon: if it should happen that same *Exuperius* Bishop of *Tholos*, whom we even now rehearsed, or *Acatius*, or *Ambrose*, or any such to be raised from death, what would they say? Truly they would not allow that in so great necessitie of the poore, riches in a manner superfluous should be turned another way. Admit I speake nothing how these uses upon which they be bestowed, (although there were no poore) are many waies hurtfull, but in no behalfe profitable. But I leave to speake of men. These goods are dedicate to Christ: therefore they are to be disposed after his will. But they shall in vaine say, that this part is bestowed upon Christ, which they have wasted otherwise than he commanded. Howbeit, to confesse the truth, there is not much of the ordinarie revenue of the Church abated for these expenses. For there are no Bishopricks so wealthy, no Abbacies so fat, finally neither so many, nor so large benefices that may serve to fill the gluttonie of Priests. But while they seeke to spare themselves, they perswade the people by superstition, to turne that which should be bestowed upon the poore, to build Temples, to set up Images, to buy Jewels, to get costly garments. So with this gulfe are the daily almes consumed.

19 Of the revenue, that they receive of their lands and possessions, what else shall I say, but that which I have already said, and which is before all mens eyes? We see with what faithfulness they which are called Bishops and Abbots do dispose the greatest part. What madnesse is it, to seeke heere for an ecclesiasticall order? Was it meete that they, whose life ought to have beene a singular example of frugalitie, modestie, continence, and humilitie, should contend with the royaltie of Princes in number of goods, in gorgiousnesse of houses, in daintinesse of apparell and fare? And how much was this contrary to their office, that they, whom the eternall and inviolable commandement of God forbidderh to be desirous of filthy gaine, and biddeth to be content with simple living, should not onely lay hands upon townes und castles, but also violently enter upon the greatest Lordships, finally possesse forceably very Empires? If they despise the word of God: what will they answer to those ancient decrees of the Synods: whereby it is decreed that the Bishop should have a small lodging not far from the Church, meane fare and household stuffe? what will they say to that praise of the Synod at *Aquileia*: where povertie is reported glorious in the Priests of the Lord? For perhaps they will utterly refuse as too much rigorous, that which *Hierom* adviseth *Nepotianus*, that poore men and strangers: and among them Christ as a guest, may know his table. But that which he by and by addeth, they will be ashamed to denie that it is the glorie of a Bishop to provide for the good of the poore: that it is the shame of all Priests to studie for their owne riches. But they cannot receive this, but they must all condemne themselves of shame. But it is not needfull in this place to speake more hardly against them, sith my meaning was nothing else, but to shew, that among them the

The word of God, and the ancient Canons, against the pride of the Roman Clergie.

Tit. 1.7.

Council Carthag. cap. 14. & 15.

lawfull order of Deaconrie is long agoe taken away : that they may no more glorie of this title to the commendation of their Church : which I thinke I have already sufficiently shewed.

THE SIXT CHAPTER.

Of the Supremacie of the Sea of Rome.

Hitherto we have rehearsed those orders of the church, which were in the government of the old church : but afterward corrupted in times, and from thence forth more and more abused, doe now in the Popish Church retain onely their name, and indeed are nothing else but viours : that by comparison the godly reader might judge what manner of Church the Romanists have, for whose sake they make us schismatikes, because we have departed from it. But as for the head and top of the whole order, that is to say, the Supremacie of the Sea of *Rome*, whereby they travell to prove that they onely have the Catholike Church, we have not yet touched it : because it tooke beginning neither from the institution of Christ, nor from the use of the old Church, as those former parts did : which wee have shewed to have so proceeded from antiquitie, that by wickednesse of times they are utterly degenerate, and have put on altogether a new forme. And yet they goe about to perswade the world, that this is the chiefe and in a manner onely bond of the unitie of the church, if we cleave to the Sea of *Rome*, and continue in the obedience thereof. They rest (I say) principally upon this stay, when they will take away the Church from us, and claime it to themselves, for that they keepe the head, upon which the unitie of the Church hangeth, and without which the Church must needs fall asunder and be broken in peeces. For thus they thinke that the Church is as it were a maimed and headlesse bodie, unlesse it be subject to the Sea of *Rome*, as to her head. Therefore when they talke of their *Hierarchie*, they alway take their beginning at this principle : that the Bishop of *Rome* (as the Vicar of Christ, which is the head of the Church) is in his stead President of the universall Church : and that otherwise the Church is not well ordered, unlesse that Sea doe hold the Supremacie above all other. Therefore this also is to be examined of what fort it is : that we may omit nothing that pertaineth to a just government of the Church.

2 Let this therefore be the principall point of the question : Whether it be necessarie for the true forme of *Hierarchie* (as they call it) or Ecclesiasticall order, that one Sea should be above the rest both in dignitie and in power, that it may be the head of the whole body. But wee make the Church subject to too unjust lawes, if we lay this necessitie upon it, without the word of God. Therefore if the adversaries will prove that which they require, they must first shew that this disposition was ordained by Christ. For this purpose they alleage out of the Law the high Priesthood, also the high judgement, which God did institute at *Hierusalem*. But it is easie to give a solution, and that many waies, if one way doe not satisfie them. First no reason compelleth to extend that to the whole world, which was profitable in one nation : yea rather, the order of one nation and of the whole world shall be farre different. Because the *Jemes* were on each side compassed with Idolaters : that they should not be diversly drawne with varietie of religions, God appointed the place of worshipping him in the middest part of the land : there hee ordained over them one head Bishop, whom they should have all regard unto, that they might be the better kept together in unitie. Now when religion is spread abroad into the whole world, who doth not see that it is altogether an absurditie, that the government of the East and West be given to one man ? For it is in effect as much as if a man should affirme that the whole world ought to be governed by one Ruler, because one peece of land hath no moe rulers but one. But there is yet another reason, why that ought not to be made an example to be followed. No man is ignorant that the high Bishop was a figure of Christ. Now, since the Priesthood is removed, that right must also be removed. But to whom is it removed ? Truly not to the Pope (as he himselfe is so bold shamelesly to boast) when he draweth this title to himselfe : but to Christ, which as hee alone sustaineth this office, without any Vicar or Successor, so hee resigneth the honour to none other. For the Priesthood consisteth not in

The Supremacie of the Sea of Rome, neither derived from Christs institution, nor from the use of the old Church.

The high priests authorize amongst the Jewes, no proofe for the soveraigne dignitie of Rome.

Heb. 7. 22.

doctrine onely; but in the appeasing of God, which Christ hath fully wrought by his death, and in that intercession which he now useth with his Father.

3 There is therefore no cause why they should binde us by this example, as by a perpetuall rule, which wee have seene to be enduring but for a time. Our of the new Testament they have nothing to bring forth for proofe of their opinion, but that it was said to one: Thou art *Peter*, and upon this stone I will build my Church. Againe, *Peter*, Lovest thou me? Feede my sheepe. But admitting that these be strong proofes, they must first shew, that he which is commanded to feede the flocke of Christ; hath power committed to him over all Churches: and that to binde and to loose is nothing else but to be ruler of all the world. But as *Peter* had received the commandment of the Lord, so he exhortheth all other Priests to feede the Church. Heereby we may gather, that by this saying of Christ, there was either nothing given to *Peter* more than to the rest, or that *Peter* did equally communicate with other the power that he had received. But, that we strive not vainely, we have in another place a cleare exposition out of the mouth of Christ, what is to binde and loose: that is to say, to retaine and to forgive sinnes. But the manner of binding and loosing; both the whole Scripture each where sheweth, and *Paul* very well declareth, when he saith that the ministers of the Gospell have commandment to reconcile men to God, and also have power to punish them that refuse this benefit.

4 How shamefully they wrest those places, that make mention of binding and loosing, I both have already shortly touched, and a little after I shall have occasion to declare more at large. Now it is good to see onely, what they gather of that famous answer of Christ to *Peter*. Hee promised him the keyes of the kingdome of heaven: hee said that whatsoever hee bound in earth, should be bound in heaven. If we agree upon the word Keyes, and the manner of binding, all contention shall by and by cease. For the Pope himselfe will gladly give over the charge enjoyned to the Apostles, which beeing full of travell and griete, should shake from him his pleasures, without gaine. For as much as the heavens are opened unto us by the doctrine of the Gospell, it is with a very fit Metaphor expressed by the name of Keyes. Now men are bound and loosed in no otherwise, but when faith reconcileth some to God, and their owne unbelieve bindeth other some. If the Pope did take this onely upon him: I thinke there will bee no man that would either envie it or strive about it. But because this succession, being travell some and nothing gainefull, pleaseth not the Pope, heereupon groweth the beginning of the contention, what Christ promised to *Peter*. Therefore I gather by the very matter it selfe, that there is nothing meant, but the dignitie of the office of an Apostle, which cannot be severed from the charge. For if that definition which I have rehearsed, be received (which cannot but shamefully be rejected) here is nothing given to *Peter*, that was not also common to his other fellowes: because otherwise there should not onely wrong be done to the persons, but the very maiestie of doctrine should halt. They cry out on the other side: what availeth it, I pray you, to runne upon this rocke? For they shall not prove, but as the preaching of one same Gospell was enjoyned to all the Apostles, so they were also all alike furnished with power to binde and loose. Christ (say they) appointed *Peter* prince of the whole Church, when hee promised that he would give him the keyes. But that which he then promised to one, in another place hee gave it also to all the rest, and delivered it as it were into their hands. If the same power were granted to all, which was promised to one; wherein shall hee be above his fellowes? Herein (say they) he excelleth, because he received it both in common together with them, and severally by himselfe, which was not given to the other, but in common. What if I answer with *Cyprian* and *Augustine*, that Christ did it not for this purpose, to preferre one man before other, but to set out the unities of the Church. For thus saith *Cyprian*, that God in the passion of one gave the keyes to all, to signifie the unity of all: and that the rest were the same thing that *Peter* was, endued with like partaking both of honor and power: but that the beginning is taken at notice, that the church of Christ may be shewed to be one. *Augustine* saith: If there were not in *Peter* a mysterie of the church; the Lord would not say to him, I will give thee the keyes. For if this was said to *Peter*, the church hath them not:

Things in the
new Testament
spoken to *Peter*,
prove not the
power which the
Bishop of Rome
challengeth.
Mat. 16. 18.
John 21. 15.

1 Pet. 5. 2.
John 20. 23.

2. Cor. 5. 18.
& 10. 16.

What Keyes
Christ gave unto
Peter.

Mat. 18. 20.
John 20. 23.

De sim. prxl.

Hom. in John
1.

Hom. 11.

but if the Church have them, then *Peter*, when hee received the keyes, betokened the whole Church. And in another place. When they were all asked, onely *Peter* answered, thou art Christ: and it is said to him, I will give thee the keyes, as though he alone had received the power of binding and loosing: whereas both he being one, said that one for all, and he received the other with all, as bearing the person of unitie. Therefore one for all, because there is unitie in all.

5 But this, Thou art *Peter*, and upon this rocke I will build my Church, is no where read or spoken to any other. As though Christ spake there any other thing of *Peter*, than that which *Paul* and *Peter* himselfe speaketh of all Christians. For *Paul* maketh Christ the chiefe and corner stone, upon which they are builded together, that grow into a holie temple to the Lord. And *Peter* biddeth us to be lively stones which being founded upon that chosen and pretious stone, doe by this joynt and coupling together with our God, cleave also together among our selves. He (say they) above the rest: because he hath the name peculiarly. Indeed I doe willingly grant this honour to *Peter*, that in the building of the Church he be placed among the first, or (if they will have this also) the first of all the faithfull: but I will not suffer them to gather thereupon, that he should have a Supremacie over the rest. For what manner of gathering is this? He excelleth other in ferventnesse of zeale, in learning, and courage: therefore he hath power over them. As though we might not with better colour gather, that *Andrew* is in degree before *Peter*, because he went before him in time, and brought him to Christ. But I passe over this. Let *Peter* truly have the first place, yet there is great difference betweene the honour of degree and power. We see that the Apostles commonly granted this to *Peter*, that he should speake in assemblies, and after a certaine manner goe before them with propounding, exhorting, and admonishing: but of his power we read nothing at all.

6 Howbeit wee be not yet come to dispute of that point: onely at this present I would prove, that they doe too fondly reason, when by the onely name of *Peter*, they would build an Empire over the whole Church. For those old follies wherewith they went about to deceive at the beginning, are not worthe to be rehearsed, much lesse to be confuted, that the Church was builded upon *Peter*, because it was said, upon this rock, &c. But some of the Fathers have fo expounded it. But when the whole Scripture crieth out to the contrary, to what purpose is their authoritie alleged against God? Yea, why doe we strive about the meaning of these words, as though it were darke or doubtfull; when nothing can bee more plainly nor more certainly spoken? *Peter* had confessed in his owne and his brethrens name that Christ is the Sonne of God. Upon this rocke Christ buildeth his Church: because it is (as *Paul* saith) the onely foundation, beside which there can be laid none other. Neither doe I heere therefore refuse the authoritie of the Fathers, because I want their testimonies, if I list to alleage them: but (as I have said) I will not with contending about so cleere a matter trouble the Readers in vaine, specially sith this point hath been long agoe diligently enough handled and declared by men of our side.

7 And yet indeed no man can better assoyle this question, than the Scripture itselfe, if we compare all the places, where it teacheth, what office and power *Peter* had among the Apostles, how he behaved himselfe, and how hee was accepted of them. Runne over all that remaineth written, you shall find nothing elsse; but that he was one of the twelve, equall with the rest and their fellow, but not their Lord. He doth indeed propound to the Councell, if any thing be to be done, and giveth warning what is meete to be done: but therewithall he heareth other, and doth not onely grant them place to speake their minde, but leaveth the judgement to them: when they had determined, he followed and obeyed. When he writeth to the Pastors, he doth not command them by authoritie, as Superiour: but hee maketh them his companions, and gently exhorteth them, as equals are wont to doe. When he was accused for that hee had gone into the Gentiles, although it were without cause, yet he answered and purged himselfe. When he was commanded by his fellowes, to goe with *John* into *Samaria*, hee refused not. Whereas the Apostle did send him, they did thereby declare that they held him not for their Superiour. Whereas hee obeyed and tooke upon him

Peter in some kind of honour before the rest, but not above the rest in power, because our Savour said, thou art Peter, and upon this rocke I will build my Church.
Matt. 16. 18.
Ephes. 2. 20.
1 Pet. 2. 5.

John 1. 42.
& 41.

Upon what rocke Christ hath builded his Church.

Matt. 16. 16.

1 Cor. 3. 11.

The whole course of Peter's dealings show him to have been a fellow with the rest of the Apostles, and not a Lord over them.
Act. 15. 5.

1 Pet. 5. 1.
Act. 11. 3.
Act. 8. 24.

Gal. 1. 18.
& 2. 8.

If Peter, were
the Prince of
the Apostles, it
shall wee not
be wron that
the whole world
should be sub-
ject to the Bi-
shop of Rome.

No head of the
whole Church
but onely Christ.

Ephic. 4. 15.

the Embassage committed to him, hee did thereby confesse that he had a fellowship with them, and not an authoritie over them. If none of these things were, yet the only Epistle to the Galathians may easily take all doubting from us: where almost in two Chapters together, *Paul* travelleth to prove nothing else, but that hee himselfe was equal to *Peter* in honour of Apostleship. Then hee rehearseth that hee came to *Peter*, not to proteste subjection, but onely to make their consent of doctrine approved by testimonie to all men: and that *Peter* himselfe required no such thing, but gave him his right hand of fellowship, to worke in common together in the Lords Vineyard: and that there was no lesser grace given to him among the Gentiles, than to *Peter* among the Jewes: Finally, that when *Peter* dealt not very faithfully, hee was corrected by him, and obeyed his reproving. All these things doe make plaine, either that there was an equalitie betweene *Paul* and *Peter*, or at least that *Peter* had no more power over the rest, than they had over him. And (as I have already said) *Paul* of purpose laboureth about this, that none should preferre before him in the Apostleship either *Peter*, or *John*, which were fellowes, not Lords.

8 Bnt, to grant them that which they require concerning *Peter*, that is, that he was the Prince of the Apostles, and excelled the rest in dignitie: yet there is no cause why they should of a singular example make an universall rule, and drawe to perpetuities that which hath beene once done: sith there is a firme differing reason. One was chiefe among the Apostles: forsooth; because they were few in number. If one were the chiefe of twelve men, shall it therefore follow that one ought to be made ruler of a hundred thousand men? It is no marvell that twelve had one among them that should rule them all. For nature beareth this, and the wit of men requireth this; that in every assembly, although they be all equal in power, yet there be one as a governour, whom the rest may have regard unto. There is no Court without a Counsell, no Session of Judges without a Pretor, or Propounder, no companie without a Ruler, no fellowship without a Master. So should it be no absurditie, if we confessed that the Apostles gave to *Peter* such a supremacie. But that which is of force among few, is not by and by to be drawne to the whole world, to the ruling whereof no one man is sufficient. But (say they) this hath place no lesse in the whole universallitie of nature, than in all the parts, that there be one soveraigne head of all. And hereof (and God will) they fetch a proove from Cranes and Bees, which alway choose to themselves one guide, not many. I allow indeede the examples which they bring forth: but doe Bees resort together out of all the world to choose them one king? every severall king is content with his owne hyve. So among Cranes, every heard hath their owne king. What else shall they prove hereby, but that every Church ought to have their owne severall bishop appointed them? Then they call us to civill examples. They alleadge that saying of *Homer*, It is not good to have many governours: and such things as in like sense are read in prophane writers to the commendation of Monarchie. The answer is easie. For Monarchie is not praised in *Vlysses* in *Homer*, or of any other, in this meaning, as though one ought to be Emperour of the whole world: but they meane to shew that one kingdome cannot hold two kings: and that power (as he calleth it) can abide no companion.

9 But let it be as they will, that it is good and profitable that the whole world be holden under Monarchie, which yet is a very great absurditie: but let it be so: yet I will not therefore grant that the same should take place in the government of the Church. For the Church hath Christ her onely head; under whose dominion wee all cleave together, according to that order and that forme of pollicie which he hath prescribed. Therefore they doe a great wrong to Christ, when by that pretence they will have one man to be ruler of the universall Church, because it cannot be without a head. For Christ is the head of whom the whole body coupled and knit together in every joynt, wherewith one member to another, according to the working of every member in the measure thereof, maketh increase of the bodie. See you not, how he fettereth all men without exception in the body, and leaveth the honour and name of head to Christ alone? See you not how he giveth to every member a certaine measure, and a determined, and limited function: whereby both the perfection of the grace and the

soveraigne

soveraigne power of governance may remaine with Christ onely? Neither am I ignorant what they are wont to cavill, when this is objected against them: they say that Christ is properly called the onely head, because he alone reigneth by his owne autoritie and in his owne name: but that this nothing withstandeth, but that there may be under him another ministeriall head (as they terme it) that may be his vicegerent in earth. But by this cavillation they prevaile nothing, unlesse they first shew that this ministry was ordained by Christ. For the Apostle teacheth, that the whole ministracion is dispersed through the members, and that the power floweth from the one heavenly head. Or if they will have it any plainer spoken, sith the Scripture testifieth that Christ is the head, and claimeth that honour to him alone, it ought not to be transferred to any other, but whom Christ himselfe hath made his vicar. But that is not onely no where read, but also may be largely confuted by many places.

10 *Paul* somerimes depainteth unto us a lively image of the church. Of one head hee maketh there no mention. But rather by his description we may gather, that it is disagreeing from the institution of Christ. Christ at his ascending tooke from us the visible presence of himselfe: yet he went up to fulfill all things. Now therefore the church hath him yet present, and alway shall have. When *Paul* goeth about to shew the meane wherby he presenteth himselfe, he calleth us backe to the ministeries which he useth. The Lord (saith he) is in us all, according to the measure of grace that hee hath given to every member. Therefore hee hath appointed some Apostles, some Pastors, some Evangelists, other some Teachers, &c. Why doth hee not say, that hee hath set one over all, to be his vicegerent? For the place required that principally, and it could by no means have beene omitted, if it had beene true. Christ (saith hee) is with us. How? by the ministry of men, whom hee hath appointed to governe the Church. Why not rather by the mysteriall head, to whom hee hath committed his steed? Hee nameth unitie: but in God, and in the faith of Christ. Hee assigneth to men nothing but common ministerie, and to every one a particular measure. In that commendation of unitie, after that he had said that there is but one body, one spirit, one hope of calling, one God, one Faith, one baptisme, why hath he not also immediately added one chiefe bishop, that may hold the church together in unitie? For nothing could have beene more fitly spoken, if it had beene true. Let that place be diligently weighed. It is no doubt but that hee meant there altogether to represent the holy and spirituall government of the church, which they that came after called *Hierarchie*. As for *Monarchie* among ministers, he not onely nameth none, but also sheweth that there is none. It is also no doubt but that he meant to expresse the manner of conjoyning, whereby the faithfull cleave together with Christ their head. There he not onely speaketh of no ministeriall head, but appointeth to every of the members a particular working according to the measure of grace distributed to every one. Neither is there any reason why they should subtilly dispute of the comparison of the heavenly and earthly *Hierarchie*. For it is not safe to know beyond measure of it. And in framing this government we must follow no other figure, than the Lord himselfe hath painted out in his word.

11 Now although I grant them another thing, which they shall never winne by prooffe before sober men, that the supremacie of the church was so established in *Peter*, that it should alway remaine by perpetuall succession: yet how will they prove, that his seat was so placed at *Rome*, that whosoever is bishop of that church, should be set over the whole world? By what right doe they binde this dignitie to the place, which is given without mention of place? *Peter* (say they) lived and died at *Rome*. What did Christ himselfe? Did not he, while he lived, exercise his bishopricke, and in dying fulfill the office of Priesthood, at *Hierusalem*? The Prince of Pastors, the soveraigne bishop, the head of the church, could not purchase honour to the place: and could *Peter*, that was farre inferior to him? Are not these follies more than childish? Christ gave the honour of supremacie to *Peter*: *Peter* sat at *Rome*, therefore he there placed the seat of supremacie. By this reason the *Israeletes* in old time might have set the seat of supremacie in the desert, where *Moses* the chiefe Teacher and Prince of Prophets executed his ministerie and died.

12 Let us see how trimly they reason. *Peter* (say they) had the Supremacie among the

Eph. 1. 22. & 4. 17. & 5. 13.
Col. 1. 18. & 2. 10.
Eph 4. 10.

The Apostles knew no monarchie in the ministeriall government of the Church.
Eph. 4. 7. & 11.

If *Peter* had a supremacie not onely to be confirmed unto him, but also conviced unto others, the title of the bishop of *Rome* is not hereby proved.

Deut. 34 5.

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Antioch furnished that the Supremacie of the Church belongeth to Antioch, was by the Lords commandment thence transferred to Rome. 12 quæst. 1. ca.

If the first place be granted to the Church of Rome, why the second was Alexandria, before either Antioch, or Ephesus, or Ierusalem Gal. 2. 9.

Peters sitting at Rome scarce worthy of credit. Gal. 1. 18. Gal. 2. 1.

Rom. 15 15.

Rom. 6. 21.

the Apostles: therefore the Church where he late ought to have that privilege. But where saith he first? At *Antioch*, say they. Therefore the Church of *Antioch* doth rightly claime to it selfe the Supremacie. They confesse that it was in old time the first: but they say, that in removing thence hee removed to *Rome*, the honour that he brought with him. For there is an Epistle under the name of Pope *Murcellus* to the Bishops of *Antioch*, where he sayeth thus: *Peters* seate was at the beginning with you, which afterward by the Lords commandment was removed hither. So the Church of *Antioch*, which was once the chiefe, hath given place to the See of *Rome*. But by what Oracle had that good man learned, that the Lord so commanded? For if this cause be to be determined by the Law, it is necessarie that they answer, whether they will have this privilege to be personall, or reall, or mixt. For it must be one of these three. If they say that it is personall, then it belongeth nothing to the place. If they say that it is reall, then when it is once given to the place, it is not taken away by reason either of the death or departure of the person. It remaineth therefore that they must say it is mixt: but then that place shall be not simply to be considered, unlesse the person doe also agree. Let them choose which soever they will, I will by and by inferre and easily prove, that *Rome* can by no meane take the Supremacie upon it selfe.

13 But be it, that (as they triflingly say) the Supremacie was removed from *Antioch* to *Rome*: yet why did not *Antioch* keepe the second place? For if *Rome* have therefore the first place, because *Peter* saith there to the end of his life: to whom shall the second place rather be granted, than where he had his first seate? How came it to passe then, that *Alexandria* went before *Antioch*? How agreeth it, that the Church of one disciple should be above the seate of *Peter*? If honour be due to every church, according to the worthinesse of the founder, what shall we say also of the other churches? *Paul* nameth three, that seemed to be pillars, *James*, *Peter*, and *John*. If the first place were given to the see of *Rome* in the honour of *Peter*: doe not the sees of *Ephesus* and *Ierusalem*, where *John* and *James* saith, deserye the second and third place? But among the Patriarches *Ierusalem* had the last place: *Ephesus* could not sit so much as in the uttermost corner. And other churches were left out, both all those that *Paul* founded, and those that the other Apostles were rulers of. The seate of *Marke*, which was but one of their disciples, obtained the honour. Therefore they must either confesse that that was a preposterous order, or they must grant us that this is not a perpetuall rule, that there be due to every church the same degree of honour which the founder had.

14 Howbeit, as for that which they report of *Peters* sitting in the Church of *Rome*, I see not what credit it ought to have. Truly that which is in *Eusebius*, that he ruled there five and twenty yeeres, is very easily confuted. For it is evident by the first and second Chapter to the Galathians, that about twentie yeeres after the death of Christ, he was at *Ierusalem*, and that then he went to *Antioch*: where how long he was, is uncertaine. *Gregorie* reckoneth seven yeeres, and *Eusebius* twentie and five. But from the death of Christ, to the end of *Nerones* Empire, (in whose time they say that he was slaine) there shall be found but thirtie and sevea yeeres. For the Lord suffered under *Tiberius*, the eighteenth yeere of his Empire. If you repute twenty yeeres; during the which *Paul* is witness that *Peter* dwelt at *Ierusalem*, there will remaine but seventene yeeres at the most, which must now be divided betweene two Bishopricks. If he taried long at *Antioch*, he could not sit at *Rome* but a very little while. Which thing we may yet also more plainly prove. *Paul* wrote to the Romanes, when he was in his journey going to *Ierusalem*, where he was taken and from thence brought to *Rome*. It is not likely that this Epistle was writen foure yeeres before that he came to *Rome*. Therein is yet no mention of *Peter*, which should not have bene left out, if *Peter* had ruled that Church. Yea and in the end also, when he rehearseth a great number of the godly, whom he biddeth to be saluted, where verily he gathereth together all those that he knew, he yet saith utterly nothing of *Peter*. Neither is it needfull heere to make a long or curious demonstration to men of sound judgement: for the matter it selfe, and the whole argument of the Epistle crieth out, that he should not have overpassed *Peter*, if he had bene at *Rome*.

15. Then *Paul* was brought prisoner to *Rome*. *Luke* reporteth that he was received of the brethren, of *Peter* he saith nothing. He wrote from thence to many Churches: and in some places also hee writeth salutations in the names of certaine: but hee doth not in one word shew that *Peter* was there at that time, Who, I pray you shall thinke it likely, that he could have passed him over with silence, if he had bene present? Yea to the *Philippians*, where he said that he had none that so faithfully looked unto the worke of the Lord, as *Timothie*, hee complained that they did all seeke their owne. And to the same *Timothie* he maketh a more grievous complaint, that none was with him at his first defence, but all forsooke him: where therefore was *Peter* then? For if they say that hee was then at *Rome*, how great a shame doth *Paul* charge him with, that hee was a forsaker of the Gospel? For hee speaketh of the beleivers: because he addeth, God impute it not unto them. How long therefore, and in what time did *Peter* keepe that seate? But it is a constant opinion of writers, that hee governed that Church even to his death. But among the writers themselves it is not certaine who was his successor, because some say *Linus*, and othersome say *Clement*. And they tell many fond fables, of the disputation had betweene him and *Simon* the Magician. And *Augustine* slieth not to confesse, when hee entreateth of superstitions, that by reason of an opinion rashly conceived, there was a custome growne in use at *Rome*, that they should not fast that day that *Peter* got the victorie of *Simon* the Magician. Finally the doings of that time are so entangled with diversitie of opinions, that we ought not rashly to beleve where we finde any thing written. And yet by reason of this content of writers, I strive not against this, that hee died there: but yet that hee was bishop there, and specially a long time, I cannot be persuaded, neither doe I much passe upon that also: for as much as *Paul* testifieth that *Peters* Apostleship did peculiarly belong to the Jewes, and his owne to us. Therefore that that fellowship which they covenanted betweene themselves, may be confirmed with us, or rather that the ordinance of the holy Ghost may stand in force among us, wee ought to have respect rather to the Apostleship of *Paul* and *Peter*. For the holy Ghost so divided the provinces betweene them that hee appointed *Peter* to the Jewes, and *Paul* to us. Now therefore let the Romanits goe and seeke their supremacie else where than in the word of God, where it is found not to be grounded.

16. Now let us come to the old Church, that it may also bee made to appeare plainly that our adversaries doe no lesse causelessly and falsely boast of the consent thereof, than they doe of the witness of the word of God. When therefore they bragge of that principle of theirs, that the unitie of the Church cannot otherwise bee kept together, but if there bee one supreme head in earth, to whom all the members may obey, and that therefore the Lord gave the supremacie to *Peter*, and from thence forth to the sea of *Rome* by right of succession, that the same should remaine in it to the end: they affirme, that this hath bene alway observed from the beginning. But forasmuch as they wrongfully wrest many testimonies, I will first say this aforehand, that I denie not but that the writers doe each where give great honour to the Church of *Rome*, and doe speake reverently of it. Which I thinke to be done specially for three causes. For that same opinion, which I wor not how was growne in force, that it was founded and ordained by the ministerie of *Peter*, much availed to procure favour and estimation unto it. Therefore in the East parts it was for honours sake called the sea Apostolike. Secondly, when the head of the Empire was there, and that therefore it was likely, that in that place were men more excellent both in learning and wisdom, and skill, and experience of many things, than any where else: there was worthily consideration had thereof, that both the honour of the Citie, and also the other more excellent gifts of God should not seeme to be despised. There was beside these also a third thing, that when the Churches of the East, and of *Greece*, yea and of *Affric*, were in tumults among themselves with disagreement of opinions, the Church of *Rome* was quieter and lesse full of troubles than the rest. So came it to passe, that the godly and holy Bishops, being driven out of their seates, did oftentimes flee thither as into a sanctuarie or certaine haven. For as the Western men are of lesse sharpnesse and swiftnesse of wit, than the Asians or Affricans be, so much are they lesse desirous of

As *Peters* governing the Church of *Rome* is hardly proved, so his successor in government is not agreed upon: his deeds and death at *Rome* uncertaine: his being Bishop of *Rome* and that so long will improbable.
Act. ult. 16.
Phil. 2. 20.
2 Tim 4. 16.

August. ad Sa.
nar.

Three causes why the fathers did attribute supremacy to the Church of *Rome*.

alterations. This therefore added much authoritie to the Church of *Rome*, that in those doubtfull times it was not so troubled as the rest, and did hold the doctrine once delivered them, faster than all the rest as we shall by and by better declare. For these three causes (I say) it was had in no small honour, and commended with many notable testimonies of the old writers.

17 But when our adversaries will thereupon gather that it hath a supremacie and soveraigne power over other Churches, they doe too much amisse, as I have already said, And that the same may the better appeare, I will first briefly shew what the old Fathers thought of this unitie which they enforce so earnestly. *Hierom* writing to *Neptianus*, after that he had received many examples of unitie, at the last descended to the *Hierarchie* of the Church. Each Bishop of every severall Church, each Archpriest, each Archdeacon, and all the Ecclesiasticall order, doe rest upon their owne rulers. Heere a Romaine Priest speaketh, hee commendeth union in the Ecclesiasticall order, why doth he not rehearse that all Churches are knit together with one head as with one bond? Nothing could have more fitly served the matter that he had in hand: and it cannot bee said that it was for forgetfulnesse, that he omitted it: for he would have done nothing more willingly if the matter had suffered him. He saw therefore without doubt, that that is the true reason of unitie which *Cyprian* excellently well describeth in these words: The Bishoprick is one, wherof each hath a part wholly: and the church is one, which is with increase of fruitfulnessse more largely extended into a multitude. Like as there are many sun-beames and one light: and many branches of a tree, but one bodie grounded on a fast holding roote: and like as from one fountaine flow many streames, and though the multitude seeme to be diversly spread abroad with largenessse of overflowing plentie, yet the unitie is kept whole in the originall: so the church also being overspread with the light of the Lord, extendeth her beames abroad throughout the whole world, yet it is but one that is each where powred forth, and the unitie of the bodie is not severed: she spreadeth her branches over the whole world, she sendeth out her overflowing streames: yet is there but one head and one beginning, &c. Afterward: The spouse of Christ cannot be an adulteresse: she knoweth one onely house, she keepeth the holinessse of one onely chamber with chaste shamefastnesse. You see how he maketh the universall Bishoprick to be Christs onely, which comprehendeth the whole Church under him: and saith that all they that execute the office of Bishop under this head, have their parts thereof wholly. Where is the supremacie of the sea of *Rome*, if the whole Bishoprick remaine with Christ onely, and each Bishop hath his part thereof wholly? These things therefore make to this purpose, that the Reader may understand by the way, that the old Fathers were utterly ignorant of that principle, which the Romanists doe take for confessed and undoubted, concerning the unitie of an earthly head in the *Hierarchie* of the Church.

THE SEVENTH CHAPTER.

Of the beginning and encreasing of the Papacie of Rome, untill advanced it selfe to this height, whereby both the libertie of the Church hath bene oppressed, and all the right government thereof overturned.

Sundry ancient Councils where in the Bishop of Rome had not the chiefest place.

As concerning the ancientnesse of the supremacie of the sea of *Rome*, there is nothing had of more antiquitie to stablish it, than the decree of the *Nycene* Synod, wherein the Bishop of *Rome* both hath the first place among the Patriarches given unto him, and is commanded to looke unto the Churches adjoining to the Citie. When the Councell maketh such division betweene him and the other Patriarches, that it assigneth to every one their bounds: truly, it doth not appoint him the head of all, but maketh him one of the chiefe. There were present *Vitus* and *Vincentius* in the name of *Julius*, which then governed the Church of *Rome*: to them was given the fourth place. I beseech you, if *Julius* were acknowledged the head of the Church, should his Legates bee thrust into the fourth seate? Should *Athanasius* bee chiefe in the Councell, where principally the image of the Hierarchicall order ought to be seene? In the Synod at *Ephesus* it appeareth, that *Celsinus* which was then Bishop of

Rome

Rome, used a crooked subtilie meane to provide for the dignitie of his seate. For when he sent his deputies thither, hee committed his steede to *Cyryllus of Alexandria*, which should notwithstanding other wise have bene the chiefe. To what purpose was that same committing, but that his name might by what meane soever abide in the first place? For his Legates sate in a lower place, and were asked their opinion among the rest, and subscribed in their order: in the meane time the Patriarch of *Alexandria* joyntly *Celsus* name with his owne. What shall I say of the second Councell at *Ephesus*: where when *Leos* Legates were present, yet *Dioscorus* Patriarch of *Alexandria* sate the chiefe as by his owne right? They will take exception that it was no upright Councell, by which both the holy man *Flavianus* was condemned, and *Eutyches* acquitted, and his ungodlinesse allowed. But when the Synod was gathered, when the Bishops tooke their places in order, verily the Legates of the Bishop of *Rome* sate there among the rest none other wise than in a holy and lawfull Councell. Yet they strived not for the first place, but yielded it to another: which they would never have done, if they had thought it to be theirs of right. For the Bishops of *Rome* were never ashamed to enter into the greatest contentions for their honors: and for this onely cause oftentimes to vex and trouble the Church with many and hurtfull strifes. But because *Leo* saw that it should be a too much unreasonable request, if he should seeke to get the chiefe place for his Legates, therefore he surceased it.

2 Then followed the Councell of *Chalcedon*, in which by the grant of the Emperour the Legates of the Church of *Rome* sate in the chiefe place. But *Leo* himselfe confessed that this was an extraordinary priviledge. For when he made petition for it to the Emperour *Marcianus*, and *Pulcheria* the Empreffe, he did not affirme that it was due to him, but onely pretended, that the Easterne Bishops, which sate as chiefe in the Councell at *Ephesus*, troubled all things and ill abused their power. Whereas therefore it was needfull to have a grave governour, and it was not likely that they should be meete for it, which had once bene so light and disordered: therefore he prayed, that by reason of the default and unfitnesse of other, the office of governing might be removed to him. Truly that which is gotten by singular priviledge and beside order, is not by common law. Where this onely is pretended, that there needeth some new governour, because the former governours had behaved themselves ill, it is evident that it neither was so before, nor ought to continue so for ever, but is done onely in respect of present danger. The Bishop of *Rome* therefore had the first place in the Councell of *Chalcedon*: not because it was due to his see, but because the Synode was at that time destitute of a grave and fit governour, while they that ought to have bene the chiefe, did through their owne intemperance and corrupt affection, thrust themselves out of place. And this that I say, *Leos* successor did indeed prove. For when he sent his Legates to the fifth Synode at *Constantinople*, which was holden long time after, he brauled not for the first seate, but easily suffered *Menas* the Patriarch of *Constantinople* to sit as chiefe. So in the Councell of *Carthage*, at which *Augustine* was present, we see that not the Legates of the see of *Rome*, but *Aurelius* Archbishop of that place sat as chiefe: when yet the contention was about the authoritie of the Bishop of *Rome*. Yea there was also a generall Councell holden in *Italy* itselfe, at which the Bishop of *Rome* was not present. *Ambrose* was chiefe there, which was in very great authoritie with the Emperour, there was no mention made of the Bishop of *Rome*. Therefore at that time it came to passe by the dignitie of *Ambrose*, that the see of *Milane* was more noble than the see of *Rome*.

3 As concerning the title of Supremacie, and other titles of pride, whereupon it now marvellously boasteth it selfe, it is not hard to judge, when and in what sort they crept in, *Cyprian* oftentimes maketh mention of *Criminus*. He setteth him out with no other name, but by the name of brother, or fellow Bishop, or fellow in office. But when he writeth to *Stephen* the successor of *Cornelius*, he doth not only make him equall with himselfe and the rest, but also speaketh more hardly to him, charging him sometime with arrogancie, sometime with ignorance. Since *Cyprian* we have with all the Church of *Africa* judged of that matter. The Councell at *Carthage* did forbid that any should be called Prince of Priests or chiefe Bishop, but onely bishop of the chiefe see. But if

The chiefe place in the Councell of Chalcedon granted by the Emperour, as the most speciall cause for it was to the Bishop of Rome, who by place in Synodes afterwards holden as in his owne words is assured.

The Councell at Aquileia.

The title of Supremacie was given to the Bishop of Rome in the ancient times of the Church
Lib. 2. epi. 2. & lib. 2. epi. 6.

Cap 47.

a man turne over the ancient monuments, hee shall finde that the Bishop of Rome at that time was content with the common name of Brother. Certainly so long as the face of the Church continued true and pure, all these names of pride, wherewith since that time the sea of Rome hath begun to waxe outrageous, were utterly unheard of: it was not knowne, who was the highest Bishop and the onely head of the Church in earth. But if the Bishop of Rome had bene so bold to have taken such a thing upon him, there were stout and wise men that would have by and by repressed his folly. Hierom forasmuch as hee was a Priest at Rome; was not ill willing to set out the dignitie of his owne Church, so much as the matter and state of his time suffered: yet we see how he also bringeth it downe into fellowship with the rest. If authoritie (saith he) be sought for, the world is greater than a Citie. Why dost thou alleadge to me the custome of one Citie? Why dost thou defend smallnesse of number, out of which hath growne pride, against the lawes of the Church? Wheresoever there be a Bishop, either at Rome, or at *Engubium*, or at *Constantinople*, or at *Rbegium*, he is of the same merit and of the same Priesthood. The power of riches, or basenesse of povertie maketh not a Bishop higher or lower.

Epiad Evag.

The Bishop of Constantinople chalenging a supremacie, resisted by Gregorie.
Lib. 4. ep 76.
Mauri. Aug. Li 4. ep. 78.
Constantia Augustæ Li 4. ep. 80.

4 About the title of universall Bishop the contention first began in the time of Gregorie, which was occasioned by the ambition of *John* Bishop of *Constantinople*. For he (which thing never a y man before had attempted) would have made himselfe universall Bishop. In that contention *Gregorie* doth not alleadge that the right istaken away which was due to himselfe: but stoutly crieth out against it, that it is a prophane name, yea full of sacriledge, yea the forewarner of Antichrist. The whole Church (saith he) falleth downe from her state, if he fall which is called universall. In another place: It is very sorrowfull; to suffer patiently, that our brother and fellow Bishop, despising all other, should onely be named Bishop. But in this his pride what else is betokened but the times of Antichrist neere at hand? because verily hee followeth him, that despising the fellowship of Angels, went about to climbe up to the top of singularity. In another place hee writeth to *Enlolius* of *Alexandria* and *Anastasius* of *Antioch*. None of my predecessors at any time would use that prophane word: for if one be called universall Patriarch, the name of Patriarches is abated from all the rest. But farre may this be from a Christian minde, that any should have a will to take that upon him, wher, by hee may in any part, be it never so little, diminish the honour of his brethren. To consent in this wicked word is nothing else but to loose the faith. It is one thing (saith he) that we owe to the preserving of the unitie of faith, and another thing that we owe to the keeping downe of pride. But I say it boldly, because whosoever calleth himselfe, or desireth to be called universall Bishop, hee doth in his proud advancing run before Antichrist, because hee doth with shewing himselfe proud prefer himselfe above the rest. Againe to *Anastius* Bishop of *Alexandria*: I have said that hee cannot have peace with us, unless he amended the advancing of the superstitious and proud word, which the first Apostle hath invented. And (to speake nothing of the wrong done to your honour) if one be called universall Bishop, the universall Church falleth when that universall one falleth. But whereas hee writeth, that this honour was offered to *Leo* in the Synod at *Chalcedon*, it hath no colour of truth. For neither is there any such thing read in the actes of that Synod. And *Leo* himselfe; which with many Epistles impugneth the decree there made in honour of the sea of *Constantinople*, without doubt would not have passed over this argument, which had bene most to be liked of all other, if it had bene true, that hee refused that which was given him: an being a man otherwise too much desirous of honour, he would not have omitted that which made for his praise. Therefore *Gregorie* was deceived in this, that hee thought that that title was offered to the sea of Rome by the Synod of *Chalcedon*: to speake nothing, how fond it is, that he both testifieth it to have proceeded from the holy Synod, and also at the same time called it wicked, prophane, abominable, proud, and full of sacriledge, yea devised by the Divell, and published by the crier of Antichrist. And yet he addeth that his predecessor refused it, least all Priests should be deprived of their due honour, when any thing were privately given to one. In another place: no man at any time hath willed to be called by that word. No man hath taken to himselfe that pro-

Lib. 4 Epi. 78.
Aviano Diacono.
Lib 7. epi. 83.
M. uri. Aug.
Lib. e. ep. 188.

Lib. 4 Epist. 79.
Lib. 7. Epist. 79.

sumptuous name: least if he should in the degree of Bishopricke take to himselfe a glorie of singularitie, he should seeme to have denied the same to all his brethren.

5 Now I come to the jurisdiction, which the bishop of *Rome* affirmeth that he hath over all Churches. I know how great contentions have beene in old time about this matter: For there hath beene no time wherein the sea of *Rome* hath not coveted to get an Empire over other Churches. And in this place it shall not be out of season, to search by what meanes it grew then by little and little to some power. I doe not yet speake of that infinite Empire, which it hath not so long ago taken by force to it selfe: for we will deferre that to a place convenient. But heere it is good to shew briefly, how in old time and by what meanes it hath advanced it selfe, to take to it selfe any power over other Churches. When the Churches of the East were divided and troubled with the factions of the *Arrians* under the Emperours *Constantius*, and *Constantin* the sonnes of *Constantine the Great*, and *Abbasius* the chiefe defender there of the true faith was drive out of his sea: such calamitie compelled him to come to *Rome*, that with the authoritie of the sea of *Rome*, he might both after a sort repress the rage of his enemies, and confirme the godly that were in distresse. He was honorably received of *Julius* the Bishop, and obtained that the Bishops of the West tooke upon them the defence of his cause. Therefore when the godly stood in great need of forraign aid, and saw that there was very good succour for them in the Church of *Rome*, they willingly gave unto it the most authoritie that they could. But all that was nothing else, but that the communion thereof should be highly esteemed, and it should be counted a great shame to be excommunicate of it. Afterward evill and wicked men also added much unto it. For, to escape lawfull judgements, they fled to this sanctuarie. Therefore if any Priest were condemned by his Bishop, or any Bishop by the Synode of his Province, they by and by appealed to *Rome*. And the bishops of *Rome* received such appellations more greedily than was meete: Because it seemed to be a firme of extraordinary power, so to entermeddle with matters farre and wide about them. So when *Eutyches* was condemned by *Flavianus* bishop of *Constantinople*, hee complained to *Leo* that hee had wrong done unto him. *Leo* without delay, no lesse undiscreeuly than suddenly, took in hand the defence of an evill cause, hee grievously inveyed against *Flavianus*, as though he had, without hearing the cause, condemned an innocent: and by this his ambition hee caused that the ungodlinesse of *Eutyches* was for a certaine space of time strengthened. In *Africa* it is evident that this oftentimes chanced. For so soone as any lewd man had taken a foyle in ordinary judgement, he by and by flew to *Rome*, and charged his countriemen with many slunderous reports: and the sea of *Rome* was alway ready to entermeddle. Which lewdnesse compelled the bishops of *Africa* to make a law, that none under paine of excommunication should appeale beyond the sea.

6 But whatsoever it were, let us see what authoritie or power the sea of *Rome* then had. Ecclesiasticall power is contained in these fower points, ordering of Bishops, summoning of Councils, hearing of appeales or jurisdiction, chastising, admonitions or censures. All the old Synods command bishops to be consecrate by their owne Metropolitans: and they never bid the bishop of *Rome* to be called unto it, but in his owne Patriarchie. But by little and little it grew in use, that all the bishops of *Italie* came to *Rome* to fetch their consecration, except the Metropolitans, which suffered not themselves to be brought into such bondage: but when any Metropolitan was to be consecrate, the bishop of *Rome* sent thither one of his Priests, which should onely be present, but not president. Of which thing there is an example in *Gregorio*: at the consecration of *Constantinus* bishop of *Millane* after the death of *Laurence*. Howbeit I doe not thinke that that was a very ancient institution: but when at the beginning for honour and good wils sake they sent one to another their Legates, to be witnesses of the consecration, and to testify their communion with them, afterward that which was voluntarie, began to be holden for necessarie. Howsoever it be, it is evident that in old time the bishop of *Rome* had not the power of consecrating, but in the province of his owne Patriarchie, that is to say, in the Churches adjoining to the citie, as the Canon of the *Nicene* Synode saith. To the consecration was annexed the sending of a Synodical Epistle, in which he was nothing above the rest. For the

Patriarches

The ground whereupon the sovereignty of the Bishop of Rome did first take roote was his intermeddling in those causes, and his readinesse to aide those persons, which being had were readie any where to seeke maintenance.

In consecrating of Bishops, the power of the Bishop of Rome is not but the same which in other places others had. Lib. 2. Epist. 68. & 70.

Patriarches were wont immediately after their consecration, by solemne writing to declare their faith, whereby they professed that they subscribed to the holy and Catholike Councils. So rendering an account of their faith, they did approve themselves one to another. If the Bishop of Rome had received of other, and not himselfe given this confession, he had thereby beene acknowledged superior, but when he was no lesse bound to give it, than to require it of other, and to be subject to the common law: truly that was a token of fellowship, not of dominion. Of this thing there is an example in *Gregories* Epistle to *Anastasinus* and to *Cyriacus* of *Constantinople*, and in other places to all the Patriarches together.

7 Then follow admonitions or censures: which as in old time the Bishops of Rome used toward other, so they did againe suffer them of other. *Irenæus* grievously reproved *Victor*, because he indiscreetly for a thing of no value, troubled the Church with a pernicious diffention. *Victor* obeyed, and spurned not against it. Such a libertie was then in ure among the holy Bishops, that they used a brotherly authoritie toward the Bishop of Rome, in admonishing and chastising him if he at any time offended. He againe, when occasion required did admonish other of their dutie: and if there were any fault, rebuked it. For *Cyrius*, when he exhortheth *Stephen* to admonish the Bishops of *France*, fetcheth not his argument from the greater power, but from the common right that Priests have among themselves. I beseech you, if *Stephen* had then beene ruler over *France*, would not *Cyrius* have said: Refraine them, because they be thine? but he saith farre otherwise. This (saith he) the brotherly fellowship, wherwith we be bound one to another requireth that we should admonish one another. And we see also with how great sharpnesse of words he being otherwise a man of a milde nature inveieth against *Stephen* himselfe, when he thinketh him to be too insolent. Therefore in this behalfe also there appeareth not yet, that the Bishop of Rome had any iurisdiction over them that were not of his owne province.

8 As concerning the calling together of Synodes, this was the office of every Metropolitan, at certaine appointed times to assemble a provinciall Synode. There the Bishop of Rome had no authoritie. But a generall Council the Emperour onely might summon. For if any of the Bishops had attempted it, not onely they that were out of his province, would not have obeyed his calling, but also there would by and by have risen an uprore. Therefore the Emperour Indifferently warned them all to be present. *Socrates* indeed reporteth, that *Julius* did excommunicate with the Bishops of the East, because they called him not to the Synod of *Antioch*, whereas it was forbidden by the Canons, that any thing should be decreed without the knowledge of the Bishop of Rome. But who doth not see that this is to be understood of such decrees as binde the whole universall Church? Now it is no marvell, if thus much be granted both to the antiquitie and honour of the citie, and to the dignitie of the see, that there should be no generall decree made of religion, in the absence of the bishop of Rome, if he refuse not to be present. But what is this to the dominion over the whole Church? For we denie not that he was one of the chiefe: but we will not grant, that which the Romanists now affirme, that he had a dominion over all.

9 Now remaineth the fourth kinde of power, which standeth in appeales. It is evident that hee hath the chiefe power, to whose judgement seate appellacion is made. Many oftentimes appealed to the Bishop of Rome, and hee himselfe also went about to draw the hearing of causes to himselfe: but he was alway laughed to scorn, when he passed his owne bounds. I will speake nothing of the East and of *Grecia*: but it is certain that the bishops of *France* stoutly withstood him, when he seemed to take to himselfe an Empire over them. In *Africa* there was long debate about that matter. For where at the *Millevitane* Council, at which *Augustine* was present, they were excommunicate that appealed beyond the sea, the bishop of Rome travailed to bring to passe, that that decree might be amended. Hee sent his Legates to shew that that priviledge was given to him by the *Nicene* Council. The Legates brought forth the actes of the *Nicene* Council, which they had fetched out of the storehouse of their owne Church. The *Affricans* withstood it, and denied that the bishops of Rome ought to be credited in their owne cause: and said that therefore they would send to *Constantinople*, and in-

Lib. 1. Epist. 25.
Lib. 6 ep 169.
Lib. 1. ep 24.

The Bishop of Rome as well censured as others, as others by him.

Epist. 13. hb. 3.

Ad pomp.
Contr. Epist.
Stephani.

General Councils summoned onely by the Emperour: provinciall as well by other Bishops in their territories as by the Bishop of Rome. This part. hb. 4.

The bishop of Rome mistaked, and withstood for overreaching his bounds, and receiving appeales which should not by order have beene brought unto him.

to other cities of *Greece*, where coppies were to be had that were lesse suspicious. It was found, that therein was no such thing written, as the Romans had pretended. So was that decree confirmed, which tooke the chiefe hearing of causes from the bishop of *Rome*: In which doing the lewd shamelesnesse of the bishop of *Rome* appeared. For when he guilefully did thrust in the Synode at *Sardos* in steed of the *Nicens* Synode, he was shamefully taken in a manifest falsehood. But yet greater and more shamelesse was their wickednesse, that added a forged Epistle to the Council, wherein I wot not what bishop of *Carthage*, condemning the arrogance of *Aurelius* his predecessor, for that hee was so bold to withdraw himselfe from the obedience of the sea Apostolike, and yeelding himselfe and his Church, humbly craveth pardon. These be the goodly monuments of antiquitie, wherupon the majestie of the sea of *Rome* is founded, while they so childishly lie, under the pretence of antiquitie, that very blinde men may finde it out by groping. *Aurelius* (saith he) puffed up with divelish boldnesse and stubbornnesse, rebelled against Christ, and saint *Peter*, and therefore to be condemned with curse. What said *Augustine*? But what said to many fathers that were present at the *Millivertane* Council? But what need is it to spend many words in confusing that foolish writing, which the Romanists themselves, if they have any face left, cannot looke upon without great shame? So *Gratian*, I cannot tell whether of malice or of ignorance, where he rehearseth that decree that they should be excommunicate that appeale beyond the sea, addeth an exception: Unlessse peradventure they appeale to the sea of *Rome*. What may a man doe to these beasts, which are so voide of common reason, that they except that onely thing out of the law, for whose cause every man seeth that the law was made? For the Council when it condemneth appeales beyond the sea, forbiddeth onely this, that none should appeale to *Rome*. Here the good expostour excepteth *Rome* out of the common law.

10 But (to determine this question at once) one historie shall make plaine what manner of jurisdiction the bishop of *Rome* had in old time. *Donate* of the black-houfes had accused *Cecilian* bishop of *Carthage*. The man accused was condemned, his cause not heard. For when he knew that the bishops had conspired against him, hee would not appeare. Then the matter came to the Emperor *Constantine*. He for as much as hee would to have the matter ended by ecclesiasticall judgement, committed the hearing of it to *Melchides* bishop of *Rome*. To whom he adjoined fellow commissioners, many bishops of *Italye*, *France* and *Spainne*. If that belonged to the ordinary jurisdiction of the sea of *Rome*, to heare an appeale in an Ecclesiasticall cause: why doth hee suffer other to be joined with him at the will of the Emperour? Yea why did he himselfe take the judgement upon him rather by the Emperours commandement, than by his owne office? But let us heare what hapned afterward. There *Cecilian* got the victorie. *Donate* of the black-houfes was condemned for slander: hee appealed: *Constantine* committed the judgement of the appeale to the bishop of *Orleans*. He sate as judge, to pronounce what he thought, after the bishop of *Rome*. If the sea of *Rome* hath the chiefe power without appellation: why doth *Melchides* suffer himselfe to receive so great a shame, that the bishop of *Orleans* should be preferred above him? And what Emperour doth this? even *Constantine* of whom they boast that hee employed not onely all his endeavour, but in a manner all the riches of the Empire to increase the dignity of their sea. We see therefore now, how farre the bishop of *Rome* was at that time by all means from the supreme dominion, which he affirmeth to be given unto him by Christ over all the churches, and which he lyingly saith that hee hath in all ages possessed by the consent of the whole world.

11 * I know how many Epistles there be, how many writings and decrees, wherein the bishops doe give much, and boldly challenge much unto it. But the almost all men that have a very little wit and learning doe know, that the most part of those are to unfavorable, that by the first taste of them a man may soone finde out of what shop they came. For what man of sound wit and sober, will thinke that that goodly interpretation is *Anactus* his owne, which is in *Gratian* reported under the name of *Anacletus*: that is, that *Cepha* is a head? The Romanists doe at this day abuse for defence of their sea, many such trifles, which *Gratian* hath parched together without judgement:

x. quart. c. 4.

The Bishop of Rome appointed and others together with him by Constantine to heare an appeale made by a bishop of Carthage: and in the same cause the bishop of Orleans appointed by the same Emperour to heare an appeale made from the bishop of Rome. Aug. ep. 16. 2.

* Forged helps to bulke out the Romish supremacy, the ancient humour of Leo, whose power notwithstanding was not such as the sea of Rome new could require. D. R. 1. cap. Sacrosanct.

and yet still in so great light they will sell such smokes, wherewith in old time they were wont to mocke out the ignorant in darkenesse. But I will not bestow much labour in confuting those things, which doe openly confute themselves by reason of their unfavorie follie. I grant that there remaine also true Epistles of the old bishops, wherein they set forth the honour of their see with glorious titles, of which sort are some Epistles of *Leo*. For that man, as hee was learned and eloquent, so was hee also above measure desirous of glorie and dominion: but whether the Churches then believed his testimonie when hee so advanced himselfe, that indeed is it that is in controversy. But it appeareth that many offended with his ambition, did also withstand his greedy desire. Sometimes hee appointed in his steed the bishop of *Tbessalonica* throughout *Grecia* and other countries adjoyning, sometime he appointed the bishop of *Orleanz*, or some other throughout *France*. So he appointed *Hormisdas* bishop of *Hispalis* to be his vicar in *Spain*; but every where he excepteth, that he giveth out such appointments upon this condition, that the Metropolitanes may have their ancient priviledges remaining safe and whole. But *Leo* himselfe declareth, that this is one of their priviledges, that if any doubt happen about any matter, the Metropolitan should first be asked his advise. Therefore those appointments of vicars in his steed were upon this condition, that neither any bishop should be letted in his ordinarie jurisdiction, nor any Metropolitan in being judge of appeales, nor any provincial Councell in ordering of their Churches. What was this else but to abtaine from all jurisdiction: but to intermeddle to the appeasing of discordes, onely so farre as the law and nature of the communion of the Church suffereth?

12 In *Gregories* time that ancient order was already much changed. For when the Empire was shaken, and torne in peeces, when *France* and *Spain* were afflicted with many overthrowes received, *Slavonia* wasted, *Italy* vexed, and *Affrica* in a manner destroyed with continuall calamities, that in so great a shaking of civill affaires, at least the integritie of Faith might remaine, or yet not utterly perish, all the bishops from each part did the rather joyne themselves to the bishops of *Rome*. Thereby it came to passe, that not onely the dignitie, but also the power of that Sea greatly increased. Howbeit I doe not so much passe by what meanes it was brought about. Truly it appeareth that it was then greater than in the ages before. And yet it then greatly differed from being an unbrideled dominion, that one man might beare rule over other after his owne will. But the Sea of *Rome* had this reverence, that it might with her authoritie subdue and repress, the lewde and obstinate that could not by the other bishops be kept within their dutie. For *Gregorie* doth oftentimes diligently testify that, hee doth no lesse faithfully preserve to other men their rights, than hee requireth his owne of them. Neither doe I (saith he) prick on by ambition, plucke from any man that which is his right: but I desire in all things to honor my brethren. There is no saying in his writings wherein he doth more proudly boast of the largenesse of his Supremacie, than this: I know not what bishop is not subject to the Sea Apostolike when he is found in fault. But he by and by adjoyneth. Where fault requireth, not all according to the order of humilitie are equall. He giveth to himselfe power to correct them that have offended: if all doe their dutie; he maketh himselfe equall with the rest. But he himselfe giveth himselfe this power: and they assented to it that would: and other that liked it not, might freely gaine say it, which it is well knowne that the most part of them did. Beside that hee speaketh there of the Primate of *Constantinople*: which when he was condemned by the principall Synode, refused the whole judgement. His fellow bishops informed the Emperor of this stubbornnesse of him. The Emperor willed *Gregorie* to be Judge of the cause. We see therefore that he both attempteth nothing, whereby he may breake the ordinarie jurisdiction, and the same thing that he doth for the helping of other, he doth not but by the Commandement of the Emperor.

13 This therefore was then all the power of the bishop of *Rome*, to set himselfe against obstinate and untamed heads, when there needed any extraordinarie remedie: and that to helpe and not to hinder other bishops. Therefore he taketh no more to himselfe over all other, than in another place hee granteth to all other over himselfe, when

Vide ep 8.5.
Epist. 8.3.

Epi 86.

The calamitie
of other places
in *Gregories*
time excited
the dignitie of
the Church of
Rome, but with-
out overthrowing
the ordinary
jurisdiction
which others
had.

Lib. i. Ep. 68.

Lib. 2. Ep. ult.
Lib. 7. Ep. 64.

Gregorie how
saith walking
the *Romane*
Bishops at this
day.

when

when he confesseth that hee is readie to be corrected of all, to be amended of all. So in another place hee doth indeed command the bishop of *Aquileia* to come to *Rome*, to pleade his cause in a controversie of Faith that was risen betweene him and other: but he doth not command him of his owne power, but because the Emperor had so commanded. Neither doth hee give warning that hee alone shall be Judge, but promised that hee will assemble a Synod by whom the whole matter may be judged. But although there was yet such moderation, that the power of the Sea of *Rome* had her certaine bounds, which it might not passe, and the bishop of *Rome* himselfe was no more above than under other: yet it appeareth how much *Gregorie* misliked such state. For hee now and then complaineth, that under colour of bishoprike hee was brought backe to the world: and that he was more entangled with earthly cares, than ever hee had bene while hee was a lay man: that hee was in that honor oppressed with tumult of worldly affaires. In another place: so great burdens (such he) of businesse doe hold me downe, that my minde can nothing at all be raised up to things above. I am shaken with many waves of causes: and after those leasures of rest I am tossed with tempests of troublesome life, so that I may rightly say, I am come into the depth of the sea, and the tempest hath drowned me. Hereby gather, what hee would have said, if he had happened to be in these times. Although hee fulfilled not the office of a Pastor, yet he was doing it. Hee abstained from the government of the civill Empire, and confessed himselfe to be subject to the Emperor as other were. He did not thrust himselfe into the cure of other Churches, but being compelled by necessitie. And yet hee thinketh himselfe to be in a maze, because he cannot apply himselfe altogether onely to the office of a bishop.

14 At that time the Bishop of *Constantinople* strived with the bishop of *Rome* for the Supremacie, as it is already said. For after that the seate of the Empire was stablished at *Constantinople*, the majestie of the Empire seemed to require that that Church also should have the second place of honour after the Church of *Rome*. And truly at the beginning, nothing more availed to cause the Supremacie to be given to *Rome*, but because the head of the Empire was there at that time. There is in *Gratian* a writing under the name of Pope *Lucinus*, where he saith, that Cities were no otherwise divided, where Metropolitans and Primates ought to sit, than by the reason of the civill government that was before. There is also another under the name of Pope *Clement*, where he saith, the Patriarches were ordained in those Cities that had had the chiefe Flamines in them. Which, although it be false, yet it is taken out of a truth. For it is certaine, that to the end there should be made as little change as might be, the Provinces were divided according to the state of things that then were: and that Primates & Metropolitans were set in those Cities that excelled the other in honors and power. Therefore in the Councell at *Turinum* it was decreed, that those Cities which in the civill government were the chiefe Cities of every Province, should be the chiefe Seas of Bishops. And if it happened the honor of the civill government to be removed from one Citie to another, that then the right of the Metropolitan citie should therewithall be removed thither. But *Innocentius* bishop of *Rome*, when he saw the ancient dignitie of his citie to grow in decay, after that the seate of the Empire was removed to *Constantinople*, fearing the abacement of his Sea, made a contrarie law: wherein he denieth it to be necessarie that the Ecclesiasticall mother cities should be changed as the Imperiall mother cities change. But the authoritie of a Synod ought of right to be preferred above one mans sentence. Also we ought to suspect *Innocentius* himselfe in his owne cause. Howsoever it be, yet by his owne proviso he sheweth, that from the beginning it was so ordered, that the Metropolitan cities should be disposed according to the outward order of the Empire.

15 According to this ancient ordinance, it was decreed in the first Councell at *Constantinople*, that the bishop of the citie should have the priviledges of honor next after the bishop of *Rome*, because it was a new *Rome*. But a long time after, when a like decree was made at *Chalcedon*, *Leo* stoutly cryed out against it. And hee not onely gave himselfe leave to esteeme as nothing that which fixe hundred bishops or moe had decreed: but also bitterly taunted them, for that they tooke from other Seas that honour

Lib. 2. ep. 37
Epist. 16.

Lib. 1. Epist. 5.

Lib. 1. Epist. 7.
& 15.

The Church of
Rome risen by
the Empire of
Rome.

Dist. 80. c. 6.

Cap. 10.

The Bishop of
Rome (soma-
king that the
Bishop of Con-
stantinople
should come to
recre as to be

made by a council next him in authority, and honour. Socrat hist. trip. lib. 9. c. 13. Decret. 22. dist.

The pride of the Bishop of Constantinople, seeking to equal his Bishopricke with the bounds of the Empire constantly resisted by Gregory. Lib. 7. c. 30.

The headship of the Church granted by Phocas to the Bishop of Rome and the Churches of France by Pipine made subject to his authority.

which they were so bold to give to the Church of *Constantinople*. I beseech you, what other thing could move a man to trouble the world for so small a matter, but meere ambition? He sayeth that, that ought to be inviolable, which the Nicene Synod hath once decreed. As though forsooth the Christian faith were endangered, if one Church bee preferred before another: or as though Patriarcheies were there divided to any other end, but for policies. But we know that policie receiveth, yea requireth divers changes, according to the diversitie of times. Therefore it is fond that *Leo* pretendeth, that the honour, which by the authoritie of the Nicene Synod was given to the sea of *Alexandria*, ought not to be given to the sea of *Constantinople*. For common reason telleth this, that it was such a decree, as might be taken away according to the respect of times. Yea none of the Bishops of the East withstood it, whom that thing most of all concerned. Truly *Proterius* was present, whom they had made Bishop of *Alexandria* in the place of *Dioscorus*. There were present other Patriarches, whose honour was diminished. It was their part to withstand it, not *Leo* which remained safe in his owne place. But when all they hold their peace, yea assent unto it, and onely the Bishop of *Rome* resisteth: it is easie to iudge, what mooveth him: that is hee foresaw that which not long after happened, that it would come to passe, that, the glory of old *Rome* decaying, *Constantinople* not contented with the second place, would strive with *Rome* for the Supremacy. And yet with his crying out hee did not so much prevaille, but that the decree of the councill was confirmed. Therefore his successors, when they saw themselves overcome, quietly gave over that stiffnesse: for they suffere that he should be accounted the second patriarch.

16. But within a little after, *Iohn* which in *Gregories* time ruled the Church of *Constantinople*, brake forth so farre that he called himselfe the universall patriarch. Heere *Gregorie*, least hee should in a verie good cause faile to defend his owne sea, did constantly set himselfe against him. And truly both the pride and madnesse of *Iohn* was intollerable, which desired to make the bounds of his Bishopricke equal with the bounds of the Empire. And yet *Gregorie* doth not claime to himselfe, that which hee denieth to another: but abhorreth that name as wicked, and ungodly, and abhominable, whosoever take it upon him. Yea and also in one place he is angrie with *Eulolius* Bishop of *Alexandria*, which had honoured him with such a title. Behold (saith he) in the Preface of the Epistle which ye directed to my selfe that have forbidden it, ye have cared to imprint the word of proud calling, in naming mee universall Pope, which I pray that your Holinesse will no more doe, because that is withdrawn from you, which is given to another more than reason requireth. I count it no honour, wherein I see the honour of my brethren to be diminished. For my honour is the honour of the universall Church, and the sound strength of my brethren. But if your holinesse call me the universall Pope, it denyeth it selfe to be that which it confesseth me to be wholly. Truly *Gregory* stood in a good and honest cause. But *Iohn* holpen by the favour of *Maurice* the Emperour, could never be removed from his purpose. *Cyriacus* also his successor never suffered himselfe to be intreated in that behalfe.

17. At the last *Phocas*, which when *Maurice* was slaine, was set in his place (I wot not for what cause being more friendly to the Romans, but because he was there crowned without strife) granted to *Boniface* the third, that which *Gregory* never required, that *Rome* should bee the head of all Churches. After this manner was the controversie ended. And yet this benefit of the Emperour, could not so much have profited the Sea of *Rome*, unlesse other things also had afterward happened. For *Grecia* and all *Asia* were within a little after cut off from the communion of *Rome*. *France* so much revered him, that it obeyed no further than it listed. But it was then first brought into bondage when *Pipine* usurped the kingdome. For when *Zachary* Bishop of *Rome* had bene his helper to the breach of his faith, and to robbery, that thrusting out the lawfull King, he might violently enter upon the kingdome as laid open for a prey: hee received this reward that the sea of *Rome* should have iurisdiction over the Churches of *France*: As robbers are wonted in parting to divide the common spoile: so these good men ordered the matter betweene themselves, that *Pipine* should have the earthly and civill dominion, spoyling the true king: and *Zachary* should bee made

made head of all bishops and have the spirittuall power : which, when at the beginning it was weake : (as it is wont to be in new things) was afterward confirmed by the authoritie of *Charles*. in manner for a like cause. For he was also indebted to the bishop of *Rome*, for that by his endeavour he had attained to the honour of the Empire. But although it be credible, that churches each where were before that time much deformed, yet it is certaine that the old forme of the Church was then first utterly defaced in *France* and *Germany*. There remaine yet in the records of the Court of *Paris*, briefe notes of these times, which, where they intreat of the matters of the Church, make mention of the covenant both of *Pippine* and of *Charles* with the bishop of *Rome*. Thereby we may gather that then there was an alteration made of the old it ite.

18 Since that time, when things did each where daily fall from worse to worse, the tyrannie of the sea of *Rome* was now and then also stablished and increased, and that partly by the ignorance, and partly by the slothfulness of the bishops. For when one man tooke all things upon him, and without measure proceeded more and more to advance himselfe against law and right : the bishops did not with such zeale as they ought, endeavour themselves to restrain his lust, and though they wanted not courage, yet they were destitute of true learning, and knowledge : so that they were nothing fit to attempt so great a matter. Therefore we see what and how monstrous an unholy dealing of all holy things, and a scattering abroad of the whole order of the Church, was in *Bernards* time. Hee complaineth that there resort by heapes to *Rome*: out of all the world, ambitious men, covetous, Simonians, robbers of God, keepers of concubines, committers of incest, and all such monsters, to obtaine, or retaine ecclesiasticall honors by the Apostolike authoritie : and that fraud and undermining, and violence were growne in force. He saith that that manner of judging which then was used, was abominable, and unseemly, not onely for the Church, but also for a judiciall court. Hee crieth out that the Church is full of ambitious men : and that there is that more dreadeth to commit mischievous acts, than robbers doe in their cue, when they divide the spoiles of waifaring men. Few (saith hee) doe looke unto the mouth of the Law-giver, but unto his hands. But not without cause. For those hands doe all the Popes businesse. What a thing is this, that they are bought of the spoiles of Churches, that say to thee, oh well done, well done ! The life of the poore is sowne in the streets of the rich : silver glittereth in the mire : men runne to it from all places: not the poore, but the stranger taketh it up, or hee peradventure that runneth fastest before. But this manner, or rather this death, came not of thee, I would to God it might end in thee. Among these things thou a Pastor goest forward, compassed with much and precious array. If I durst say it, these are rather the Pastors of divels, than of sheepe. Forsooth *Peter* did thus, *Paul* plaid thus. Thy court is more accustomed to receive men good, than to make men good. For the ill doe not there profit, but the good doe decay. Now as for the abuses of appeales that hee rehearseth, no godly man can read them without great horror. At the last hee thus concludeth of that unbrideled greedinesse of the Sea of *Rome*, in the usurping of jurisdiction : I speake the murmur and common complaint of the Churches. They cry out that they be mangled and dismembred. There are either none or few, that doe not either bewaile, or feare this plague. Askest thou what plague ? The Abbots are plucked from the bishops, the bishops from the Archbishops, &c. It is marvellous if this may be excused. In so doing, ye prove that yee have fulnesse of power, but not of righteousnesse. Yee doe this because ye can doe it : but whether ye also ought to doe it, is a question. Ye are set to preserve, not to envie to every man his honour and his owne degree. These few things of many I listed to rehearse, partly that the Readers may see, how fore the Church was then decayed, and partly that they may know in how great sorrow and mourning this calamitie held all the godly.

19 But now, albeit that we graunt to the bishop of *Rome* at this day the preeminence and largenesse of jurisdiction, which that Sea had in the meane times, as in the times of *Leo* and of *Gregorie* : what is that to the present state of the Papacie ? I doe not yett speake of the earthly dominion, nor of the civill power thereof, which we will afterward consider in place fit for it : but the very spirittuall government that they boast of,

The State of the Church of Rome in Bernards time.

Li. de conf. ad Evag.

Lib. 3.

The usurped power ecclesiasticall which the Bishop of Rome useth and doth exercise at this day.

what hath it like to the state of those times? For they define the Pope none otherwise than the Supreme head of the Church in earth, and the universall bishop of the whole world. And the bishops themselves, when they speake of their owne authoritie, doe with great stoutnesse of countenance, pronounce that to them belongeth the power to command, and other are bound to the necessitie to obey, that so all their decrees are to be holden as confirmed with the divine voice of *Peter*, that the provinciall Synods are without force, because they want the presence of the Pope: that they may order clerks of any Church that they will: and may call them to their Sea that have been ordered else where. Innumerable of that sort are in *Gravian* packe, which I doe not now rehearse, least I should be too tedious to the Readers. But this is the summe of them, that onely the bishop of *Rome* hath the supreme hearing and determining of all Ecclesiasticall causes, whether it be in judging and defining of doctrines, or in making of lawes, or in stablishing of discipline, or in executing of judgements: It were also long and superfluous to rehearse the priviledges that they take to themselves in reservations, as they call them. But (which is most intolerable of all other) they leave no judgement in earth to restraine and bridle their outragions lust, if they abuse so immeasurable power. It is lawfull for no man (say they) to revoke the judgements of that Sea, because of the Supremacie of the Church of *Rome*. Againe, The judge shall bee judged neither by the Emperor, nor by Kings, nor by all the Clergie, nor of the people. That is indeed too imperiously done that one man maketh himselfe judge of all men, and suffereth himselfe to obey the judgement of no man. But what if he use tyrannie over the people of God? if he scatter abroad and waste the kingdome of Christ? if hee trouble the whole Church? if he turne the office of Pastor into roberrie? Yea though he be never so mischievous, he saith, that hee is not bound to yeeld account. For these be the sayings of the bishops: Gods will was to determine the causes of other men by men, but he hath without question reserved the bishop of this Sea to his owne judgement. Againe, The doings of subjects are judged of us, but ours of God onely.

20 And that such decrees might have the more weight, they have falsely thrust in the names of the old bishops, as though things had beene so ordained from the beginning: whereas it is most certaine, that it is new and lately forged whatsoever the bishop of *Rome* giveth to himselfe more than wee have rehearsed to be given him by the ancient Councils. Yea, they are come to so great shamelesse, that they have set forth a writing under the name of *Anastasis* Patriarch of *Constantinople*, wherein he testifieth that it was decreed by the old rulers, that nothing should be done even in the furthest provinces, that were not first moved to the Sea of *Rome*. Beside this, that it is certaine that is most vaine, what man shall thinke it likely, that such a commendation of the Sea of *Rome* proceeded from the adversarie and envier of honour and dignitie thereof? But verily it behooved that these Antichrists should be carried on to so great madnesse and blindness, that their lewdnesse might be plaine for all men to see, at least for many as will open their eyes. But the decretall Epistles heaped together by *Gregory* the ninth, againe the Clementines, and Extravagants of *Marine*, doe yet more openly and with fuller mouth each where breath forth their outrageous fiercenesse, and as it were the tyrannie of barbarous kings. But these be the oracles, by which the Romanists will have their Papacie to be weighed. Hereupon arose those notable principles, which at this day have every where in the Papacie the force of oracles: that the Pope cannot erre: that the Pope is above the Councils: that the Pope is the universall bishop of all bishops, and the supreme head of the Church in earth: I passe over the much absurder follies, which the foolish Canonists babble in their Schooles, to which yet the Romish divines doe not onely assent, but doe also clap their hands at them, to flatter their idoll.

21 I will not deale with them by extremitie of right. Some other man would againt this their so great insolencie set the saying of *Cyprian*, which hee used among the bishops, at whose Councell he sat as chiefe. None of us calleth himselfe bishop of bishops, or with tyrannous feare compelleth his fellow bishops to necessitie to obey. He would object that, which a little after was decreed at *Carthage*. That none should bee called Prince, Priest, or chiefe Bishop. Hee would gather many testimonies out of Histories,

Decret. 17.
quæst. 3. cap.
Nemini.
Innoc 9 quæst.
3. ca. nemo.
Syn. 9. quæst. 3.
cap. Alouum.
Antier.
Ibid. c. facta.

The forgeries
used in the Pa-
pacie to make
the world be-
lieve that they
claime at this
day no more
than they have
had in ancient
times.
Ibid ca. Ant.

* The Popes u-
suration not on-
ly againt the
judgement of all
antiquitie, a-
gainst the mind
of *Gregorie*, but
even repugnant
to all humanitie.

stories, Canons out of Synods, and many sentences out of the bookes of old writers, by which the bishop of *Rome* should bee brought downe into the fellowship of the rest. But I passe over all these, least I should seeme too precisely to presse them. But least the best Patrones of the Sea of *Rome* answer me, with what face they dare defend the title of universall bishop, which they see so oft to be condemned with curse by *Gregorie*. If *Gregories* testimonie ought to be of force, they doe thereby declare that Antichrist is there bishop, because they make him universall. The name also of head was no more usuall. For thus hee saith in one place : *Peter* is the chiefe member in the bodie, *John*, *Andrew*, and *James* the heads of particular peoples : yet they all are members of the Church under one head : yea the holie ones before the law, the holie ones under the law, and the holie ones under grace, are set among members, altogether making up the bodie of the Lord : and no man ever willed to have himselfe called universall. But whereas the bishop of *Rome* taketh upon himselfe the power of commanding, that thing smally agreeth with that which *Gregorie* saith in another place. For whereas *Eulolius* bishop of *Alexandria*, had said that he was commanded by him, he answered in this wise, I pray yee, take away this word of commanding from my hearing. For I know what I am, and what ye be. In place, ye be to me brethren, in manners ye be to me Fathers. Therefore I commanded not, but I cared to tell you those things that I thought profitable. Whereas he so extendeth his iurisdiction without end, he doth therein great and hainous wrong, not onely to the other bishops, but also to all particular Churches, which he so teareth and plucketh in peeces, that he may build his feate of their ruines. But whereas he exempreth himselfe from all judgements, and will so raigne after the manner of Tyrants, that hee accounteth his owne onely lust for law, that verily is so hainous, and so farre from Ecclesiasticall order, that it may in no wise be borne : for it utterly abhorreth not only from all feeling of godlinesse, but also from all humanitie.

Lib. 4. Ep. 92.

Lib. 7. Epi. 28.

22 But that I be not compelled to goe through and examine all things particularly, I doe againe appeale to them, that will at this day be accompted the best and most faithfull Patrones of the Sea of *Rome*, whether they be not ashamed to defend the present state of the Papacie : which it is certaine to be a hundred times more corrupt, than it was in the time of *Gregorie* and *Bernard* : which state yet did then so much displease those holy men. *Gregorie* each where complaineth, that he is too much diversly drawne away with forraine businesse : that hee is under the colour of bishopricke brought backe to the world : wherein he serveth so many cares of the world as he never remembreth that he served when he was a Lay man : that he is pressed downe with tumult of wordly affaires, that his minde is nothing raised up to things above, that he is shaken with many waves of causes, and tossed with tempests of troublesome life : so that hee may worthily say, I am come into the depth of the sea. Truly among those earthly businesse, hee might yet teach the people with Sermons, privately admonish and correct such as it behoved ; order the Church, give counsell to his fellow bishops and exhort them to their dutie : beside these things there remained some time to write : and yet hee lamenteth his calamitie, that hee is drowned in the deepest sea. If the government of that time was a sea : what is to be said of the Papacie at this time ? For what likenesse have they together ? Here bee no preachings, no care of discipline, no zeale to the Churches, no spirituall doing, finally nothing but the world. Yet this maze is praised, as though there could nothing be found more orderly and better framed. But what complaints doth *Bernard* poure out, what groanes doth he utter, when hee looketh upon the faulces of his age : What then would he doe if he beheld this our age of iron, and worse if any be worse than iron ? What obstinate wickednesse is this, not onely stiffely to defend as holy and divine, that which all the holy men have with one mouth condemned : but also to abuse their testimonie to the defence of the Papacie ; which it is certaine that they never knew of ? Howbeit of *Bernards* time I confesse, that then the corruption of all things was to great, that it was not much unlike our time. But they are without all shame, that fetch any pretence for it, out of that meane age, that is the time of *Leo*, *Gregorie*, and such other. For they doe like as if one, to stablish the Monarchie of Emperors, would praise the old state of the Empire of *Rome* : that is,

The State of
Rome an hundred times more
corrupt now
then in the
times of *Gregorie*
or *Bernard*.
Lib. 1. epi. 5. 7.
& 25. & alibi.

The Bishop of
Rome no Bishop.

would borrow the praises of libertie, to set forth the honor of Tyrannie.

23 Finally, although all these things were granted them: yet there ariseth off fresh a new strife for them, when we denie that there is a Church at Rome, in which such benefits may be resident: when we denie that there is a bishop, which may beare these privileged of dignitie. Admit therefore all those things to be true, (which yet we have already wrong from them) that Peter was by the mouth of Christ appointed head of the universall Church: and that hee left the honor that was given him in the Sea of Rome: that the same was stablished by the authoritie of the ancient Church, and confirmed with long continuance: that the Supreme power hath benee alway by one consent given of all men to the bishop of Rome, that hee hath benee the Judge of all both causes and men, and himselfe subject to the judgement of none: let them have also more, if they will: yet I answer in one word, that none of these things availe, unlesse there be at Rome a Church and a bishop. This they must needs grant me, that it cannot be the mother of Churches, which is not it selfe a Church: that he cannot be chiefe of bishops, which is not himselfe a bishop. Will they therefore have the Sea Apostolike at Rome? Then let them shew me a true and lawfull Apostleship. Will they have the chiefe bishop? Then let them shew me a bishop. But what? where will they shew us any face of a Church? They name one indeed, and have it oft in their mouth. Truly the Church is knowne by her certaine marks: and bishoprike is a name of office. I speake not here of the people: but of the government it selfe, which ought continually to shine in the Church. Where is the ministerie in their Church, such as Christs institution requireth? Let us call to remembrance that which hath before benee spoken of the office of Priests and of a bishop. If we shall bring the office of Cardinals to be tried by that rule, wee shall confesse that they are nothing lesse than Priests. As for the chiefe bishop himselfe, I would faine know what one thing at all he hath bishoplike. First it is the principall point in the office of a bishop, to reach the people with the word of God: another and the next point to that is, to minister the Sacraments: the third is to admonish and exhort, yea and to correct them that offend, and to hold the people together in holy discipline. What of these things doth he? yea, what doth he saigne himselfe to doe? Let them tell therefore, by what meane they would have him to be courted a bishop, that doth not with his litle finger, no not once so much as in outward shew, touch any part of a bishops office.

24 It is not so of a bishop as it is of a King. For a King although hee doe not execute that which belongeth to a King, doth neverthelesse retainne the honor and title. But in judging of a bishop, respect is had to Christs commandement, which alway ought to be of force in the Church. Therefore let the Romanists loose me this knot. I denie that there high bishop is the chiefe of bishops, forasmuch as he is no bishop. They must needs prove this last point to be false, if they will have the victorie in the first. But how say they to this, that he not onely hath no proprietie of a bishop, but rather all things contrarie? But here, O God, whereat shall I begin? at his learning, or at his manners? What shall I say, or what shall I leave unsaid? where shall I make an end? This I say: that whereas the world is at this day stuffed with so many perverse and wicked doctrines, full of so many kindes of superstitions, blinded with so many errors, drowned in so great idolatrie: there is none of these any where, that hath not either flowed from thence: or at least benee there confirmed. Neither is there any other cause; why the bishops are carried with so great rage against the doctrine of the Gospell newly springing up againe, why they bend all their strengthes to appresse it, why they kindle up Kings and Princes to crueltie; but because they see that their whole kingdome decayeth and falleth downe, so soone as the Gospell of Christ cometh in place. Leo was cruell: Clement was bloodie: Paul is a fierce murderer. But nature hath not so much moved them to fight against the truth, as for that this was their onely meane to maintaine their power. Therefore sith they cannot be wise, till they have driven away Christ, they travell in this cause, as if they did fight for their religion and countries, and for their owne lives. What then? Shall that be to us the Sea Apostolike, where wee see nothing but horrible Apostasie? Shall hee be Christs vicar which by persecuting the Gospell with furious enterprises, doth openly professe

himselfe

In the Bishop of
Rome all things
contrarie unto
that which
should be in a
Bishop.

himselfe to be Antichrist? Shall he be *Peters* successor, that rangeth with sword and fire, to destroy all that ever *Peter* hath builded? Shall he be head of the Church that cutting off, and dismembred the Church from Christ the onely true head thereof, doth in it selfe plucke and teare it in peices, Admit verily that in the old time *Rome* was the mother of all churches: yet since it hath begun to be the seat of Antichrist, it hath ceased to be that which it was.

25 We seeme to be too much evill speakers and railers, when we call the Bishop of *Rome* Antichrist. But they that so thinke, doe not understand that they accule *Paul* of immodesty, after whom we so speake, yea out of whose mouth wee so speake. And lest any man object, that we doe wrongfully wrest against the Bishop of *Rome* these words of *Paul* that are spoken to another intent, I will briefly shew, that they cannot be otherwise understood, but of the Papacy. *Paul* writeth, that Antichrist shall sit in the Temple of God. In another place also the holy Ghost describing his image in the person of *Antiochus*, sheweth that his kingdome shall consist in haughtinesse of speech, and blasphemings of God. Hereupon wee gather, that it is rather a Tyranny over soules, than over bodies, that it is raised up against the spirituall kingdome of Christ. Then, that it is such, as doth not abolish the name of Christ and the church: but rather should abuse the pretence of Christ, and lurcke under the title of the church, as under a disguised visage. But although all the heresies and sects that have bene from the beginning, belong to the kingdome of Antichrist: yet whereas *Paul* prophecieth, that there shall come a departing, by this description he signifieth, that that seate of abomination shall then be raised up, when a certaine universall departing shall possess the church: howsoever many members of the church here and there continue in the true unity of faith. But where he addeth, that in his time he began in a mystery to set up the worke of iniquity, which he would afterward shew openly: thereby wee understand, that this calamity was neither to be brought in by one man, nor to be ended in one man. Now whereas he doth set out Antichrist by this marke, that hee should plucke away from God his due honour, to take it to himselfe: this is the chiefe token that wee ought to follow in seeking out of Antichrist, specially where such pride proceedeth even to the publike dissipation of the church. Such therefore it is certaine that the Bishop of *Rome* hath shamelesly conveyed away to himselfe that which was the chiefe proper thing to God alone and Christ, it is not to be doubted that hee is the captaine and Standard-bearer of the wicked and abominable kingdome.

26 Now let the Romanists goe and object antiquity against us: As if in so great alteration of all things, the honour of the sea might stand where there is no sea; *Eusebius* telleth, how God, that there might be place for his vengeance, removed the church that was at *Hierusalem* to *Pella*. That which we heare to have been once done, might be after done. Therefore so to binde the honour of supremacy to a place, that he which is indeed the most hatefull enemy of Christ, the highest adversary of the Gospell, the greatest waster and destroyer of the church, the most cruel slaughterman and Burcher of the Saints, should never the lesse bee accounted the vicar of Christ, the successor of *Peter*, the chiefe Bishop of the church, only because he occupieth the Sea that was once the chiefe of all: that verily is too much to bee scorned and foolish. I speake not, how great difference there is betweene the Popes chancery, and a well framed order of the Church. Howbeit this one thing may well take away all doubt of this question. For no man that hath his right wit, will thinke the Bishoppricke enclosed in lead and buls: much lesse in that schole of fraud and deceits, in which things the Popes spirituall government consisteth. Therefore it was very well said by a certaine man, that church of *Rome* which is boasted of, is long agoe turned into a court, which onely is now seene at *Rome*. Neither doe I here accule the faults of men: but I shew that the Papacy it selfe is directly contrary to the true order of the church.

27 But if we come to the persons of men, it is well enough knowne what manner of Vicars of Christ we shall finde. *Iulius* forsooth, and *Leo*, and *Clement*, and *Paul*, shall bee pillars of the christian faith, and the chiefe expositors of religion, which never knew any other thing of Christ, than that which they had learned in *Lucians* schoole. But why doe I reckon up three or foure Popes? as though it were doubtfull, what manner of

The Pope Antichrist

2 Thef. 2. 4. Dan. 7. 25.

Nothing left in the Papacie but onely the place where the order of a Church hath bene. Euseb. lib. 3. c. 5.

The Antichisme of Popes.

of forme of religion the Popes with their whole Colledge of Cardinals have since long agoe professed, and at this day doe professe. For first this is the pricipale article of that secret Divinitie that reigneth among them, That there is no God: the second, That all things that are written and taught concerning Christ, are lies and deceits: the third, That the doctrine of the life to come, and of the last resurrection are meere fables. They doe not all thinke so: and few of them speake so. I grant. But this hath long agoe begun to be the ordinarie religion of Popes. Whereas this is very well knowne to all that know *Rome*, yet the Romish Divines cease not to boast, that by Christs priviledge it is provided, that the Pope cannot erre, because it was said to *Peter*: I have praied for thee, that thy faith should not faint. What, I pray you, winne they by mocking so shamelesly, but that the whole world may understand, that they are come to that extremitie of wickednesse, that they neither feare God, nor stand in awe of men.

Luke 22.32.

The fall of Iohn the xxii.

28 But let us imagine, that the ungodlinesse of those Popes whom I have spoken of, is hidden, because they have neither published it by preaching, nor by writings: but onely have bewraied it at their table, and in their chamber, or at least within walles of houses. But if they will have this priviledge to be of force, which they pretend, they must needs wipe *John* the xxii. out of the number of Popes, who openly affirmed that soules are mortall, and that they die together with the bodies untill the day of resurrection. And that you may perceive that the whole sea with her principall stayes was then wholly fallen, none of all the Cardinals withstood so great a madnesse, but the Schoole of *Pavise* moved the King of *France* to compell him to recant it. The King forbad his subjects to communicate with him, unless he did out of hand repent: and the same, as the manner is, he proclaimed by a Herald. The Pope compelled by this necessitie, abjured his error. This example maketh that I neede not to dispute any more with my adversaries about this that they say, that the sea of *Rome* and the Bishops thereof, cannot erre in the faith, because it was said to *Peter*, I have praied for thee, that thy faith may not faint. Truly, hee fell with so foule a kinde of fall from the right faith, that he is a notable example to them that come after, that they are not all *Peters* which succede after *Peter* in the Bishoprike. Howbeit this is also of it selfe so childish, that it needeth no answer. For if they will draw to *Peters* successors whatsoever was spoken to *Peter*, it shall follow that they are all Sittans, forasmuch as the Lord said this also to *Peter*: Goe behind, thou Satan, because thou art an offence to me. For it shall be as easie for us to turne backe this latter saying against them, as it shall be for them to object the other against us.

Geis n which lived then.

Luke 22.32.

Mat 16.23.

The uncleane manners of the Romane Bishops.

29 But I list not to strive with them in playing the foole. Therefore I returne thither from whence I made digression. So to binde the place, and Christ, and the holy Ghost, and the Church together, that whosoever sit in that place, although hee be the Devill, yet he must be judged the Vicar of Christ and the head of the Church, because it was once the seate of *Peter*: I say this is not onely wicked and slanderous to Christ, but also too great an absurditie, and against common reason. It is alreadie long agoe since the Bishops of *Rome* are either without all religion, or the greatest enemies of Religion. Therefore they are no more made the Vicars of Christ, by reason of the seate which they occupie, than an Idol, when it is set in the Temple of God, is to be taken for God. Now if their manners be to be judged upon, let the Popes themselves answer for themselves: what one thing at all there is in them, wherein they may be knowne for bishops? First whereas there is such life at *Rome*, they not onely winking at it, but also as it were with secret countenance allowing it, this is utterly unmeet for bishops, whose dutie is with severitie of discipline to restrain the licentiousnesse of the people. But I will not be so rigorous against them, to charge them with other mens faults. But whereas they themselves, with their owne household, with almost the whole Colledge of Cardinals, with the whole flocke of their Cleargie, are so given forth to all wickednesse, filthinesse, uncleannesse, to all kindes of lewd and mischievous doings; that they resemble rather monsters than men: therein truly they bewray themselves to be nothing lesse than Bishops. And yet they neede not feare lest I should further disclose their filthinesse. For both I am wearie to have to doe in so stinking mire, and I must favour chaste eares; and I thinke that I have already enough and more proved that

2 Thel. 1.4.

that which I went about : that is, that although *Rome* had in old time beene the head of Churches, yet at this day she is not worthy to be judged one of the smallest toes of the Churches feete.

30. As concerning the Cardinals, (as they call them) I cannot tell how it is come to passe, that they be so suddenly risen up to so great dignitie. This name in *Gregories* time belonged to bishops onely. For so oft as hee maketh mention of Cardinals, hee meaneth it not of them of the Church of *Rome*, but of any other : so that briefly, a Cardinall Priest is nothing else but a Bishop. In the writers before that age I finde not this name at all: But I see that they were then lesse than Bishops, whom they be now farre above. This saying of *Augustine* is well knowne : Although according to the names of honour, which the use of the Church hath already obtained, Bishoprike is greater than Priesthood, yet in many things *Augustine* is lesse than *Hierome*. Here indeed hee maketh difference betwene a Priest of the Church of *Rome* and other : but he indifferently stretch them all behinde the Bishops. And that was so long observed, that in the Councell of *Carthage*, when there were present two Legates of the sea of *Rome*, the one a bishop, the other a Priest, the Priest was thrust backe into the last place. But not to follow too old examples, there remaineth a Councell holden under *Gregorie* at *Rome*, at which the Priests sate in the lowest place, and subscribed severally by themselves : as for the Deacons, they had no place at all in subscribing. And truly they had then no office, but to be present and under the bishop at ministring of doctrine and of the Sacraments. Now the case is so changed, that they are become the cousins of Kings and Emperors. And it is no doubt but that they grew up by little and litle together with their head, till they were advanced to this high top of dignitie. But this also I thought good to touch shortly by the way that the Readers might the better understand, that the sea of *Rome*, such as it is at this day, doth much differ from that ancient one, under pretence whereof, it doth now maintaine and defend it selfe. But of what sort soever they were in old time, forasmuch as they have now nothing of the true and lawfull office in the Church, they retainen onely a deceitfull colour and vaine visage : yea forasmuch as they have all things utterly contrarie, it was necessary that that should happen to them, which *Gregorie* writeth so oft. I say it (saith he) weeping : I give warning of it, groning : that sith the order of Priesthood is fallen within, it shall also not be able to stand long without. But rather it behooved that this should, be fulfilled in them which *Malachie* saith of such : Yee have gone backe out of the way, and have made many to stumble in the law. Therefore yee have made voide the covenant of *Levi*, saith the Lord. Therefore behold, I have given you out of estimation, and vile to all the people. Now I leave it to all the godly to thinke of what sort is that supreme height of the Hierarchie of *Rome*, whereunto the Papists with abominable shamelesse sticke not to make subject the very word of God, which ought to have beene honorable and holy both to heaven, and earth, men and Angels.

The rising of Cardinals.

Lib. 4. Epist. 25. & 55.
Lib. 5. Epist. 7.
Mal. 2. 8.

THE EIGHT CHAPTER.

Of the power of the Church as touching the articles of faith : and with how unbridled licentiousness, it hath in the Papacie beene wrested to corrupt all pureness of doctrine.

Now followeth the third place of the power of the Church, which partly consisteth in all the bishops, and partly in the Councels, and those either provinciall or generall. I speake onely of the spirituall power, which is proper to the Church. That consisteth either in doctrine, or in jurisdiction, or in making of Lawes. Doctrine hath two parts, the authoritie to teach articles of Doctrine, and the expounding of them. Before that we begin to discourse of every one of these in specialtie, wee will that the godly Readers bee warned, that whatsoever is taught concerning the power of the church, they must remember to apply it to that end, whereunto (as *Paul* testifieth) it was given : that is, to edification, and not to destruction : which who so lawfully use, they thinke themselves no more than the ministers of Christ, and therewithall the ministers of the people in Christ. Now of the edifying of the Church, this is the onely way,

A caution touching things spoken of, be power of the Church.

1 Cor. 10. 8.
& 13. 10.

if the Minister himselfe endeavour to preserve to Christ his authoritie, which cannot otherwise be safe unless he be lett unto him, which he received of his Father: that is, that hee be the onely Schoolemaster of the Church. For it is written, not of any other but of him alone, Hear him. The power of the Church therefore is not to be sparingly set forth, but yet to be enclosed within certaine bounds, that it be not drawne higher and thither after the lust of men. Hereunto it shall be much profitable to note, how it is described of the Prophets and Apostles. For if wee simply grant unto men such power as they list to take upon them, it is plaine to all men, what a slipperie readinesse there is to fall into tyrannie, which ought to be farre from the Church of Christ.

2 Therefore here it must be remembered, that whatsoever authoritie or dignitie the holie Ghost in the Scripture giveth either to the Priests or to the Prophets, or to the Apostles, or to the successors of the Apostles, all that same is given, not properly to the men themselves, but to the ministerie over which they are appointed, or (to speake it more plainly in one word) whereof the ministerie is committed to them. For if we goe through them all in order, we shall not finde that they had any authoritie to teach or to answer, but in the name and word of the Lord. For when they are called to the office, it is also enjoyned them, that they should bring nothing of themselves, but speake out of the mouth of the Lord. And he himselfe doth not bring them forth to be heard of the people, before that he have given them instructions what they ought to speake, to the intent that they should speake nothing beside his word. *Moses* himselfe, the prince of all the Prophets, was to be heard above the rest: but hee was first instructed with his commandements, that hee might not declare any thing at all, but from the Lord. Therefore it is said, that the people when they embraced his doctrine, beleeved in God, and in his servant *Moses*. Also that the authoritie of the Priests should not grow in contempt, it was stablished with most grievous penalties. But therewithall the Lord sheweth upon what condition they were to be heard, when hee saith, that he hath made his covenant with *Levi*, that the law of the truth should be in his mouth. And a little after he addeth: The lips of the priest shall keepe knowledge, and they shall require the law at his mouth: because he is the Angell of the God of hosts. Therefore if the priest will be heard, let him shew himselfe the messenger of God: that is, let him faithfully report the commandements that hee received of his author. And where it is specially entreated of the hearing of them, this is expressly set, That they may answer according to the law of God.

3 What manner of power the Prophets generally had, is very well described in *Ezechiel*: Thou sonne of man (saith the Lord) I have given thee to be a watchman to the house of *Israel*. Therefore thou shalt heare the word out of my mouth, and thou shalt declare it to them from me. He that is commanded to heare out of the mouth of the Lord, is he not forbidden to invent any thing of himselfe? But what is to declare from the Lord, but so to speake as he may boldly boast, that it is not his owne, but the Lords word that he hath brought? The selfe same thing is in *Hieremie*, in other words. Let the prophet (saith he) with whom is a dreame, tell a dreame: and let him that hath my word speake my word true. Certainly he appointeth a law to them all. And that is such, that he permitte not any to teach more than he is commanded. And after he calleth it chaffe, all that is not from himselfe onely. Therefore none of the Prophets themselves opened his mouth, but as the Lord told him the words before. Whereupon these sayings are so oft found among them: the word of the Lord, the burden of the Lord, so saith the Lord, the mouth of the Lord hath spoken. And worthily. For *Ezay* cried out that hee had defiled lips. *Jeremie* confessed that he could not speake, because he was a childe: What could proceede from the defiled mouth of the one, and the foolish mouth of the other, but uncleane and unwise, if they had spoken their owne speech? But his lips were holie and pure, when they began to be the instruments of the holie Ghost. When the Prophets are bound with this religion, that they deliver nothing, but that which they have received, then they be garnished with notable power and excellent titles. For when the Lord testifieth, that hee hath set them over nations and kingdomes, to pluck up and to roote out, to destroy and pluck downe, to build and to plant, he by and by adjoyneth the cause: because he hath put his words in their mouth.

Matt. 17.5.

All the Priests
authoritie de-
pended wholly
upon him whose
Priests they
were.

Exod. 3.4.

Exod. 14.31.
Deut. 16.9.

Mala. 2.4 & 6.

Deut. 17.10.

The power of
Prophets confi-
sted in delive-
ring that which
God had given
them in charge.
Ezec. 3.17.

Hier. 23.28.

Esa. 6.5.
John 1.6.Esa. 6.5.
Jer. 1.6.

Jer. 1.10.

4 Now if you looke to the Apostles: they are indeed commended with many and notable titles, that they are the light of the world, and the salt of the earth, that they are to be heard in stead of Christ, that whatsoever they bind or loose in earth, shall bee bound or loosed in heaven. But in their very name they shew how much is permitted them in their office: that is, if they be Apostles, that they should not prate whatsoever they list: but should faithfully report his commandements from whom they are sent. And the words of Christ are plaine enough, in which he hath determined their embassage: when he commanded them to go and teach all nations, all those things that he had commanded. Yea, and he himselfe also received this law, and laid it upon himselfe, that it should be lawfull for no man to refuse it. My doctrine (such he) is nor mine, but his that sent mee, my Fathers. Hee that was alway the onely and eternal counsellor of the Father, and he that was appointed by the Father the Lord and school-master of all men, yet because he executed the ministerie of teaching, prescribed by his owne example to all ministers, what rule they ought to follow in teaching. Therefore the power of the Church is not infinite, but subject to the word of the Lord, and as it were enclosed in it.

5 But sith this hath from the beginning beene of force in the Church, and at this day ought to be in force, that the servants of God should teach nothing which they have not learned of him: yet according to the diversitie of times they have divers orders of learning. But that order which is now, much differeth from those that were before. First if it be true which Christ saith, that none hath seene the Father, but the Sonne, and he to whom it hath pleased the Sonne to shew him, it behooved verily that they should be alway directed by the eternal wisdom of the Father, which would come to the knowledge of God. For how should they either have comprehended in minde, or uttered the mysteries of God, but by his teaching to whom alone the secrets of the Father are open? Therefore the holy Fathers in old time knew God no other wise but beholding him in the Sonne as in a glasse. When I say this, I meane that God did never by any other meane disclose himselfe to men but by the Sonne, that is, his onely wisdom, light and truth. Out of this fountaine did *Adam*, *Noe*, *Abraham*, *Isaac*, *Jacob*, and the other draw all the knowledge that they had of heavenly doctrine. Out of the same fountaine have also all the Prophets themselves drawne all the heavenly Oracles that they uttered. For verily this wisdom hath alway disclosed it selfe by moe waies than one. To the Patriarches hee used secret revelations: but therewithall to confirme their mindes, hee adjoyneth such signes, that it could not be doubtfull to them, that it was God that spake. The Patriarches conveyed over from hand to hand to posteritie, that which they had received. For the Lord left it with them to this intent, that they should so spread it abroad. But the children and childrens children, by God secretly informing them, did know that that which they heard was from heaven, and nor from the earth.

6 But when it pleased God, to raise a more apparant forme of a Church hee willed to have his word put in writing and noted, that the Priests should fetch from thence what they might deliver to the people, and that all the doctrine that should be taught should be tried by that rule. Therefore after the publishing of the law, when the Priests are commanded to teach out of the mouth of the Lord, the meaning is, that they should teach nothing strange or differing from that kinde of learning, which the Lord comprehended in the law: and to adde and to diminish was unlawfull for them. Then followed the Prophets, by whom indeed the Lord published new Oracles to be added to the law: but yet not so new, but that they came out of the Law, and had respect unto it: For, as touching doctrine, they were onely expositors of the Law, and added nothing unto it, but Prophecies of things to come. Those excepted, they uttered nothing else but a pure exposition of the Law. Because it pleased the Lord that there should be a plainer and larger doctrine, that weake consciences might be the better satisfied: hee commanded that the Prophecies also should be put in writing, and accounted part of his word. And hereunto were added the histories which are also the works of the Prophets, but made by the enditing of the holy Ghost. I reckon the Psalmes among the Prophecies, because that which we attribute to the Prophecies

The Apostles
authoritie e-
stablished and li-
mited within
the bounds of
his commande-
ment whi-
ch gave them au-
thoritie.
Mat. 23. 9.

John 7. 16.

The ancient
Patriarches and
Fathers taught
by Christ.

Mat. 11. 27.

Mala. 2. 7.

The doctrine
which Christ
taught the Fa-
thers without
booke, in the
law committed
unto writing:
upon the law
the Prophets
grounded their
doctrine.

is also common to the Psalmes. Therefore that whole bodie compacted of the Law, Prophecies, Psalmes and Histories, was the word of the Lord to the old people, by the rule whereof the Priests and Teachers even unto Christs time were bound to examine their doctrine: neither was it lawfull for them to swarve either to the right hand or to the left: because all their office was inclosed within these bounds, that they should answer the people out of the mouth of God. Which is gathered of a notable place of *Malachi*, where he biddeth them to be mindfull of the law, and to give heede to it, even to the preaching of the Gospell. For thereby hee forbiddeth them all new found doctrines, and granteth them no leave to swarve never so little out of the way which *Moses* had faithfully shewed them. And this is the reason why *David* so honorably fetcheth out the excellencie of the law, and rehearseth so many praises of it: that is, that the Jewes should covet no forren thing without it, sith within it was all perfection inclosed.

7 But when at last the wisdom of God was openly shewed in the flesh, that same wisdom with full mouth declared unto us all that ever can with mans wit bee comprehended, or ought to be thought concerning the heavenly Father. Now therefore, since Christ the Son of righteousnes hath shined, we have a perfect brightnesse of the truth of God, such as the clearnesse is wont to be at mid-day, when the light was before but dim. For verily the Prophet meant not to speake of any meane thing, when he wrote that God in old time spake diversly and many waies to the Fathers by the Prophets: but that in these last daies hee began to speake to us by his beloved Sonne. For he signifieth, yea he openly declareth, that God will not hereafter, as he did before, speake sometime by some, and sometime by other, nor will adde Prophecies to Prophecies, or revelations to revelations: but that he hath so fulfilled all the parts of teaching in the Sonne, that they must have this of him for the last and eternall testimonie. After which sort all this time of the new Testament wherein Christ hath appeared to us with the preaching of his Gospell even to the day of judgement, is expressed by the last houre, the last times, the last daies: to the end verily that conteated with the perfection of the doctrine of Christ, we should learne neither to feigne us any new beside it, or receive it feigned of other. Therefore not without cause the Father hath by singular prerogative ordained the Sonne to bee our teacher: commanding him, and not anyman, to be heard. He did indeed in few words set out his schoole-mastership unto us, when he said, Hearre him: but in which there is more weight and force than men commonly thinke. For it is as much in effect, as if leading us away from all doctrines of men, he should bring us to him onely, and command us to looke for all the doctrine of salvation at him alone, to hang upon him alone, to cleave to him alone: finally (as the very words doe found) to hearken to the voice of him alone. And truly what ought there now to be either looked for or desired at the hand of man, when the very word of life hath familiarly and openly disclosed himselfe unto us? Yea but it is meete that the mouthes of all men be shut, after that hee, in whom the heavenly Father willed to have all the treasures of knowledge and wisdom to be hidden, hath once spoken, and so spoken as became both the wisdom of God (which is in no part unperfected) and *Messias* at whose hand the revelation of all things is hoped for: that is to say, that he left nothing afterward for other to be spoken.

8 Let this therefore be a steadfast principle: that there is to be had no other word of God, whereunto place should be given in the Church, than that which is contained first in the Law and the Prophets, and then in the writings of the Apostles: and that there is no other manner of teaching rightly, but according to the prescription and rule of that word. Hereupon also we gather, that there was no other thing granted to the Apostles, but that which the Prophets had had in old time: that is, that they should expound the old Scripture, and shew that those things that are therein taught are fulfilled in Christ: and yet that they should nor doe the same but of the Lord, that is to say, the spirit of Christ going before them, and after a certaine manner enditing words unto them. For Christ limited their embassage with this condition when he commanded them to goe and teach, nor such things as they themselves had rashly forged, but all those things that hee had commanded them, and nothing could be more plainly spoken, than that which he saith in another place: but be not ye

called

Mala. 4. 4.

Christ manifested in the flesh hath added the last band to the revelation of truth.

Heb. 1. 1.

Math. 7. 5.

John 4. 25.

The written word the onely rule of sound teaching.

Mat. 23. 10.

called masters, for onely one is your master, Christ. Then, to imprint this more deeply in their minde, he repeateth it twice in the same place. And because their rudeness was such, that they could not conceive those things that they had heard and learned of the mouth of their master, therefore the spirit of truth is promised them by whom they should be directed to the true understanding of all things. For that same restraining is to be diligently noted, where this office is assigned to the holy Ghost, to put them in minde of all those things that he before taught them by mouth.

9 Therefore *Peter* who was vey well taught how much he might lawfully doe, leaveth nothing either to himselfe or other, but to distribute the doctrine delivered of God. Let him that speaketh (saith hee) speake as the words of God, that is to say, not doubtingly, as they are wont to tremble whose owne conscience misgiveth them, but with sure confidence, which becommeth the servant of God furnished with assured instructions. What other thing is this, but to forbid all invention of mans minde, from what head soever they have proceeded, that the pure word of God may be heard and learned in the Church of the faithfull? to take away the ordinances or rather the fained devises of all men, of what degree soever they be, that the decrees of God onely may remaine in force? These bee those spirituall armours, mightie through God to cast downe holds: by which the faithfull servants of God may throw downe counsels, and all height that advanceth it selfe against the knowledge of God, and may lead all knowledge captive to obey Christ. Loe this is the soveraigne power, wherewith it behooveth the Pastors of the Church to be endued, by what name soever they bee called, that is, that by the word of God they may with confidence bee hold to doe all things: may compell all the strength, glorie, wisdom and height of the world to yeeld and obey to his majestie: being upholden by his power, may command, all even from the highest to the lowest: may build up the house of Christ and pull downe the house of Satan: may feede the sheepe and drive away the wolves: may instruct and exhort the willing to learne: may reprove, rebuke and subdue the rebellious and stubborne: may binde and loose: finally may thunder and lighten, if need be: but all things in the word of God. Howbeit there is, as I have said, this difference betweene the Apostles and their successors, that the Apostles were the certaine and authentike secretaries of the holy Ghost, and therefore their writings are to be esteemed for the oracles of God: but the other have none other office, but to teach that which is set forth and written in the holy Scriptures. We determine therefore, that this is not now left to faithfull ministers, that they may coine any new doctrine: but that they ought simply to cleave to the doctrine, whereunto the Lord hath made all men without exception subject. When I say this, my meaning is not onely to shew what is lawfull for all particular men, but also what is lawfull for the whole universall Church. Now as touching all particular men: *Paul* verily was ordained by the Lord Apostle to the Corinthians: but he denieth that hee hath dominion over their faith. Who now dare take a dominion upon himselfe, which *Paul* testifieth that it belonged not to him? If hee had acknowledged himselfe to have this liberie of teaching, that whatsoever the Pastor teacheth he may therein of right require to be beleaved: he would never have taught the Corinthians this discipline, that while two or three Prophets speake, the rest should judge, and if it were revealed to any that fate, the first should hold his peace. For so hee spared none, whose authority he made not subject to the judgement of the word of God. But, will some man say, of the universall church the case is otherwise. I answer that in another place *Paul* meeteth with this doubt also, where he saith, that faith is by hearing, & hearing by the word of God. Truly, if faith hang of the word of God onely, if it hath respect unto & resteth upon it alone, what place is there now left to the word of the whole world? For herein no man may doubt that hath well knowne what faith is. For Faith ought to bee stayed upon such assurednesse, whereby it may stand invincible against Satan, and all the engines of the hels, and against the whole world. This assurednesse we shall no where finde but in the onely word of God. Again, it is a generall rule which wee heere ought to have respect unto: that God doth therefore take from men the power to set forth a new doctrine, that hee ouely may bee our schoolemaster in heavenly learning, as hee onely is true which can neither lie nor

Mat. 23 8.

John 14. 26.
& 16. 13.No other ground
but the Scripture
either for men
particularly, or
for the whole
bodie of the
Church to build
upon.1 Pet 4. 31.
2 Cor. 10. 4.

2 Cor. 11. 24.

1 Cor. 14. 19.
Rom. 10.

deceive. This rule belongeth no lesse to the whole Church than to every one of the faithfull.

Their Tyranny who binde the world to beleve whatsoeuer pleaseb them to teach.

10 But if this power of the Church, which we have spoken of, be compared with that power, whereof the spirituall tyrants, that have falsely called themselves Bishops and Prelates of Religion, have in certaine ages past boasted themselves among the people of God, the agreement shall be no better than Christ hath with *Belial*. Yet it is not in this place my purpose to declare in what sort and with how wicked meanes they have exercised their tyrannie: I will but rehearse the doctrine, which at this day they defend, first with writings, and then with sword and fire. Because they take it for a thing confessed, that a generall Councell is the true image of the church, when they have taken this principle, they doe without doubt determine, that such Councels are immediately governed of the holy Ghost, and that therefore they cannot erre. But whereas they themselves doe rule the Councels, yea and make them, they doe indeed challenge to themselves whatsoeuer they affirme to be due to the Councels, Therefore they will have our faith to stand and fall at their will that whatsoeuer they shall determine on the one side, or the other, may be stablished and certaine to our mindes: so that if they allow any thing we must allow the same without doubting: if they condemne any thing we must also hold it for condemned. In the meane time after their owne lust, and despising the word of God, they coine doctrines, to which after ward they require by this rule to have faith given. For they also say, that he is no Christian, that doth not certainly consent to all their doctrine as well affirmative as negative: if not with expressed yet with unexpressed faith: because it is in the power of the Church to make new articles of the Faith.

Promises made to the Church abused to bolster up a most unlawfull power in the church.

Mat 28.20.
Joh. 1.14-19.

11 First let us heare, by what arguments they prove that this authority is given to the church: and then we shall see how much that maketh for them which they alleadge of the church. The church (say they) hath notable promises, that it shall never be forsaken of Christ her spouse, but that it shall be guided by his spirit into all truth. But of the promises which they are wont to alleadge, many are given no lesse to every one of the faithfull particularly, than to the whole church universally. For though the Lord spake to the twelve Apostles, when he said: Behold, I am with you even to the end of the world: Again: I will aske my father, and hee shall give you another comforter, namely the Spirit of truth: yet hee made the promise not only to the whole number of the twelve, but also to every one of them: yea to the other disciples likewise, eicher those that hee had already received, or those that should afterward be added to them. But when they expound such promises full of singular comfort, as though they were given to none of the Christians, but to the whole church together: what do they else, but take away from all Christians that confidence which they all ought to receive thereby to encourage them? Yet I doe not here denie, but that the whole fellowship of the faithfull furnished with manifold diversitie of gifts, is endued with much larger and more plentifull treasure of the heavenly wisdom, than each one severally: neither is it my meaning, that this is spoken in common to the faithfull, as though they were all alike endued with the spirit of understanding and doctrine: but because it is not to be granted to the adversaries of Christ, that they should for the defence of an evill cause wrest the Scripture to a wrong sense. But, omitting this, I simply confesse that which is true, that the Lord is perpetually present with his, and ruleth them with his Spirit. And that this spirit is not the spirit of error, ignorance, lying or darknesse: but of sure revelation, wisdom, truth, and light, of whom they not deceitfully may learn those things that are given them, that is to say, what is the hope of their calling, and what be the riches of the glorie of the inheritance of God in the Saints. But whereas the faithfull, even they that are endued with more excellent gifts above the rest, doe in this flesh receive onely the first fruits and a certaine taste of that Spirit: there remaineth nothing better to them than knowing their owne weaknesse, to hold themselves carefully within the boundes of the word of God: least, if they wander farre after their owne sense, they by and by stray out of the right way, inso much as they be yet voide of that Spirit, by whose only teaching truth is discerned from falshood. For all men doe confesse with *Paul*, that they have not yet

1 Cor. 1.12.

Eph. 1.18.

Ph 1.11.

attained

attained to the marke. Therefore they more endeavour to daily profiting, than glorie of perfection.

12 But they will take exception, and say that whatsoever is particularly attributed to every one of the holie ones, the same doth throughly and fully belong to the church it selfe. Although this hath some seeming of truth, yet I denie it to be true. God doth indeed so distribute to every one of the members the gift of his spirit by measure, that the whole body wanteth nothing necessarie, when the gifts are given in common. But the riches of the Church are alway such, that there ever wanteth much of that highest perfection, which our aduersaries doe boast of. Yet the Church is not therefore so left destitute in any behalfe, but that the alway hath so much as is enough. For the Lord knoweth what her necessitie requireth. But, to hold her under humility and godly modestie, he giveth her no more than he knoweth to be expedient. I know what here also they are wont to object, that is, that the church is clesned with the washing of water in the word of life, that it might be without wrinkle and spot, and that therefore in another place it is called the pillar and stay of truth. But in the best of these two places is rather taught, what Christ dayly worketh in it, than what hee hath already done. For if he daily sanctifieth, purgeth, polisheth, wipeth from spots all them: hat be his: traly it is certaine that they are yet besprinkled with some spots and wrinkles, and that there wanteth somewhat of their sanctification. But how vaine and fabulous is it, to judge the Church already in every part holy and spotles, whereof all the members are spotty and very unclean? It is true therefore that the church is sanctified of Christ. But onely the beginning of that sanctifying is heere scene: but the end and full accomplishment shall be, when Christ the holiest of holy ones shall truly and fully fill it with his holinesse. It is true also that the spots and wrinkles of it are wipe away: but so that they be daily in wiping away, untill Christ with his coming doe utterly take away all that remaineth. For unlesse wee grant this, we must of necessity affirme with the Pelagians, that the righteousnesse of the Faithfull is perfect in this life: and with the Catharie and Donatists we must suffer no infirmities in the Church. The other place, as we have else where scene, hath a sense utterly differing from that which they pretend. For when Paul hath instructed Timothy, and framed him to the true office of a Bishop, he saith that hee did it to this purpose, that hee should know how he ought to behave himselfe in the Church. And that he should with the greater religiousnesse and endeavour bend himselfe thereunto, he addeth that the church is the very pillar and stay of truth. For what else doe these words meane, but that the truth of God is preserved in the church, namely by the ministry of preaching? As in another place hee teacheth, that Christ gave Apostles, Pastors, and Teachers, that wee should no more be carried about with every winde of doctrine, or be mocked of men: but that being enlightened with the true knowledge of the Sonne of God, we should altogether meete in unitie of Faith. Whereas therefore the truth is not extinguished in the world, but remaineth safe, that same cometh to passe because it hath the Church a faithfull keeper of it, by whose helpe and ministry it is sustained. But if this keeping standeth in the Ministry of the Prophets and Apostles, it followeth that it hangeth wholly hereupon, if the word of the Lord be faithfully preserved and doe keepe his purity.

13 But that the readers may better understand, upon what point this question chiefly standeth, I will in few words declare what our aduersaries require, and wherein we stand against them. Where they say that the Church cannot erre, it teacheth hereunto, and thus they expound it, that forasmuch as it is governed by the Spirit of God, it may goe safely without the word: that whether soever it goeth, it cannot thinke nor speake any thing but truth: that therefore if it determine any thing without or beside Gods word, the time is no otherwise to be esteemed than as a certaine Oracle of God. If we grant that first point, that the church cannot erre in things necessary to salvation, this is our meaning, that this is therefore because forsaking all her owne wisdom, she suffereth herselfe to be taught of the Holy Ghost by the word of God. This therefore is the difference. They set the authority of the church without the word of God, but wee will that it be annexed to the word, and suffer it not to be

The Christian not so perfect as by some of my promises in a short time shall be: and yet in this world subject as to other infirmities so to errour.

Eph. 5.25.
1 Tim. 3.15.

Eph. 4.11.

The desire of the Church of Rome in maintaining that the Church cannot erre.

severed from it. And what marvell is it, if the spouse and scholler of Christ bee subject to her husband and schoolemaster, that she continually and earnestly hangeth of his mouth? For this is the order of a well governed house, that the wife should obey the authoritie of the husband: and this is the rule of a well ordered schoole, that the teaching of the scoolemaster alone should there bee heard. Wherefore let the Church not be wife of her selfe, nor thinke any thing of her selfe: but determine the end of her wisdom where he hath made an end of speaking. After this manner she shall also distrust all the inventions of her owne reason: but in those things wherein it standeth upon the word of God, she shall waver with no distrustfulnesse or doubting, but shall rest with great assurednesse and stedfast constancie. So also trusting upon the largenesse of those promises that she hath, she shall have whereupon abundantly to sustaine her faith: that she may nothing doubt that the best guide of the right way, the holie spirit, is alway present with her: but therewithall she shall keepe in memorie what she use the Lord would have us to receive of his holie spirit. The spirit (saith he) which I will send from my father shall lead you into all truth. But how? because (saith he) hee shall put you in mind of all those things that I have told you. Therefore he giveth warning that there is nothing more to be looked for of his spirit, but that he should enlighten our minds to perceive the truth of his doctrine. Therefore *Chrysostome* saith excellently well. Many (saith he) doe boast of the holie spirit: but they which speake their owne doe falsly pretend that they have him. As Christ testified that hee spake not of himselfe: because he spake out of the law and the Prophets: so if any thing beside the Gospell be thrust in under the title of the spirit, let us not beleve it, because as Christ is the fulfilling of the law and the Prophets: so is the spirit of the Gospell. These be his words. Now it is easie to gather how wrongfully our adversaries doe, which boast of the holy Ghost to no other end but to set forth under his name strange and forraine doctrines from the word of God, whereas he will with unspeakable knot be conjoined with the word of God, and the same doth Christ professe of him when hee promised him to his Church. So is it truly. What sobrietie the Lord hath once prescribed to his Church, the same he will have to be perpetually kept. But he hath forbidden her, that she should not adde any thing to his word, nor take any thing from it. This is the inviolable decree of God and of the holy Ghost, which our adversaries goe about to abrogate, when they saigne that the church is ruled of the spirit without the word.

14 Here againe they murmure against us, and say that it behooved that the church should adde some things to the writings of the Apostles, or that they themselves should afterward with lively voyce supply many things which they had not clearly enough taught, namely sith Christ said unto them. I have many things to be said to you, which you cannot now beare, and that these be the ordinances, which without the scripture have bene received onely in use and manner. But what shamelesnesse is this? I grant the disciples were yet rude, and in a manner unapt to learne, when the Lord said this unto them. But were they then also holden with such dulnesse, when they did put their doctrine in writing, that they afterward needed to supply with lively voyce that which they had by fault of ignorance omitted in their writings. But if they were already led by the spirit of truth into all truth when they did set forth their writings: what hindered that they have not therein contained, and left written a perfect knowledge of the doctrine of the Gospel? But go to: let us grant them that which they require. Only let them point out what be those things that it behooved to be revealed without writing. If they dare enterprise that, I will assaile them with *Augustines* words: that is, When the Lord had said nothing of them, which of us dare say, these they be, or those they be? or if any dare say so, whereby doth hee prove it? But why doe I strive about a superfluous matter? For a very child doth know; that in the writings of the Apostles, which these men doe make in a manner lame and but halfe perfect, there is the fruite of that revelation which the Lord did then promise them.

15 What? say they, did not Christ put out of controversie whatsoever the church teacheth and decreeth, when hee commandeth him to be taken for a heathen man and a Publicane that dare say against her? First in that place is no mention made of doctrine, but onely the authoritie of the censures is established for correcting of vices,

that

John 16.7.
& 13.

Her. de sancto
& ador Spiritu.
John. 12. 50.
& 14. 10.

In doctrine
nothing to be
added by the
Church unto
that which the
Apostles have
left in writing.
John 16.2.

Hom. in
John 96.

The Church not
authorised to
give new do-
ctrines, because
Christ doth.

that they which have bene admonished or rebuked should not resist her judgement. But omitting this, it is much marvell, that those losels have so little shame, that they dare be proud of that place. For what shall they get thereby, but that the consent of the church is never to be despised, which never consenteth but unto the truth of the word of God? The church is to be heard, say they. Who denieth it? forasmuch as it pronounceth nothing but out of the word of the Lord. If they require any more let them know that these words of Christ doe nothing take their part therein. Neither ought I to bee thought too much contentions because I stand so earnestly upon this point, That it is not lawfull for the church to make any new doctrine, that is, to teach and deliver for an Oracle any more than that which the Lord hath revealed by his word. For men of sound wit doe see how great a danger there is, if so great authoritie be once granted to men. They see also how wide a window is opened to the mockings and cavillations of the wicked, if we say that that which men have judged is to bee taken for an Oracle among Christians. Beside that, Christ speaking according to the consideration of his owne time, giveth this name to the Synagogue, that his Disciples should afterward learne to reverence holie assemblies of the church. So should it come to passe that every citie and village should have equall authoritie in coyning of doctrines.

16 The examples which they use, doe nothing helpe them. They say that the Baptising of Infants, proceeded not so much from the expresse commandement of the Scripture as from the decree of the church. But it were a very miserable succour, if we were compelled to flee to the bare authoritie of the church for defence of the Baptisme of Infants: but it shall in another place sufficiently appeare that it is farre otherwise. Likewise whereas they object that that is no where found in the Scripture, which was pronounced in the *Nicene* Synod, that the Sonne is consubstantiall with the Father: therein they doe great wrong to the Fathers, as though they had rashly condemned *Arius*, because hee would not sweare to their words, when he professed all that doctrine which is comprehended in the writings of the Prophets, and Apostles. This word, I grant, is not in the Scripture: but when therein is so oft affirmed, that there is but one God: againe, Christ is so oft called the true and eternal God, one with the Father: what other thing doe the Fathers of the *Nicene* Councell when they declare that he is of one substance, but simply set out the naturall sense of the Scripture? But *Theodorite* reporteth that *Constantine* used this preface in their assemblee, In disputations (saith hee) of Divine matters, there is a prescribed doctrine of the holie Ghost: the Bookes of the Gospels and of the Apostles, with the Oracles of the Prophets; doe fully shew us the meaning of God. Therefore laying away discord, let us take the discussings of questions out of the words of the Spirit. There was at that timenoman that spake against these holy moitions. No man tooke exception, that the church might adde somewhat of her owne: that the Spirit revealed not all things to the Apostles, or at least uttered them not to those that came after: or any such thing. If it be true which our adversaries would have: first, *Constantine* did evill, that tooke from the Church her authoritie: then, whereas none of the Bishops at that time rose up to defend it, this was not without breach of their Faith? for so they were betrayers of the right of the Church. But sith *Theodorite* rehearseth that they willingly embraced that which the Emperor said, it is certaine that this new doctrine was then utterly unknowne.

THE NINTH CHAPTER.

Of Councels and of their authoritie.

Now, although I grant them all things concerning the Church: yet they shall thereby not much prevaile for their intent. For whatsoever is said of the Church, the sinner they by and by give to the Councels, forasmuch as in their opinion those represent the Church. Yea, where they so stiffely contend for the power of the Church, they doe it of no other purpose, but to give all that they can get to the Bishop of *Rome* and his guard. But ere I beginne to discusse this question, I must needs here make protestation

now by them
with heerebens
that dispute the
judgement of
the Church.
Mat. 18. 17.

Baptizing of in-
fants and the
consubstantial-
lity of Christ
with God the
Father, are not
warranted by
the sole autho-
ritie of the
Church, but
have their suf-
ficient grounds
in Scripture.

Histo. Eccle.
lib. 1. cap. 5.

A protestation
concerning the
estimation of
Councels.

testation of two things aforehand. First, that where I shall in this point be somewhat rough, it is not because I esseeme the old Councils than I ought to doe. For I reverence them from my heart, and wish them to be had in their due honour with all men. But herein is some meane, that is, that there be nothing withdrawe from Christ. Now this is the right of Christ, to be the head in all Councils, and to have no man fellow with him in this dignitie. But I say that then onely he is the head, when he governeth the whole assembly with his word and spirit. Secondly, whereas I give leave to Councils than the adversaries require: I doe it not for this cause that I am afraid of the Councils, as though they did make for their side, and were against ours. For as we are abundantly furnished with the word of the Lord to the full prooffe of our doctrine, and to the overthrow of the whole Papiſtrie that wee neede not much to desire any other thing beside it: so if the matter require, the old Councils doe for a great part minister unto us so much as may suffice for both.

2 Now let us speake of the thing it felte. If it be sought of the Scriptures, what is the authoritie of Councils: there is no plainer promise than in this saying of Christ: Where two or three shall bee gathered together in my name, there I am in the midst of them. But that doth no lesse belong to every particular assembly than to a generall Council. But the doubt of the question standeth not therein: but because there is a condition added, that God will so onely be in the midst of the Council, if it be gathered together in his name. Therefore although our adversaries doe a thousand times name Councils of Bishops, they shall little prevaile: neither shall they make us to beleve that which they affirme, that is, that they be governed of the holy Ghost, untill they have proved that they are gathered together in the name of Christ. For it is as possible that wicked and evill Bishops may conspire against Christ, as good and honest Bishops may come together in his name. For a very cleare prooffe hereof are many decrees that have proceeded from such Councils. But this shall be seene hereafter. Now I doe but answer in one word that Christ promiseth nothing, but to them that are gathered together in his name. Let us therefore define what that is. I denie that they bee gathered together in the name of Christ, which casting away the commandement of God, wherein he forbiddeth any thing to be added to his word, or taken from it, doe decree every thing after their owne will: which being not contented with the Oracles of the Scripture, that is to say the onely rule of perfect wisdom, doe imagine some new thing of their owne head. Surely, such Christ hath not promised that he will be present at all Councils, but hath adjoynd a peculiar marke, whereby to make true and lawfull Councils different from other: it is meeete that wee should not neglect this difference. This is the covenant, which in old time God made with the Leviticall Priests, that they should reach out of his mouth. This he alway required of the Prophets: this law alſo wee see to have bene laid upon the Apostles. Who so breake this covenant, God doth not vouchsafe, to let them have the honour of priesthood, nor any authoritie. Let the adversaries undo me this knot, if they will make my faith bound to the decrees of men beside the word of God.

3 For whereas they thinke not that that remaineth in the Church unless it bee among the Pastors: and that the church it selfe standeth not, unless it appeare in generall Councils: that is farre from having bene alway true, if the Prophets have left unto us true testimonies of their owne times. There was in the time of *Eſay* a church at *Hierusalem*, which God had not yet forsaken. But of the Pastors hee saith thus: The watchmen are blinde, neither know they any thing. They are all dumbe dogs, neither are they able to barked. They lie along and sleepe, and love sleepe: and the Pastors themselves know nothing, nor doe understand: and they doe altogether looke backe unto their owne waies. After the same manner *Oſee* saith: The watchman of *Ephraim* with God, the snare of the fowler, hated in the house of God. Where joyning them with God by way of mockage, he teacheth that their pretence of the Priesthood is vaine. The Church also endured unto the time of *Hieremie*. Let us heare what hee saith of the Pastors. From the Prophet even to the Priest, every one followeth lying. Again: The Prophets doe propheticie a lie in my name, when I have not sent them nor commanded them. And least we should be too long in reciting his words, let thote things

Christ in the
midst of Coun-
cils, I must ex-
cept they be ge-
nerally in his
name.
Mat. 18.20.

Deut 4.2.
Reve. 22.18.

Mala. 2.7.

Truth may be
in the Church,
although the
Pastors of the
Church be con-
verted, as in the
1. of Cor. 15.
The Pastors they
were.
Eſay. 56.10.
Oſee. 9.8.

Hier. 6.13.
Eſay. 14.4.

things be read that hee hath written in the whole xxij. and xl. Chapters. At that time on the other side *Ezechiel* did no more gently invey against the same men. The conspiracy (saith he) of the Prophets in the mids of hir as a roaring Lion, & that violently taketh his prey. Hir Priests have broken my law, and have defiled my holy things, and have made no difference betweene holy and prophane: and the rest that he adjoyneth to the same effect. Like complaints are every where in the prophets, so that nothing is offer found in them.

4 But perhaps it might be that it was so among the Jewes: but our age is free from to great an evill. I would to God indeed it were so: but the holy Ghost hath given warning that it shall be farre other wise. The words of *Peter* are plaine. As (saith he) there were in the old people false Prophets, so shall there also be among you false Teachers sily bringing in sects of perdition, see you not how he saith, that there is danger to come, not by men of the common people, but by them that shall boast themselves with the title of Teachers and Pastors? Moreover how often hath it been forespoken by Christ and his Apostles, that there should very great dangers hang over the Church by the Pastors? Yea, *Paul* plainly sheweth, that Antichrist shall sit in no other place than in the Temple of God. Whereby hee signifieth, that the horrible calamitie of which hee there speaketh, shall come from no where else but from them that shall sit in steed of Pastors in the Church. And in another place hee sheweth, that the beginnings of to great a mischief are even already neere at hand. For when he speaketh to the Bishop of *Ephesus*, I know (saith he) that after my departure there shall enter into you ravening wolves not sparing the flocke. And they shall be of your owne selves, that shall speake perverse things, to lead away disciples after them. How much corruption might a long course of yeeres bring among Pastors, when they could so far goe out of kind in so small a space of time? And, not to fill much paper with rehearsing them by name: wee are admonished by the examples in a manner, of all ages, that neither the truth is alway nourished in the bosome of the Pastors, nor the safety of the church doth hang upon their state. They ought indeed to have bene the governors and keepers of the peace and safety of the church, for preservation whereof, they are ordained: but it is one thing for a man to performe that which he ought, and another thing to owe that which he performeth not.

5 Yet let no man take these our words in such part, as though I would every where and rashly without any choise diminish the authority of Pastors. I doe but onely admonish that even among Pastors themselves there is a choise to be had, that wee should not immediately thinke them to be Pastors: that are so called. But the Pope withall his flocke of Bishops, upon none other reason, but because they are called Pastors, shaking away the obedience of the word of God, do tumble and tesse all things after their owne lust: and in the meane time they travaile to perswade, that they cannot be destitute of the light of truth, that the spirit of God perpetually abideth in them, that the Church consisteth in them and dieth with them. As though there be now no Judgements of the Lord, whereby he may punish the world at this day with the same kinde of punishment wherewith sometime he tooke vengeance of the unthankfulness of the old people, that is, to strike the pastors with blindnesse and amazed dulnesse. Neither doe they, most foolish men understand, that they sing the same song, which those in old time did sing that warred against the word of God. For the enemies of *Hieremie* did thus prepare themselves against the truth: Come, and wee will imagine imaginations against *Hieremie*: forasmuch as the law shall not perish from the Priest, nor Counsell from the wife man, nor the word from the Prophet.

6 Hereby it is easie to answer to that other objection concerning generall Councils. It can not be denied but that the Jewes had a true Church in the time of the Prophets. But if there had then bene a generall Council gathered together of the Priests, what manner face of the Church had there appeared? We heare what God saith, not to one or two of them but to the whole order: The Priests shall be astonished, and the Prophets shall bee made afraid. Againe, the law shall perish from the Priest, and counsell from the Elders. Againe, Night shall be to you in steed of a vision, and darknesse in steed of prophecying: and the sun shall fall downe upon the prophets and be darkned.

Eze 22. 25.

That which was in the sixth may be also in the last dayes of the Church, and is. 2 Pet. 2.

Matr. 24. 11. & 24. 2 Thes. 2. 4.

Act. 20. 19.

Bishops in the Church of Rome preserving upon their titles as if God could not strike sb. m now with amazed dulnesse: as well as orbis in the old world. Zach. 12. 4.

Her. 18. 18:

the blinde Priests & false Prophets that were of old being assembled in a Council together might no doubt have erred, and did. Hier. 4. 9. Ez. ch. 7. 26. Mi. 3.

1 King. 22. 5.
& 22.

upon these daies &c. Well: if all such had then beene gathered together in one, what Spirit should have governed in that assembly? Of that thing we have a notable example in that Counsell which *Achab* called together. There were present foure hundred Prophets. But because they were come together of no other minde but to flatter the wicked King: therefore Satan was sent of the Lord to be a lying spirit in the mouth of them all. There, by all their voices the truth was condemned. *Micba* was condemned for an heretike, striken and cast in prison: So was done to *Hiremy*, so to the other Prophets.

A Councell of
Bishops and
Pharisees assem-
bled together
against Christ
in Ierusalem.
Job. 11. 47.

7 But let one example suffice for all, which is more notable than the rest. In that Councell which the Bishops and Pharisees gathered at *Hierusalem* against Christ, what can a man say that there wanted, in so much as pertained to the outward shew? For if there had not then beene a Church at *Hierusalem*, Christ would never have communi- cate with their sacrifices and other ceremonies. There was made a solemne summoning of them together: the high Bishop sat as chiefe: the whole order of Priests sate by him: yet Christ was there condemned, and his doctrine driven away. This doing is a prooffe that the church was not enclosed in that Councell. But there is no perill that any such thing should happen to us. Who hath given us assurance thereof? For it is not without fault of sluggishness, to be too careless in so great a matter. But where the holy Ghost doth with expresse words prophecy by the mouth of *Paul*, that there shall come a departing (which cannot come but that the Pastors must be the first that shall forsake God) why are we herein willfully blinde to our owne destruction? Wherefore it is in no wise to be granted, that the Church consisteth in the company of Pastors, for whom the Lord hath no where undertaken that they shall perpetually be good, but hee hath pronounced that they shall sometime be evill. But when he warneth us of the danger, he doth it to this intent to make us the wayer.

2 Thes. 2. 3.

How far Coun-
cels to be recei-
ved.

8 What then? wilt thou say: Shall the Councils have no authority in determining? Yes forsooth. For neither doe I here argue that all Councils are to be condemned, or all their actes to be repelled, or (as the saying is) to be defaced with one blot. But (thou wilt say to me) thou bringest them all into subjection, that it may be free for every man to receive or refuse that which the Councils have determined. Not so. But so oft as the decree of any Councell is brought forth, I would have it first to be diligently weighed, at what time it was holden, for what cause it was holden, what manner of men were present: and then the very thing that is intreated of, to be examined by the rule of the Scripture: and that in such sort as the determination of the Councell may have his force, and be as a forejudged sentence, and yet not hinder the foresaid examination. I would to God all men did keepe that moderation which *Augustine* prescribeth in the third booke against *Maximius*. For when, hee minded briefly to put to silence this heretike contending about the Decrees of Councils: Neither (saith he) ought I to object against thee the Synode of *Nice*, nor thou against me the Synode of *Ariminum*, as to the entent to conclude one another by forejudged sentence, neither am I bound by the authority of the one, nor thou of the other. By authorities of Scriptures, not such as are proper to either one, but such as are common to both, let there strive matter with matter, cause with cause, reason with reason. So should it come to passe, that Councils should have the majesty that they ought: but in the meane season the Scripture should be alone in the higher place that there might be nothing that should not be subject to the rule thereof. So these old Synodes, as of *Nice*, of *Constantinople*, the first of *Ephesus*, of *Chalcedon*, and such other, which were holden for confuting of errors, we willingly embrace and reverence as holy, so much as belongeth to the doctrines of faith: for they containe nothing but the pure and naturall exposition of Scripture, which the holy Fathers with spirituall wisdom applied to the subduing of the enemies of Religion that then rose up. In some of the latter Councils also, we see to appeare a true zeale of godlinesse, and plaine tokens of wit, learning, and wisdom. But as things are wont commonly to grow to worse, we may see by the later Councils, how much the Church hath now and then degenerate from the purenesse of that golden age. And I doubt not but that in these corrupter ages also, Councils have had some Bishops of the better sort. But in these the same happened which the Senators

them-

themselves complained to be not well done in making of ordinances of the senate of Rome. For while the sentences are numbred, not weighed, it is of necessitie that oftentimes the better part is overcome of the greater. Truly they brought forth many wicked sentences. Neither is it here needfull to gather the speciall examples, either because it should be too long, or because other have done it so diligently, that there cannot much be added.

9 Now, what neede I to rehearse, Councils disagreeing with Councils? And it is no cause that any should murmure against me, and say, that of those Councils that disagree the one is not lawfull. For, how shall we judge that? By this, if I be not deceived, that we shall judge by the Scriptures, that the decrees thereof are not agreeable with true doctrine. For this is the onely certaine law to discern them by. It is now about nine hundred yeeres agoe, since the Synode of *Constantinople* gathered together under *Leo* the Emperor, judged that images set up in Churches should be overthrowed, and broken in peeces. A little afterward, the Council of *Nice*, which *Irene* the Emperesse assembled in spite of him, decreed that they should be reitord. Whether of these two shall wee acknowledge for a lawfull Council? The latter which gave images a place in Churches, hath prevailed among the people. But *Augustine* saith that that cannot be done without most present perill of idolatrie. *Epiphanius* which was before in time, speaketh much more sharply: for hee saith that it is wickednesse and abomination to have images seene in a Church of Christians. Would they that so speake, allow that Council, if they were alive at this day? But if both the Historians tell truth, and the very actes be believed, not onely images themselves, but also the whipping of them was there received. But it is evident that such a decree came from Satan. How say you to this, that in depraving and tearing the Scripture, they shew that they made a mocking stocke of it? Which thing I have before sufficiently made open. Howsoever it be, we shall no otherwise be able to discern betweene contrary and disagreeing Synodes, which were many, unlesse we trie them all by that balance of all men and Angels, that is, by the word of the Lord. So we embrace the Synode of *Chalcedon*, refusing the second Synode of *Ephesus*, because in this latter one the wickednesse of *Eutiches* was confirmed, which the other former condemned. This thing holy men have judged none otherwise but by the scripture: whom we so follow in judging, that the word of God which gave light to them doth also now give light to us. Now let the Romanists goe and boast, as they are wont, that the Holy Ghost is fastned and bound to their Councils.

10 Howbeit there is also somewhat which a man may well thinke to be wanting in those ancient and purer Councils: either because they that then were at them, being otherwise learned and wise men, wholly bent to the businesse then in hand, did not foresee many other things, or for that many things of lighter importance escaped them being busied with weightier and more earnest matters: or for that simply, as being men they might be deceived with unskilfulnesse: or for that they were sometime carried headlong with too much affection. Of this last point (which seemeth the hardest of all) there was a plaine example in the *Nicene* Synode, the dignitie whereof hath by consent of all men, as it was worthy, beene received with most high reverence. For when the principall article of our faith was there in danger, *Arrius* the enimie was present in readinesse, with whom they must fight hand to hand, and the chiefe importance lay in the agreement of them that came prepared to fight against the error of *Arrius*; this notwithstanding, they carelesse of so great dangers, yea, as it were having forgotten gravity, modesty & all humanity, leaving the battell that they had in hand, as if they had come thither of purpose to doe *Arrius* a pleasure, began to wound themselves with inward dissensions, and to turne against themselves the stile that should have been bent against *Arrius*. There were heard foule objectings of crimes, there were scattered bookes of accusations, and there would have beene no end made of contentions, untill they had with mutuell wounds one destroyed another, unlesse the Emperour *Constantinus* had prevented it; which professing that the examining of their life was a matter above his knowledge, and chastised such intemperance rather with praise than with rebuking. How many waies is it credible that the other Councils also failed, which followed afterward? Neither doth this matter neede long proofe. For if a man read over the actes

The disagreement betweene the Council of Constantinople and Nice, of Chalcedon and Ephesus.

The great meeting of the Fathers assembled in the Council of Nice against Arrius.

of the Councils, hee shall note therein many infirmities : though I speake of nothing more grievous.

11 And *Leo* Bishop of *Rome* sticketh not to charge with ambition and unadvised rashnesse, the Synode of *Chalcedon*, which yet he confesseth to be found in doctrines. Hee doth indeed not denie that it was a lawfull Synode : but he openly affirmeth, that it might erre. Some man peradventure will thinke me fond, for that I busie my selfe in shewing such errors: for as much as our adversaries doe confesse, that Councils may erre in those things that are not necessary to salvation. But this labour is not yet superfluous. For although because they are compelled, they doe indeed confesse it in word: yet when they thrust unto us the determination of all Councils in every matter whatsoever it be, for an Oracle of the holy Ghost, they do therein require more than they tooke at the beginning. In so doing what doe they affirme, but that Councils cannot erre: or if they erre, yet it is not lawfull for us to see the truth, or not to sooth their errors? And I intend nothing else, but that it may thereby be gathered that the holy Ghost, so governed the godly and holy Synodes, that in the meane time hee suffered somewhat to happen to them by the nature of men, least we should too much trust to men. This is a much better sentence, than that of *Gregory Nazianzen* that he never saw a good end of any Councell. For hee that affirmeth that all without exception ended ill doth not leave them much authority. It is now nothing needfull to make mention severally of provincially Councils: forasmuch as it is easie to judge by the generall, how much authority they ought to have to make new articles of faith and to receive what kinde of doctrine soever it pleaseth them.

12 But our Romanists, when they see that in defence of their cause all helpe of reason doth faile them, doe resort to that extreame and miserable shift: that although the men themselves be blockish in wit and Counsell, and most wicked in minde and will, yet the word of God remaineth, which commandeth to obey Rulers. Is it so? what if I denie that they be Rulers that are such? For they ought to take upon themselves no more than *Josua* had, which was both a Prophet of the Lord, and an excellent Pastor. But let us heare with what words he is set by the Lord into his office. Let not (saith he) the volume of this law depart from thy mouth: but thou shalt studie upon it daies and nights. Thou shalt neither bow to the right hand nor to the left: then shalt thou direct thy way and understand it. They therefore shall be to us spirituall Rulers which shall not bow from the law of the Lord, neither to the one side nor to the other. But if the doctrine of all Pastors whatsoever they be, is to be received without any doubting, to what purpose was it that we should so oft and so earnestly be admonished not to harken to the speech of false Prophets. Heare not (saith he by *Hieremy*) the words of the Prophets that Prophecie unto you. For they teach you vanitie, and not out of the mouth of the Lord. Againe, Beware you of false Prophets, that come unto you in sheeps clothing, but inwardly are ravening wolves. And *John* should in vaine exhort us, that we should prove the spirits, whether they be of God. From which judgement the very Angels are not exempted, much lesse Satan with all his lies. What is to be said of this laying: if the blinde leade the blinde they shall both fall into the ditch? Doth it not sufficiently declare, that it is of great importance what manner of Prophets be hard, and that not all are rashly to be heard. Wherefore there is no reason that they should make us afraid with their titles, thereby to draw us into partaking of their blindness: forasmuch as we see on the other side, that the Lord had a singular care to fray us away from suffering our selves to be led with other mens error, under what visor of name soever it lurketh. For if the answer of Christ be true, then all blinde guides, whether they be called Fathers of the Church, or Prelates, or Bishops, can doe nothing but draw their partners into the same headlong downefall. Wherefore let no names of Councils, Pastors, Bishops (which may as well be falsely pretended as truly used) hinder us, but that being taught by lessons both of words and examples, we may examine all spirits of all men by the rule of the word of God, that we may prove whether they be of God or no.

13 For as much as wee have proved that there is not given to the Church a power to set up a new doctrine, now let us speake of the power which they attribute unto it

in

The Synode of Chalcedon charged with ambition and unadvised rashnesse infirmities apparent in holy Synods least we should too much rest upon men.

Spiritual rulers no further to be followed than themselves doe follow the conduct of their heavenly guide. *Josua. 2. 7.*

Hier. 23. 16.
Matt. 7. 15.

1 Joh. 4. 1.

Matt. 15. 10.

The use of Councils in setting downe the

in expounding of Scripture. Truly wee doe willingly graunt, that if there happen debate about any doctrine, there is no better, nor surer remedie than if a Synod of true bishops assemble together, where the doctrine in controversie may be discussed. For such a determination, whereunto the Pastors of Churches shall agree in common together, calling upon the spirit of Christ, shall have much greater force, than if every one severally should conceive it at home, and so teach it to the people, or if a few private men should make it. Again, when bishops are gathered in one, they doe the more commodiously take advice in common, what and in what forme they ought to teach, least diversity should breed offence. Thirdly *Paul* prescribeth this order in discerning of doctrines. For whereas hee giveth to every severall Church a power to discern, hee sheweth what is the order of doing in weightier causes, that is, that the Churches should take upon them a common triall of the matter together. And so doth the very feeling of godliness instruct us, that if any man trouble the Church with an unwonted doctrine, and the matter proceed so far that there be perill of greater dissention, the Churches should first meete together, and examine the question propounded: at last, after just discussing had, bring forth a determination taken out of the Scriptures, such as may both take away doubting out of the people, and stop the mouths of wicked and greedy men, that they may not bee so hardy to proceed any further: So when *Arius* was risen, the *Nicene* Synod was gathered together, which with the authority thereof both did breake the wicked endeavours of the ungodly man, and restored peace to the Churches which hee had vexed, and defended the eternall godhead of Christ, against his blasphemous doctrine. When afterward *Eunomius* and *Macedonius* stirred up new troubles, their madnesse was resisted with like remedy by the Synod of *Constantinople*. In the Councell at *Ephesus* the wickednesse of *Nestorius* was banished. Finally this hath bene from the beginning the ordinary meane in the Church to preserve unicie, so oft as satan began to worke any thing. But let us remember, that not in all ages or in all places are found *Athanasius*, *Basilis*, *Cyrillus*, and such defenders of true doctrine whom the Lord then raised up. But let us thinke what hapned at *Ephesus* in the second Synode, where the heresie of *Eutiches* prevailed, the man of holy memory *Flavianus* was banished with certaine other godly men, and many such mischiefes committed: even because *Dioscorus* a seditious man and of a very naughty nature, was there the chiefe, and nor the spirit of the Lord. But there was not the Church. I grant. For this I determine utterly that the truth doth not therefore die in the Church, although it bee oppressed of one Councell: but that the Lord marvellously preserveth it, that it may againe in due time rise up, and get the overhand. But I denie that this is perpetual, that that is a true and certaine exposition of Scripture which hath bene received by consents of a Councell.

14 But the Romanists shoot at another marke, when they teach that the power to expound the Scripture belongeth to the Councells, yea and that without appellation from them. For they abuse this colour, to call it an exposition of the Scripture whatsoever is decreed in the Councels. Of purgatory, of the intercession of Saints, of auricular confession, and such other there cannot bee found one syllable in the Scriptures. But because all these things have bene established by the authority of the Church, that is to say (to speake truly) received in opinion and use, therefore every one of them must bee taken for an exposition of Scripture. And not that only: But if a Councell decree any thing, though Scripture cry out against it, yet it shall beare the name of an exposition thereof. Christ commandeth all to drinke of the cup, which hee reacheth in the Supper. The Councell of *Constantine* forbid that it should bee given to the lay people, but willed that the Priest onely should drinke of it. That which so directly fighteth against the institution of Christ, they will have to be taken for an exposition of it. *Paul* calleth the forbidding of marriage, the hypocrisie of devils: And the holy Ghost in another place pronounceth that marriage is in all men holy and honorable. Whereas they have afterward forbidden Priests to marrie, they require to have that taken for the true and naturall exposition of the Scripture, when nothing can bee imagined more against it. If any dare once open his mouth to

True sense of Scripture when controversies rise and trouble the Church.

1 Cor. 14. 39.

Not every determination of a Councell to be received as a true and sound exposition of the Scripture, some Councells have expressly defined things against Scripture: so far off it is that Councells should have power to authorize Scripture. Nic. 26. 26. 1 Tim. 4. 1. Heb. 13. 4.

the contrary, he shall be judged an heretike : because the determination of the Church is without appellation : and to doubt of her exposition, that it is not true, is a hainous offence. Why should I inveigh against so great shamelesnesse? For the very shewing of it is an overcoming of it. As for that which they teach of the power to allow the Scripture, I wittingly passe it over. For in such sort to make the Oracles of God subject to the judgement of men; that they should therefore bee of force because they have pleased men; is a blasphemie unworthie to bee reheard : and I have before touched the same matter already. Yet I will aske them one thing : If the authority of the Scripture bee founded upon the allowance of the Church, what Councels decree will they alleadge of that matter? I thinke they have none. Why then did *Arius* suffer himselfe to be overcome at *Nice* with testimonies brought out of the Gospell of *John*? For after these mens saying; it was free for him to have refuted them, for as much as there had no allowance of a generall Councell gone before. They alleadge the old roll, which is called the Canon, which they say to have proceeded from the judgement of the Church. But I aske them againe, in what Councell that Canon was set forth. Here they must needs bee dumbe. Howbeit I desire further to know, what manner of Canon they thinke that was. For I see that the same was not very certaiely agreed among the old writers. And if that which *Hierom* saith ought to bee of force; the bookes of *Machabees*, *Tobie*, *Ecclesiasticus* and such other shall bee thrust among the Apochrypha : which those Canons doe in no wise suffer to be done.

THE TENTH CHAPTER.

Of the power in making of Lawes : wherein the Pope and his, have used a most cruell tyrannie and butcherie upon soules.

The tyrannie of the Church of Rome in charging the consciences of men with the burden of their lawes.
Math. 23. 6.

NOW followeth the second part, which they will have to consist in making of Lawes, out of which spring have flowed innumerable traditions of men, even so many shaires to strangle poore soules. For they have had no more conscience, than had the Scribes and Pharisees to lay burdeus upon other mens shoulders, which they themselves would not touch with one finger. I have in another place taught how cruell a butcherie is that which they command concerning artificiall confession. In other lawes there appeareth not so great violence : but those which seeme the most tolerable of all, doe tyrannously oppresse consciences. I leave unspoken how they corrupt the worship of God, and doe spoile God himselfe of his right, which is the onely Law-maker. This power is now to be intreated of, whether the Church may binde consciences with her lawes. In which discourse the order of policie is not touched, but this onely is intended, that God be rightly worshipped according to the rule which himselfe hath prescribed, and that the spirituall libertie, which hath regarde unto God, may remaine safe unto us : Use hath made that all those decrees be called traditions of men, whatsoever they bee that have concerning the worshipping of God proceeded from men beside his word. Against these doe we strive, not against the holy and profitable ordinances of the Church which make for the preservation either of discipline, or honestie, or peace. But the end of our striving is, that the inmeasurable and barbarous Empire may be restrained, which they usurpe upon soules, that would bee counted Pastors of the Church, but in very deed are most cruell butchers. For they say that the lawes which they make are spirituall, and pertaining to the soule, and they affirme them to be necessarie to eternall life. But so (as I have even now touched) the kingdome of Christ is invaded, so the libertie by him given to the consciences of the faithful : is utterly oppressed and throwne downe. I speake not now with how great ungodlinesse they stablish the observing of their lawes, while out of it they teach men to seeke both forgiveness of sins, and righteousnes and salvation, while they set in it the whole summe of religion and godlines. This one thing I earnestly hold that there ought no necessitie to bee laid upon consciences in those things wherein they are made free by Christ, and unlesse they be made free, as we have before taught, they cannot rest with God. They must acknowledge one onely king Christ their deliverer, and bee governed by one law of libertie, even the holy word of the Gospell, if they

they will still keepe the grace which they have once obtained in Christ : they must bee bolden with no bondage, and bound with no bonds.

2 These *Solms* doe indeed saie that their constitutions are lawes of libertie, a sweete yoke, a light burden : but who cannot see that they be meere lies? They themselves indeed doe feele no heaviness of their owne lawes, which casting away the feare of God, doe carelesly and stoutly neglect both their owne and Gods lawes. But they that are touched with any care of their salvation, are farre from thinking themselves free so long as they be intangled with these snares. We see with how great warinesse *Paul* did deale in this behalte, that he durst not so much as in any one thing lay upon men any snare at all, and that not without cause. Truly hee foresaw with how great a wound consciences would be stricken, if they should be charged with a necessity of those things whereof the Lord had left them libertie. On the other side the constitutions are almost innumerable, which these men have most grievously stablished with threatning of eternall death, which they most severely require as necessary to salvation. And among those there are many most hard to bee kept, but all of them (if the whole multitude of them bee laid together) are impossible : so great is the heape. How then shall it bee possible, that they upon whom so great a weight of difficultie lieth, should not be vexed in perplexitie with extreme anguish and terrour? Therefore my purpose is here to impute such constitutions, as tend to this end, inwardly to bind soules before God, and charge them with a religion, as though they taught them of things necessarie to salvation.

3 This question doth therefore incumber the most part of men, because they doe not subtly enough put difference betweene the outward court (as they call it) and the court of conscience. Moreover this increaseth the difficultie, that *Paul* teacheth that the magistrate ought to bee obeyed not onely for feare of punishment, but for conscience sake. Whereupon followeth, that consciences are also bound with the politike lawes. But if it were so, then all should fall that wee have spoken in the last Chapter, and intend now to speake concerning the spiritual government. For the loosing of this knot, first it is good to learne what is conscience. The definition is to be gathered of the proper derivation of the word. For as when men doe with minde and understanding conceive the knowledge of things, they are thereby said *scire*, to know, whereupon is derived the name of conscience Knowledge : so when they have a feeling of Gods judgements as a witness adjoynd with them which doth not suffer them to hide their finnes, but that they be brought accused to the judgement seat of God, that same feeling is called conscience. For it is a certaine meane betweene God and man : because it suffereth not man to suppress that which hee knoweth, but pursueth him so farre till it bring him to guiltinesse. This is it that *Paul* meaneth when he teacheth that conscience doth together witness with men, when their thoughts doe accuse or acquite them in the judgement of God. A simple knowledge might remaine in man as inclosed. Therefore this feeling which presenteth man to the judgement of GOD, is as it were a keeper joynd to man, to marke and watch all his secrets, that nothing should remaine buried in darkenesse. Whereupon also cometh that old proverbe, conscience is a thousand witnesses. For the same reason also *Peter* hath set the examination of a good conscience, for quietnesse of minde, when wee being perswaded of the grace of Christ, doe without feare, present our selves to God. And the authour of the Epistle to the Hebrewes useth these words, to have no more conscience of sinne, in steed of, to be delivered or acquitted, that sinne may no more accuse us.

4 Therefore as workes have respect to men, so the conscience is referred to God : so that conscience is nothing else but the inward purenesse of the heart. In which sense *Paul* writeth that charitie is the fulfilling of the law, out of a pure conscience, and faith not fained. Afterward also in the same Chapter hee sheweth how much it differeth from understanding, saying that some had suffered shipwrack from the faith, because they had forsaken a good conscience. For in these words he signifieth, that it is a lively affection to worship God, and a sincere desire to live godlily & holly. Sometime indeed it is referred also to men, as in *Luke*, when the same *Paul*

The libertie which Christ hath given & bridged in the Church of Rome by many hard and heaveie constitutions : which notwithstanding they call sweete and easie burthens.

1 Cor. 7. 2. 5.

1 Cor. 13. 1.

Rom. 13. 1.

1 Pet. 3. 21.

Heb. 10. 2.

How a law is as it so binds the conscience.

1 Tim. 1. 5.

Act. 4. 16.

testifieth, that hee indeuoured himselfe that hee might walke with a good conscience toward God and men. But this was therefore said, because the fruites of good conscience doe flow and come even to men. But in speaking properly, it hath respect to God onely, as I have already said. Hereupon commeth that a law is said to binde conscience, which simply bindeth a man, without regard of men, or not having any consideration of them. As for example. God commaunded not onely to keepe the minde chaste and pure from all lusts, but also forbiddeth all manner of filthinesse of words and outward wantonnesse whatsoever it be. To the keeping of this law my conscience is subject, although there lived not one man in the world. So hee that behaveth himselfe intemperately, doth not onely sinne in this that he giveth evill example to his brethren, but he hath his conscience bound with guiltinesse before God. In things that are of themselves meane, there is another consideration. For wee ought to abstaine from them, if they breed any offence: but the conscience still being free. So *Paul* speaketh of flesh consecrate to idols. If any (saith hee) make doubt, touch it not, for consciences sake. I say for conscience, not thine own, but the others. A faithfull man should sinne, which being first warned, should neverthelesse eate of such flesh. But howsoever in respect of his brother, it bee necessarie for him to abstaine, as it is prescribed of God, yet he ceaseth not to keepe still the libertie of conscience. Wee see how this law binding the outward worke, leaveth the conscience unbound.

1 Cor. 10. 28.

How men for
conscience sake
are bound to
obey the lawes
of men.

5 Now let us returne to the lawes of men. If they be made to this end, to charge us with a religion, as though the observing of them were of it selfe necessarie, then we say that that is laid upon conscience which was not lawfull to be laid upon it. For our consciences have not to doe with men, but with God onely: whereunto pertaineth that common difference betweene the earthly court and the court of conscience. When the whole world was wrapped in a most thicke mist of ignorance, yet this small sparkle of light remained, that they acknowledged a mans conscience to be above all judgements of men. Howbeit the same thing that they did with one word confesse, they did afterward indeed overthrow: yet it was Gods will that there should then also remaine some testimonie of Christian libertie, which might deliver consciences from the tyrannie of men. But that difficultie is not yet dissolved, which ariseth out of the words of *Paul*. For if we must obey Princes not onely for penalties sake, but also for conscience, it seemeth thereupon to follow that Princes lawes have also dominion over conscience. If this be true, then the same also ought to be said of the lawes of the Church: I answer, that first heere wee must put a difference betweene the generallie and specialtie. For though all speciall lawes do not touch the conscience, yet wee are bound by the generall commandement of God, which commendeth unto us the authoritie of Magistrates. And upon this point standeth the *disputation of Paul*, that Magistrates are to be honored because they are ordained of God. In the meane time hee teacheth not that those lawes that are prescribed by them, doe belong to the inward government of the soule: whereas he each where extolleth both the worshipping of God, and the spirituall rule of living righteously, above all the ordinances of men whatsoever they be. Another thing also is worthie to be noted, (which yet hangeth upon the former) that the lawes of men, whether they be made by the magistrate or by the Church, although they bee necessarie to be kept, (I speake of the good and righteous lawes) yet therefore doe not by themselves binde conscience, because the whole necessitie of keeping them is referred to the generall end; but consisteth not in the things commanded. From this sort doe farre differ both those that prescribe a new forme of the worshipping of God, and those that appoint necessitie in things that be at libertie.

Rom. 13. 1.

The authoritie
which the po-
pish priests
challenge in
making lawes.

6 But such are those that at this day bee called Ecclesiasticall constitutions in the Papacie; which are thrust in, in steede of the true and necessarie worshipping of God. And as they bee innumerable: so are there infinite bonds to catch and snare soules. But although in the declaration of the law we have somewhat touched them: yet because this place was fitter to intreate fully of them, I will now travell to gather together the whole summe in the best order that I can. And because wee have already discoursed so much as seemed to be sufficient, concerning the tyranny which
the

the false Bishops doe take upon themselves, in libertie to teach whatsoever they list. I will now omit all that part: and I will here carrie onely upon declaring the power, which they say they have, to make lawes. Our false Bishops therefore doe burden consciences with new lawes, under this pretence, that they are ordained of the Lord spirituall law-makers, since the government of the Church is committed unto them. Therefore they affirme that whatsoever they command and prescribe, ought necessarily to be observed of the Christian people: and that hee that breaketh it, is guiltie of double disobedience, for that hee is rebellious both to God and to the Church. Certainly, if they were true Bishops, I would in this behalfe grant to them some authority, not so much as they require, but so much as is requisite to the well ordering of the policie of the Church. Now such they are nothing lesse than that which they would bee accounted, they cannot take any thing to them, be it never so little, but that they shall take too much. But because this hath bene elsewhere considered, let us grant them at this present, that whatsoever power true Bishops have, the same rightly belongeth to them also: yet I denie that they be therefore appointed law-makers over the faithfull, that may of themselves prescribe a rule to live by, or compell to their ordinances the people committed unto them. When I say this, I meane, that it is not lawfull for them, to deliver to the Church to bee observed of necessitie, that which they have devised of themselves without the word of God. For as much as that authoritie both was unknowne to the Apostles, & so oft taken away from the ministers of the church by the Lords owne mouth: I marvell who have bene so bold to take it upon them, and at this day are so bold to defend it, beside the example of the Apostles, and against the manifest prohibition of God.

7 Astouching that, that pertained to the perfect rule of well living, the Lord hath so contained all that in his law, that he hath left nothing for men that they might adde to that summe. And this he did first for this purpose, that because the whole uprightnesse of living standeth in this point, if all workes be governed by his will as by a rule, hee should be holden of us the onely matter and director of life: then, to declare that he requireth of us nothing more than obedience. For this reason James saith: he that judgeth his brother judgeth the law: he that judgeth the law, is not an observer of the law, but a judge. But there is one onely law-maker, that can both save and destroy. We heare that God doth claime this one thing as proper to himselfe, to rule us with the government and lawes of his word. And the same thing was spoken before of *Esay*, although somewhat more darkly: the Lord is our King, the Lord is our law-maker, the Lord is our judge, he shall save us. Truly in both these places is shewed, that he that hath power over the soule, hath the judgement of life and death. Yea James pronounceth this plainly: Now, no man can take that upon him. Therefore God must be acknowledged to be the onely king of soules, to whom alone belongeth the power to save and destroy, as those words of *Esay* expresse, and to be the king, and judge, and law-maker and Saviour. Therefore *Peter*, when he admonisheth the Pastors of their dutie, exhorteth them so to feede the flocke, not as using a Lordship over the Clergie, by which word Clergie hee signifieth the inheritance of God, that is to say, the faithfull people. That if we rightly weigh, that it is not lawfull, that that should be transferred to man, which God maketh his owne onely: wee shall understand that so all the power is cut off whatsoever it bee, that they challenge, which advance themselves to command any thing in the Church without the word of God.

8 Now, for as much as the whole cause hangeth thereupon, that if God bee the onely law-maker, it is not lawfull for men to take that honour to themselves: it is meete also therewithall to keepe in minde those two reasons which we have spoken, why the Lord claimeth that to himselfe alone. The first is that his will may be to us a perfect rule of all righteousnesse and holinesse: and that so in the knowing of him may bee the perfect knowledge to live well. The other is, that (when the manner is sought how to worship him rightly and well) he onely may have authoritie over our soules, whom we ought to obey, and upon whose becke we ought to hang. These two reasons being well marked, it shall be easie to judge, what ordinances of men are contrarie to the word of God. Of that sort be all those which are fained to belong to the

All things
+ consist in the
perfect rule of
well living con-
tained in the
law.

Jam. 4. 12.

Esay 33. 12.

1 Pet. 9. 2.

the way to
judge what or-
dinances of men
be contrary to
the word of
God.

Col. 1. 8.

true worshipping of God, and to the observing whereof consciences are bound, as though they were necessary to be observed. Let us therefore remember that all lawes of men ought to be weighed with this balancé, if wee will have a sure triall that may never suffer us to erre. The first of these reasons *Paul* in the Epistle to the Colossians useth in contending against the false Apostles that attempted to oppresse the churches with new burthens. The second reason hee more useth with the Galathians in the like case. This therefore hee travelleth to prove in the Epistle to the Colossians, that the doctrine concerning the true worshipping of God is not to be sought at mens hands: because the Lord hath faithfully, and fully instructed us how he ought to be worshipped. To prove the same in the first Chapter, hee saith that in the Gospell is contained all wisdome, whereby the man of God may be made perfect in Christ. In the beginning of the second Chapter he saith, that all the treasures of wisdome and understanding are hidden in Christ. Thereupon hee afterward concludeth, let the faithfull beware that they be not by vaine Philosophie led from the flocke of Christ, according to the constitutions of men. But in the end of the Chapter, hee doth yet with greater boldnesse condemne all *Eshelobreskian*, that isto say, all fained worshippings, which men devise to themselves, or receive of other, and whatsoever precepts they dare of themselves give concerning the worshipping of God. Wee have therefore, that all those ordinances are wicked, in observing whereof the worshipping of God is fained to be. As for the places in the Galathians wherewith hee earnestly affirmeth that consciences, which ought to be ruled of God only, ought not to be intangled with snares, they are open enough, specially in the sixth Chapter. Therefore let it be sufficient to have but noted them.

The cause why
the Ecclesiasti-
cally constituti-
ons of the Pope
as well on er-
rors as ceremonies
as discipline
are impugned.

9 But because the whole matter shall better be made open by examples, before that wee goe any further, it is good also to apply this doctrine to our owne times. We say that the constitutions which they call Ecclesiasticall, wherewith the Pope and his doe burden the Church, are pernicious and wicked: our adversaries defend that they be holy and available to salvation. There be two kinds of them: for some concerne Ceremonies and rites, other some pertaine more to discipline. Is there then a just cause to move us to impugne them both? Truly a juster than we would. First doe not the authors themselves cleerly define, that the very worshipping of God is contained in them? To what purpose doe they apply their ceremonies, but that God should be worshipped by them? And that commeth to passe not by the only error of the ignorant multitude, but by their allowancé that have the place of teaching. I doe not touch the grosse abominations, wherewith they have gone about to overthrow all godlinesse. But it should not be imagined among them to be so hainous an offence, to have failed in any of the least petty traditions, unlesse they did make the worshipping of God subject to their fained devises. What doe we then offend, if at this day we cannot beare that which *Paul* taught to be intollerable, that the lawfull order of the worshipping of God should be reduced to the will of men: specially when they command men to worship according to the elements of the world, which *Paul* testifieth to be against Christ? Again, it is not unknowne, with how precise necessitie they bind consciences to keepe whatsoever they command. Here when we crie out to the contrarie, we have all one cause with *Paul*, which in no wise suffereth faithfull consciences to be brought into bondage of men.

Colos. 2. 20.
Gal. 5. 1.

A lesse fault in
the Popes is to
transgresse the
law of God
than to misse in
the keeping of
humane con-
stitutions.

10 Moreover this worst of all is added, that when religion hath once begun to be defiled with such vaine inventions, there ever followeth after that perversnesse, another abominable frowardnesse, whereof Christ reproched the Pharisees that the commandment of God is made voide for the traditions of men. I will not use mine own words in fighting against our law-makers at these daies. Let them have the victorie, if they can by any meane purge themselves from this accusation of Christ. But how should they excuse them, when among them it is thought infinitely more hainous, to have omitted auricular confession when the time of yeere cometh about, than to have continued a most wicked life a whole yeere together? to have infected their tongue with a little tasting of flesh on a Friday, than to have defiled their body with whoredome all the daies of the weeke? to have put their hand to an honest work upon

upon a day consecrate to I wor not what petty Saints, than to have continually exercised their members in most wicked offences? for a Priest to be coupled with one lawfull marriage, than to be entangled with a thousand adulteries? not to have performed a vowed pilgrimage, than to breake faith in all promises? not to have wasted somewhat upon mouldrous and no lesse superfluous, and unprofitable excessive gorgeoussness of Temples, than to have failed to helpe the extreme necessities of the poore? to have passed by an Idoll without honour, than to have despitfully intreated all kinds of men? not to have mumbled up at certaine howres a great number of words without understanding, than never to have conceived a true praier in their heart? What is to make void the commandement of God for the traditions of men, if this bee not: when commending the keeping of Gods commandements, but coldly and as it werelightly by the way, they doe no lesse earnestly and busily exact the obeying of their owne, than if they contained in them the whole pith of godlinesse? when revenging the transgressing of Gods law, with light penalties of satisfactions, they punish the very least offence of one of their owne decrees with no lesse paine than with prisonment, banishment, fire or sword? Being not so sharpe and hard to entreat against the despisers of God, they persecute the despisers of themselves with unappealable hatred to the extremitie, and doe so instruct all those, whose simplicity they hold captive, that they would with more contented mind see the whole law of God overthrowne, then one small tittle (as they call it) in the commandements of the Church to be broken. First in this point is grievous offence committed, that for small matters, and such as (if it should be tried by Gods judgement) are at liberty, one man despiseth, judgeth and casteth away another. But now as though that were not evil enough, those trifling elements of the world (as *Paul* calleth them in writing to the Galathians) are weighed of more value than the oracles of God. And hee that is in a manner acquitted in adulterie, is judged in meat: hee that hath leaye to use a harlot, is forbidden to have a wife. This profit verily is gotten by that transgressing obedience, which is so much turned from God as it declineth to men.

II There bee also other two not slender faults, which wee disallow in the same ordinances. First, because they prescribe for the most part unprofitable, and sometime also fond observations: then, because godly consciences are oppressed with the infinite multitude of them, and being rowled backe into a certaine Jewishnesse, they so cleave to shadowes, that they cannot attaine to Christ. Whereas I call them fond and unprofitable, I know that that will not seeme credible to the wisdom of the flesh, which so well liketh them, that it thinketh the Church to be utterly deformed when they be taken away. But this is it, that *Paul* writeth of, to have a resemblance of wisdom in counterfet worshipping, in humility, and in this: that they thinke that with their sharpnesse they bee able to tame their flesh. This is truly a most wholesome admonition, such as ought never to slip away from us. Mens traditions (saith he) doe deceive under the shew of wisdom, whence have they this colour? because they are fained of men: therefore the wit of man doth therein acknow his owne, and acknowledging it doth more, gladly embrace it, than any thing were it never so good, that lesse agreed with his vanity. Again they have hereby another commendation, because they seeme to be fit introductions to humility, for that with their yoke they hold the minds of men pressed downe to the ground. Last of all, because they seeme to tend to this end to restrain the daintinesse of the flesh, and to subdue it with rigor of abstinence, therefore they are thought to be wisely devised. But what saith *Paul* to these things? doth he not shake off those visors: lest the simple should be deceived with false pretense? Because hee judged this enough for confutation of them, that hee had said that they were the inventions of men, he passeth over all these things without confutation, as though hee esteemed them for nothing: Yea, because hee knew that all fained worshippings in the Church were condemned, and are so much more suspicious to the faithfull as they more delight the wit of man: because he knew that the fained image of outward humility doth so much differ from true humility, as it might easily be discerned: finally because hee knew that that childish introduction was no more esteemed than an exercise of the body: therefore hee willed that the very same things should be to the faithfull in stead

Gal. 4. 9.

Humane ordinances though unprofitable & in respect of their quality, and for their number varden some, yet embraced by man because they are most agreeable to his vanity, because they seeme introductions to humility, and because they make a shew of restraining fleshly daintinesse.

Col. 2. 3.

of a confutation of mens traditions, by favour of which they were commended among the ignorant.

12 So at this day not onely the unlearned common people, but every man as hee is most puffed up with worldly wildome, so is hee most marvellously delighted with beholding of ceremonies. But hypocrites and foolish women thinke that there can be nothing devised more glorious nor better. But they which doe more deeply search, and more truly weigh according to the rule of godlinesse, of what value so many and such ceremonies are, doe understand first that they are trifles, because they have no profit: then, that they are deceits, because they doe with vaine pompe beguile the eyes of the beholders. I speake of those ceremonies, under which the Romish masters will that there be great mysteries: but wee find them by experience to be nothing else but meere mockeries. And it is no marvell that the Authors of them have fallen so far as to mocke both themselves and other with trifling follies: because they partly tooke their examplar out of the dotages of the Gentiles, and partly after the manner of apes did undiscreeply counterfet the old usages of the law of *Moses*, which no more pertained to us than the sacrifices of beasts and such other things. Truly although there were none other argument, yet no man that hath his sound wit will looke for any goodnes of a heape so ill patched together. And the thing it selfe plainly sheweth that many ceremonies have no other use but to amaze the people rather than to teach them. So in these new found Canons, that doe rather pervert than preserve discipline, the hypocrites repose great importance: but if a man doe better looke into them hee shall find that they are nothing else but a shadow with and vanishing shew of discipline.

13 But now (to come to the other point) who doth not see that traditions with heaping one upon another, are overgrown into so great a number, that the Christian Church may in no wise beare them. Hereby it is come to passe, that in ceremonies there appeareth I wot not what Iewishnesse, and the other observations bring a grievous butchery to Christian soules. *Augustine* complained that in his time, the commandments of God neglected, all things were full of so many presumptious, that hee was more grievously rebuked that in his Octaves had touched the ground with bare foot, than hee that had buried his wit with drunkenesse. Hee complaineth that the Church, which the mercy of God willed to be free, was so burdened, that the state of the Iewes was much more tolerable. If that holy man had hapned to live in our ages with what complaints would hee have bewailed the bondage that now is? For both the number is ten times greater, and every small tittle is a hundred times more rigorously looked unto, than at that time. So is wont to be done: when these perverse law-makers have gotten the dominion, they make no end of bidding and forbidding, till they come to extreme peevishnesse. Which thing *Paul* hath also very well declared in these words: If ye be dead to the world, why are ye holden as though ye were living with traditions, as eat not, tast not, handle not? For whereas the Greek word *aptesis*, signifieth both to eat and to touch, doubles in this place it is taken in the first of these two significations, least there should be a superfluous repetition. Therefore hee doth here excellently well describe the proceedings of the false Apostles. They begin at superstition, so that they doe not onely forbid to eat, but also even slenderly to chaw: when they have obtained this, they then also forbid to tast. When this is also granted them, they reckon it not lawfull so much as to touch with a finger.

14 This tyrannie in the ordinances of men we doe at this day worthily blame, by which it is come to passe that poore consciences are marvellously tormented with innumerable decrees and immesurable exacting of keeping of them. Of Canons pertaining to discipline wee have spoken in another place. Of the ceremonies what shall I say, by which it is brought about that Christ being halfe buried, we are turned to Iewish figures? Our Lord Christ (saith *Augustine*) hath bound together the fellowship of the new people, with Sacraments very few in number, most excellent in signification, most easie in observing. How far the multitude and diversitie of usages wherewith at this day wee see the Church to be intangled, doth differ from this simplicitie, it cannot be sufficiently declared. I know with what crafty thift some subtile men doe excuse this perversnesse. They say that among us there are many as rude as they were in the peo-

Vaine men, hypocrites and foolcs delighted, the wiser sort offended with the toysh ceremonies of the Church of Rome.

The number of ceremonies growne intolerable in the Church. Ad Jan. Epi. 119.

Col. 2. 10.

Christianitie buried under heapes of ceremonies.

Epi. 118. ad Januar.

ple of Israell : that such introduction was ordained for their sakes, which although the stronger may well want, yet they ought not to neglect it, for as much as they see it to be profitable for the weak brethren. In answer, that we are not ignorant, what we owe to the weaknesse of our brethren : but on the other side we take exception and say, that this is not the way whereby the weak may be provided for, that they should be overwhelmed with great heapes of ceremonies. The Lord did not in vaine put this difference betweene us and the old people, that his will was to instruct them like children with signes and figures, but us more simply without such outward furniture. As (saith Paul) a child is ruled of his schoolemaster, and kept under custody, according to the capacity of his age : so the Jewes are kept under the law. But wee are like unto full growne men, which being set at liberty from tutorage and government, have no more need of childish introductions. Truly the Lord did foresee what manner of common people there should be in his Church, and how they should be ruled. Yet he did in this manner as wee have said, make difference betweene us and the Jewes. Therefore it is a foolish way, if we will provide for the ignorant, in raising up Jewishnesse which is abrogate by Christ : Christ also touched in his owne words this difference of the old and new people, when hee said to the woman of Samaria, that the time was come, wherein the true worshippers should worship God in spirit and truth. This verily had alway been done : but the new worshippers differed from the old in this point, that under Moses the spirituall worshipping of God was shadowed and in a manner intangle with many ceremonies, which being abolished, he is now more simply worshipped. Therefore they that confound this difference, doe overthrow the order instituted and established by Christ. Shall there then (wilt thou say) no ceremonies bee given to the ruler sort to helpe their unskilfulnesse ? I say not so : for I verily thinke that this kind of helpe is profitable for them. I doe here travell only that such a meane may be used, as may brightly set out Christ and not darken him. Therefore there are given us of God few ceremonies, and those not laboursome, that they should shew Christ being present. The Jewes had moe given them, that they should be images of him being absent. Absterge I say he was, not in power, but in manner of signifying. Therefore, that meane may be kept, it is necessary to keepe that fewnesse in number, easinesse in observing, and dignity in signifying, which also consisteth in clearnesse. What need I to say that this hath not been done ? For the thing it selfe is in all mens eyes.

15 Here I omit with how pernicious opinions mens mindes are filled in thinking that they bee sacrifices wherewith oblation is rightly made to God, wherby sinnes are cleansed, wherby righteousnesse and salvation is obtained. They will denie that good things are corrupted with such forraine errepurs : forasmuch as in this behalfe a man may no lesse offend in the very works also commanded of God. But this hath halinousnesse, that so much honor is given to works rashly fained by the will of man, that they are thought to be things deserving eternal life. For the workes commanded of God have reward therefore, because the law-maker himselfe in respect of obedience accepteth them : Therefore they receive not their value of their owne worthinesse, or of their owne deserving, but because God so much esteemeth our obedience toward him, I speake here of the perfection of workes which is commanded of God, and is not performed of men. For therefore the very workes of the law which we doe, have no thanks but of the free goodnesse of God, because in them our obedience is weak and lame. But because wee doe not here dispute, of what value workes are without Christ, therefore let us passe over that question. I come backe againe to that which properly belongeth to this present argument, that whatsoever commendation workes have in them, they have it in respect of the obedience, which only the Lord doth looke upon, as hee testifieth by the Prophet : I gave not commendement of sacrifices and burnt offerings, but onely that ye should with hearing heare my voice. But of fained workes he speaketh in another place, saying ? Ye weigh you silver and not in bread. Againe, They worship me in vaine with the precepts of men. This therefore they can by no waies excuse, that they suffer the silly people to seeke in those outward trifles the righteousnesse whereby they may stand against God and uphold themselves before the heavenly judgement seat. Moreover, is not this a fault worthy to be inveited against, that they

G 142.

Rightnesse sought in the Church of Rome by the observation of ceremoniall ordinances derived from the doctrine of the law. It directed men unto Christ, and in vained many of them only to make more of. Mat. 7 22. Eto. 55 28. 29. 15. Mat. 15 9.

they shew forth ceremonies not understood, as it were a stage play, or a magicall enchantment? For it is certaine that all ceremonies are corrupt and hurtfull, unlesse men be by them directed to Christ. But the ceremonies that are used under the Papacie, are severed from doctrine, that they may the more hold men in signes without all signification: Finally (such a cunning craftsman is the belly) it appeareth that many of them have been invented by covetous sacrificing Priests, to bee snares to catch money. But what beginning soever they have, they are all so given forth in common for filthy gaine, that wee must needs cut off a great part of them, if wee will bring to passe that there be not a prophane marker, and full of sacriledge used in the Church.

16 Although I seeme not to reach a continuall doctrine concerning the ordinances of men, because this speaking is altogether applied to our owne time: yet there is nothing spoken that shall not be profitable for all times. For so oft as this superstition creepeth in, that men will worship God with their owne fained devises, whatsoever the lawes be that are made to that purpose, they doe by and by degenerate to those grosse abuses. For the Lord threatneth not this curse to one or two ages, but to all ages of the world, that hee will strike them with blindness and amazed dulnesse, that worship him with the doctrines of men. This blinding continually maketh that they flie from no kind of absurdity, which despising so many warnings of God, doe willfully wrap themselves in those deadly snares. But if, setting aside circumstances, you will have simply shewed what be the mens traditions of all ages, which it is meet to be rejected of the Church, and to be disallowed of all the godly, that same shall be a sure and plaine definition which we have above set: that all Lawes without the word of God are made by men to this end, either to prescribe a manner of worshipping God, or to bind consciences with religion, as though they gave commandement of things necessary to salvation. If to the one or both of these there bee adjoined other faults: as, that with the multitude they darken the brightnesse of the Gospell: that they nothing edifie, but be rather unprofitable and trifling occupations than true exercises of godlinesse: that they bee laid abroad to filthinesse and unhoneest gaine: that they bee too hard to be kept: that they be defiled with evill superstitions: these shall be helps that we may the more easily find how much evill is in them.

17 I heare what they answer for themselves, that their traditions are not of themselves, but of God. For, they say that the Church is governed of the holy Ghost, that it cannot erre: and that the authority thereof remaineth with them. When this is obtained, it therewith followeth, that their traditions are the revelations of the holy Ghost, which cannot be despised by wickedly and with the contempt of God. And that they should not seeme to have attempted any thing without great authority, they will have it beleeved that a great part of their observations came from the Apostles: and they affirme that by one example is sufficiently declared what the Apostles did in other things, when being assembled in one Councell, they did by the decree of the Councell command the Gentiles to abstaine from things offered to idols, from blood and strangled. Wee have already in another place declared, how fallily for boasting of themselves they lyingly usurpe the title of the Church. So much as concerning this present cause: if, plucking away visors, and deceitfull colours, we truly looke upon that which we ought principally to care for, and which chiefly is for our behoote, that is, what manner of Church Christ will have, that we may fashion and frame our selves to the rule thereof: it shall easily bee evident unto us, that it is not the Church, which passing the bounds of the word of God, doth outrage and runne at riot in making of new lawes. For doth not that law which was once prescribed to the Church, remaine eternall? What I command thee, that thou shalt keepe that thou maist doe it. Thou shalt not adde any thing nor take any thing from it. And in another place: Adde not to the word of the Lord, nor minish any thing: lest he peradventure reprove thee, and thou be found a lyer. Sith they cannot denie that this was spoken to the Church, what doe they else but report the stubbornnesse of that Church, which they boast to have been so bold as after such prohibitions nevertheless to adde and mingle of her owne with the doctrine of God? But God forbid that we should assent to their lies, whereby they burden the Church with so great a slander: but let us understand, that the name of the

Church

What humane ordinances are, and the ceremonies wherewith they are set by G.

Esa. 29. 13.

The defence which the Church of Rome maketh for traditions, that a great part of them were delivered by Christ and his Apostles, that for the rest the Church is authorized to make ordinances, and to injune men to observe them as the Apostles did injune the Gentiles.
Act. 15. 20.
&c. 29.
Deut. 12. 32.
Pio. 30. 6.

Church is fallly pretended, so oft as this lust of mens rathnesse is spoken of, which cannot hold it selfe within the prescribed bounds of God, but that it wildly rangeth and runneth out into her own inventions? There is nothing intangled, nothing darke, nothing doubtfull in these words, in which the whole Church is forbidden to adde to the word of God, or to take any thing from it, when the worshipping of God, and precepts concerning saluation, are intreated of. But this (say they) was spoken of the law only, after which followed the prophecies and the whole ministration of the Gospell. I grant indeed: and I adde also, which are rather fulfillings of the law, than additions or diminishings. But if the Lord suffered nothing to be added to, or taken from the ministry of *Moses*, which was (as I may so terme it) darke by reason of many doubtfull in wrappings, till by his servants, the Prophets, and at length by his beloved sonne, hee ministred a cleerer doctrine: why should wee not thinke it much more severely forbidden us, that wee should adde nothing to the law, the Prophets, and the Psalms, and the Gospell? The Lord is not gone out of kind from himselfe, which hath long agoe declared, that hee is with nothing so highly offended, as when hee is worshipped with the inventions of men. Whereof came those notable sayings in the Prophets, which ought to have continually sounded in our eares: I spake no words to your fathers, in the day that I brought them out of *Aegypt*, concerning sacrifice and burnt offering. But this word I commanded them, saying: With hearing heare my voice: And I will be your God, and you shall be my people, and you shall walke in all the way that I shall command you. Again, I have with protesting protested unto your fathers, Heare my voice. And other like sayings: but this is notable above the rest. Will God have burnt offerings and sacrifices, and not rather that his voice be obeyed? For obedience is better than sacrifice, and to hearken is better than to offer the fat of Rams. For, to resist is as the sinne of soothsaying: and not to obey is as the wickednesse of idolatry. Therefore whatsoever inventions of men are in this behalfe defended with the authority of the Church, inasmuch as the same cannot be excused from the crime of ungodlines, it is easie to prove that it is fallly imputed to the Church.

18 After this sort wee freely inveigh against this tyrannie of mens traditions, which is proudly thrust in among us, under the title of the Church. For neither doe we scorne the Church (as our adversaries, to bring us in hatred, doe unjustly lie upon us) but we give unto her the praise of obedience, than which she knoweth no greater praise. They rather are very fore wrong doers to the Church, which make her obstinate against her Lord, while they saie that she hath proceeded further than the lawfully might doe by the word of God: though I speake nothing how it is a notable shamelesnesse joined with as great malice, continually to cry out of the authority of the Church, and in the meane time dissemblingly to hide both what is commanded by the Lord, and what obedience she oweth to the commandement of the Lord. But if we have a mind, as it is meet we should have, to agree with the Church, this pertaineth rather to the purpose, to have an eye unto, and remember what is commanded by the Lord both to us and the Church, that we should with one agreement obey him. For there is no doubt but we shall very well agree with the Church, if we doe in all things shew our selves obedient to the Lord. But now to Father upon the Apostles, the originall of the traditions wherewith the Church hath been hitherto oppressed, was a point of meere deceit: for as much as the doctrine of the Apostles travelleth wholly to this end, that consciences should not be burdened with new observations, nor the worshipping of God be defiled with our inventions. Moreover, if there be any faithfulness in histories and ancient monuments, the Apostles not only never knew, but also never heard of this that they attribute unto them. Neither let them prate, that the most part of their decrees were received in use and in mens behaviours, which never were put in writing: even those things forsooth, which, while Christ was yet living, they could not understand, after his ascending they learned by the revelation of the holy Ghost. Of the exposition of that place wee have elsewhere already seene. So much as is sufficient for this present cause: truly they make themselves worthy to be laughed at, while they saie that those great mysteries, which to long time were unknowen to the Apostles, were partly observations either Jewish or Gentile (of which all the one sort had been long before published.

Jer. 7. 22.

Jer. 17.

1 Sam. 15. 22.

*The Apostles
no authors of
these things, for
which their
names are pre-
tended in the
Church of
Rome.*

published among the Jewes, and all the other sort among the Gentiles, and partly foolish gesturings and vaine petty ceremonies, which foolish sacrificing Priests that can neither skill of swimming nor of letters, use to doe very trimly: yea such as children and fooles doe so aptly counterfeit that it may seeme that there bee no fiter ministers of such holy mysteries. If there were no histories at all: yet men that have their found wit might conlider by the thing it selfe, that so great a heape of ceremonies and obseruations did not suddenly burst into the Church, but by little and little crept in. For when those holier bishops, which were next in time to the Apostles, had ordained some things that belonged to order and discipline, afterward there followed men, some after other, not discreet enough, and too curious and greedy, of which the later that every one was, so hee more strived with his predecessors in foolish envious counterfittings, not to give place in inventing of new things. And because there was perill lest their devises would shortly grow out of use, by which they coveted to get praise among their posterity, they were much more rigorous in exact calling upon the keeping of them. This wrongfull zeale hath bred us a great part of these ceremonies which they set out unto us for Apostolike. And this also the histories doe testifie.

The access of ceremonies which that which the Apostles themselves used and prescribed unto others concerning the Supper of the Lord.

19 Least in making a register of them we should be too tedious: we will be content with one example. In the ministring of the Lords Supper, there was in the Apostles time great simplicitie. The next successors, to garnish the dignitie of the mystery, added somewhat that was not to bee disallowed. But afterward there came those foolish counterfeiters, which with now and then patching of peeces together, have made us this apparrell of the Priests which we see in the Masse, those ornaments of the altar, those gesturings, and the whole furniture of unprofitable things. But they object, that this in old time was the persuasion, that those things which were with one consent done in the universall Church, came from the Apostles themselves, whereof they cite *Augustine* for witnesse. But I will bring a solution from no other where than out of the words of *Augustine* himselfe. Those things (saith he) that are kept in the whole world, wee may understand to have been ordained either of the Apostles themselves, or of the generall Councils, whose authoritie is most healthfull in the Church: as, that the Lords passion, and resurrection, and his ascending into heaven, and the coming of the holy Ghost, are celebrate with yeerly solemnity: and whatsoever like thing bee found, that is kept of the whole Church, which way soever it be spread abroad. When hee reckoneth up so few examples, who doth not see that hee meant to impute to authors worthy of credit and reverence, the observations that then were used, even none but those simple, rare, and sober ones, with which it was profitable that the order of the Church should bee kept together? But how far doth this differ from that which the Romish masters would enforce men to grant, that there is no petty ceremony among them that ought not to be judged Apostolike.

Epist. 118.

The institution of holy water.

20 That I be not too long, I will bring forth only one example. If any man aske them, whence they have their holy water: they by and by answer, from the Apostles. As though the histories doe not attribute this invention to I wot not what Bishop of *Rome*, which truly, if he had called the Apostles to councill, would never have defiled baptism with a strange and unfit signe. Albeit I doe not thinke it like to be true, that the beginning of that hallowing is so old as it is there written. For, that which *Augustine* saith, that certaine Churches in his time did shun that solemne following of Christs example in washing of feete, lest that usage should seeme to pertaine to baptism, secretly sheweth that there was then no kind of washing that had any likeness with baptism. Whatsoever it bee, I will not grant that this proceeded from an Apostolike spirit, that baptism, when it is with a daily signe brought into remembrance, should after a certaine manner be repeated. And I passe not upon this, that the selfe same *Augustine* in another place ascribeth other things also to the Apostles. For sith hee hath nothing but conjectures, judgement ought not upon them to be given of so great a matter. Finally, admit that wee grant them also, that those things which hee rehearseth came from the time of the Apostles: Yet there is great difference betweene instituting some exercise of godlinesse, which the faithfull with a free conscience may use, or if the use of it shall not bee profitable for them, they may forbear.

Epist. 118. ad Janu.

forbare it : and making a law that may snare consciences with bondage. But now, from what author soever they proceeded, sith wee see that they are slidden into so great abuse, nothing withstandeth, but that wee may without offence of him abolish them : forasmuch as they were never so commended, that they must be perpetually immovable.

21 Neither doth it much helpe them, that to excuse their tyranny they pretend the example of the Apostles. The Apostles (say they) and the Elders of the first Church, made a decree beside the commandement of Christ, wherein they commanded all the Gentiles to abstaine from things offered to idols, from strangled, and from blood. If that was lawfull for them, why is it not also lawfull for their successors, to follow the same so oft as occasion so requireth? I would to God, they did both in all other things and in this thing follow them. For I denie that the Apostles did there institute or decree any new thing, which is easie to be proved by a strong reason. For whereas *Peter* in that Councell pronounceth that God is tempted, if a yoke be laid upon the neckes of the Disciples : hee doth himselfe overthrow his owne sentençe, if hee afterward consent to have any yoke laid upon them. But there is a yoke laid, if the Apostles doe decree of their owne authoritie that the Gentiles should be forbidden, that they should not touch things offered to idols, blood, and strangled. Indeede there yet remaineth a doubt, for that they doe neverthelesse seeme to forbid. But this doubt shall easily bee dissolved, if a man doe more neerely consider the meaning of the decree it selfe : in the order and effect whereof the chiefe point is, that to the Gentiles there liberty is to bee left, and that they ought not to be troubled, nor accombered about the observations of the law. Hitherto it very well maketh of our side. But the exception that immediately followeth, neither is any new law made by the Apostles, but the divine and eternall commandement of God that charity ought not to be broken, nor doth diminish one tiel of that liberty : but onely admonish the Gentiles, how they should temper themselves to their brethren, that they abuse not their liberty to the offence of them. Let this therefore bee the second point, that the Gentiles should use a harmelesse liberty, and without offence of their brethren. But yet they prescribe some certaine thing : that is, they teach and appoint, so far as was expedient for the time, by what things they might run into the offence of their brethren, that they might beware of those things : but they adde no new thing of their owne to the eternall law of God, which forbiddeth the offending of brethren.

22 Like as if the faithfull Pastors which governe the Churches not yet well reformed, should command all their people, that till the weake with whom they live doe grow stronger, they should not openly eat flesh on Friday, or openly labour upon holy daies, or any such thing. For although these things setting superstition aside, are by themselves indifferent : yet when there is added offence of brethren, they cannot be done without a fault. But the times are such, that the faithfull cannot shew such a fight to the weake brethren, but that they shall sore wound their consciences. Who, but a caviller, will say that so they make a new law, whereas, it is certaine that they doe onely prevent offences, which are expressly enough forbidden of the Lord : And no more can it be said of the Apostles, whose purpose was nothing else, but in taking away the matter of offences, to call upon the law of God concerning the avoiding of offence : as if they had said : It is the Lords commandement that yee offend not a weake brother. Yee cannot eat things offered to images, strangled and blood, but that the weake brethren shall bee offended. Therefore we command you in the word of the Lord, that yee eat not with offence. And that the Apostles had respect to the same thing, *Paul* himselfe is a very good witness, which writeth thus, verily none otherwise than according to the meaning of the Councell : Concerning meats that are offered to idols, wee know that the idoll is nothing. But some with conscience of the Idoll, doe eat it as offered to idols, and their conscience, forasmuch as it is weake, is defiled. See that your liberty bee not made an offence to the weake. Hee that shall have well weighed these things, shall not afterward be deceived with such a false colour as they make, that pretend the Apostles for defence of their tyranny, as though the Apostles had begun with their decree to breake the liberty of the Church. But, that

The Church of Rome in her ordinances nothing lesse than a follower of the Apostles in their.

The Apostles in their constitution about the Gentiles, made no new law of their owne, but applied to the times a law which God had made before.

1 Cor. 9.4.

they may not be able to escape, but be driven even with their owne confession to allow this solution, let them answer me, by what right they were so bold to abrogate the same decree. Because there was no more perill of those offences and dissentions : which the Apostles meant to provide for, and they know that the law was to be weighed by the end thereof. Forasmuch as therefore this law was made in respect of charitie, there is nothing prescribed in it, but so much as pertaineth to charitie. When they confesse that the transgressing of this law is nothing but a breaking of charitie, doe they not therewithall acknowledge, that it is not a forged addition to the law of God, but a naturall and simple appliance to the times and manners whereunto it was directed?

The commandment of God strictly to be observed in things appertaining to his honour and service.

23 But although such lawes bee a hundred times unjust and iniurious unto us, yet they affirme that they must be heard without exception : for they say that this is not here intended, that we should consent to errors, but onely that being subjects we should beare the hard commandements of our governours, which it is not our parts to refuse. But here also the Lord very well resisteth them with the truth of his word, and delivereth us out of such bondage into the liberty, which hee hath purchased for us with his holy blood, the benefite whereof hee hath more than once confirmed with his word. For that it is not here onely intended (as they maliciously saigne) that wee should suffer some grievous oppression in our body, but that our consciences being spoiled of their libertie that is of the benefite of the blood of Christ, should best wishly lamented. Howbeit let us passe over this also, as though it made little to the matter. But of how great importance doe we thinke it is, that the Lords kingdom is taken away from him, which hee claimeth to himselfe with so great severity? But it is taken away so oft as he is worshipped with the lawes of mens inventions, whereas hee will be holden for the onely Law-maker of his owne worship. And least any man should thinke it to be a matter of nothing, let us heare how much the Lord esteemeth it? Because (saith hee) this people hath feared me with the commandment and doctrine of men : behold I will astonish them with a great and wonderous miracle. For wisdom shall perish from the wisemen thereof, and understanding shall depart from the elders. In another place, They worship me in vaine, teaching doctrines, the commandements of men. And truly whereas the children of Israel defiled themselves with many idolatries, the cause of all that evill is ascribed to this unclean mixture, that transgressing the commandements of God, they have forged new worshippings. And therefore the holy History rehearseth that the new strangers that had beene transplanted by the King of Babilon to inhabite Samaria, were torne in peeces and consumed of wilde beasts, because they knew not the judgements or statutes of the God of that land. Although they had nothing offended in the Ceremonies, yet God would not have allowed a vaine pompe : but in the meane time hee ceased not to take vengeance of the defiling of his worship, for that men did thrust in devises strange from his word. Whereupon it is afterward said, that they being made afraid with that punishment, received the Ceremonies prescribed in the law : but because they did not yet purely worship the true God, it is twise repeated that they did feare him and did not feare him. Whereupon we gather, that the part of reverence which is given to him, consisteth in this, while in worshipping him we simply follow what he commandeth with mingling none of our inventions. And therefore the godly Kings are oftentimes praised, because they did according to all the commandements, and declined not to the right hand nor to the left. I goe yet further : although in some fained worshipping there doe not openly appeare ungodlineffe, yet it is severely condemned of the holy Ghost, so soone as men depart from the commandement of God. The Altar of Achaz, the paterne whereof was brought out of Samaria, might have seemed to increase the garnishment of the Temple, whereas his devise was to offer Sacrifices thereupon to God onely, which he should doe more honourably than upon the first and old Altar : yet wee see how the spirit detesteth that boldnesse, for no other cause but for that the inventions of men in the worshipping of God are unclean corruptions. And how much more cleerely the will of God is opened unro us, so much the lesse excusable is our forwardnes to attempt any thing. And therefore worthily with this circumstance

Esa. 29. 13.

Matt. 15. 9.

2. Kin. 22.

2. King. 16. 10.

the crime of *Manasses* is enforced, for that he builded a new Altar in *Jerusalem*, of which God had pronounced, I will there set my name, because the authority of God is now as it were of set purpose refused.

24 Many doe marvell why God so sharply threatneth that hee will doe things to be wondered at to the people, of whom he was worshipped with the commandemens of men, and pronounceth that hee is worshipped in vaine with the precepts of men. But if they considered, what it is in the cause of religion, that is to say of heavenly wisdom, to hang upon the onely mouth of God, they would therewithall see, that it is no slender reason why God so abhorreth such perverse services, that are done to him according to the lust of mans wit. For although they that obey such lawes for the worshipping of God, have a certaine shew of humility in this their obedience, yet they are not humble before God, to whom they prescribe the same lawes which they themselves doe keepe. This is the reason why *Paul* willecth us so diligently to be ware, that we be not deceived by the traditions of men, and that which he calleth *Ethelothreskian*, that is, Will-worship invented of men beside the doctrine of God. This is verily true, both our owne wisdom, and all mens wisdom must be foolish unto us, that we may suffer him alone to be wise. Which way they keepe not which doe study with petty observations framed by the will of men to commend themselves unto him, and doe thrust unto him as it were against his will a transgressing obedience toward him, which is indeed given to men. As it hath bene done both in many ages heretofore, and in the time within our owne remembrance, and is also at this day done in those places where the authoritie of the creature is more esteemed than of the Creator: where religion (if yet the same be worthy to bee called religion) is defiled with more and more unfavoury superstitions, than ever was any Paynim wickednesse. For what could the wit of men breed but all things carnall and foolish and such as truly resemble their authors?

25 Whereas also the Patrons of superstitions alleadge, that *Samuel* sacrificed in *Ramatha*, and although the same was done beside the law, yet it pleased God: the solution is easie, that it was not a certaine second Altar to set against the one onely Altar: but because the place was not yet appointed for the Arke of the covenant, hee appointed the towne where he dwelled for sacrifices, as the most convenient place. Truly the minde of the holy Prophet was not to make any innovation in holy things, whereas God had so straitly forbidden any thing to be added or minished. As for the example of *Manoah*, I say that it was an extraordinary and singular case. He being a private man offered sacrifice to God and not without the allowance of God: verily because he enterprised it not of a rash motion of his owne minde, but by a heavenly intinction. But how much the Lord abhorreth those things that men devise of themselves to worship him withall, another not inferior to *Manoah Gideon* is a notable example, whose Ephod turned to distrustion not onely to him and his family, but to the whole people. Finally, every new fond invention, wherewith men cover to worship God, is nothing else but a defiling of true holinesse.

26 Why then (say they) did Christ will that those intollerable burdens should be borne, which the Scribes and Pharisees bound upon men? But why in another place did the same Christ will that men should beware of the leaven of the Pharisees: calling leaven (as *Matthew* the Evangelist expoundeth it) all their owne doctrine that they mingled with the purenesse of the word of God? What would we have more plaine, than that wee be commanded to flee and beware of all their doctrine? Whereby it is made most certaine unto us, that in the other place also the Lord willed not, that the consciences of his, should be vexed with the Pharisees owne traditions. And the very words, if they bee not wretched, sound of no such thing. For the Lord purposing there to inveigh sharply against the manners of the Pharisees, did first simply instruct them that heard him, that although they saw nothing in their life meete for them to follow, yet they should not cease to doe those things which they taught in words, while they sat in the chaire of *Moses*, that is, to declare the law. Therefore hee meant nothing else but to provide that the common people should not with the evil examples of the teachers be brought to dispise the doctrine. But for as much as many

2 King. 21. 3.

The reason why God abhorreth services where with men devise to please him.

Col. 2. 4.

Samuel and *Manoah* no examples to justify the Church of Rome in her boldnesse, but rather *Gideon* to condemne her. 1 Sam. 7. 17. Jud. 13. 19.

Jud. 8. 27.

The ministeri- all authority of Scribes and Pharisees confirmed by Christ but not their presumption to burthen men with what they listed. Matt. 23. 3. & 16. 6.

In Joh. Tract.
46.

are nothing at all moved with reasons, but alway require authority, I will alleadge *Augustines* words, in which the very same thing is spoken. The Lords sheepefold hath governours, some faithfull, and some hirelings. The governours that are faithfull, are true Pastors: but heare ye, that the hirelings also are necessary: for many in the Church following earthly profits, doe preach Christ, and by them the voice of Christ is heard: and the sheepe doe follow, not a hireling, but a Pastor by the meanes of a hireling. Heare ye that hirelings are shewed by the Lord himselfe. The Scribes (saith he) and the Pharisees sit in the chaire of *Moses*. Doe yee those things that they say, but doe not those things that they doe. What other thing said hee, but heare the voice of the Pastor by the hirelings? For in sitting in the chaire they teach the Law of God: therefore God teacheth by them. But if they will teach their owne, heare it not, doe it not. This saith *Augustine*.

In forbidding
mens consciences
to be charged
with humane
traditions, Lawes
whereby the
Church is set in
order are not
prejudiciall.

27 But whereas many unskilfull men, when they heare that consciences are wickedly bound and God worshipped in vaine with the traditions of men, doe at once blot out altogether all lawes whereby the order of the Church is set in frame: therefore it is convenient also to meete with their error: Verily in this point it is easie to be deceived, because at the first sight it doth not by and by appeare what difference is betweene the one sort and the other. But I will so plainly in few words set out the whole matter, that the likenesse may deceive no man. First let us hold this, that if we see in every fellowship of men some policy to be necessary, that may serve to nourish common peace, and to retaine concord: if we see that in the doing of things there is alway some orderly forme, which is behoovefull for publike honesty, and for very humanity, not to be refused, the same ought chiefly to be observed in Churches, which are both best maintained by a well framed disposition of all things, and without agreement are no Churches at all. Therefore if we will have the safety of the Church well provided for, we must altogether diligently procure that which *Paul* commendeth, that all things be done comely and according to order. But forasmuch as there is so great diversity in the manners of men, so great variety in mindes; so great disagreement in judgments and wis: neither is there any policy that is enough, unlesse it be established by certaine lawes, nor any orderly usage can be observed without a certaine appointed forme: Therefore we are so farre off from condemning the lawes that are profitable to this purpose, that we affirme that when those be taken away, Churches are dissolved from their finewes, and utterly deformed and scattered abroad. For this which *Paul* requireth, that all things be done decently and in order, cannot be had, unlesse the order it selfe and comelineesse be established, with observations joyoyed as with certaine bonds. But this onely thing is alway to be excepted in those observations, that they be not either beleevved to be necessary to salvation, and so binde consciences with religion, or be applied to the worshipping of God, and so godlineesse be reposed in them.

1 Cor. 14. 40.

The difference
betwene wicke
d observations
and the law
full constitutions
of the Church.

28 Wee have therefore a very good and most faithfull marke, which putteth difference betweene those wicked ordinances, by which we have said that true religion is darkened and consciences subverted, and the lawfull observations of the Church: if we remember that the lawfull observations tend alway to one of these two things or to both together, that in the holy assembly of the faithfull all things be done comely and with such dignitie as becometh: and that the very common fellowship of men should be kept in order as it were by certaine bonds of humanitie and moderation. For when it is once understood that the Law is made for publike honesties sake, the superstition is now taken away, into which they fall, that measure the worshipping of God by the inventions of men. Again, when it is knowne that it pertaineth to common use, then that false opinion of bond and necessity is overthrowne, which did strike a great terrour into consciences, when traditions were thought necessary to salvation. For herein is nothing required but that charitie should with common dutifull doing be nourished among us. But it is good yet to define more plainly, what is comprehended under that comelineesse which *Paul* commendeth, and also what under order. The end of comelineesse is, partly that when such Ceremonies are used as may procure a reverence to holy things, wee may by such helpees be

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stirred up to godlinesse: partly also that the modestie and gravitie which ought to be seene in all honest doings may therein principally appeare. In order this is the first point, that they which governe may know the rule and law to rule well: and the people which are goverued may bee accustom'd to obeying of God, and to right discipline: Then, that the state of the Church being well framed, peace and quietnesse may be provided for.

29 Therefore wee shall not say that comelinesse is, wherein shall bee nothing but vaine delectation: such as wee see in that player-like apparell, which the Papiſts use in their ceremonies, where appeareth nothing else, but an unprofitable vifor of gaynesse, and excesse without fruit. But wee shall account that to bee comelinesse which shall so bee meete for the reverence of holy mysteries, that it be a fit exercise to godlinesse, or at the least such as shall serve to convenient garnishing for the celebrating thereof: and the same not without fruit, but that it may put the faithfull in minde with how great modestie, religiousnesse and reverence, they ought to handle holy things. Now, that ceremonies may bee exercises of godlinesse, it is necessarie that they lead us the straight way to Christ. Likewise wee may not say that order consisteth in those crifling pompes that have nothing else than a vanishing gaynesse: but that it standeth in such an orderly framing as may take away all confusion, barbarousnesse, obstinacie, and all strifes and dissentions. Of the first sort are these examples in *Paul*: that prophane bankettings should not bee mingled with the holy Supper of the Lord: that women should not come abroad, but covered: and many other which wee have in common use: as this, that wee pray kneeling and bare headed: that wee minister the Lords Sacraments not uncleanly, but with some dignitie: that in the burying of the dead we use some honest shew: and other things that are of the same sort. Of the other kinde are the houres appointed for publike prayers, Sermons, and celebrations of mysteries: at Sermons, quietnesse and silence, places appointed, singing together of Hymnes, daies prefixed for celebrating of the Lords Supper, that *Paul* forbidde that women should teach in the Church, and such like. But specially those things that concerne discipline, as the teaching of the Catechisme, the censures of the Church, excommunication, fastings, and such as may bee reckoned in the same number. So all the constitutions of the Church, which we receive for holy and wholesome, wee may referre to two chiefe titles: for some pertaine to rites, and ceremonies, and the other to discipline and peace.

30 But because here is perill, least on the one side the false Bishops should thereby catch a pretence to excuse their wicked and tyrannous lawes, and least on the other side there be some men too fearefull, which admonished with the foreſaid evils doe leave no place to lawes be they never so holie: here it is good to protest, that I allow onely those ordinances of men which be both grounded upon the authoritie of God, and taken out of the Scripture, yea and altogether Gods owne. Let us take for an example the kneeling which is used in time of common praier. It is demanded, whether it be a tradition of man, which every man may lawfully refuse or neglect, I say that it is so of men, that it is also of God. It is of God, in respect that it is a part of that comelinesse, the care and keeping whereof is commended unto us by the Apostle: it is of men, in respect that it specially betokeneth that which had in generallie rather bene pointed to, than declared. By this one example we may judge, what is to be thought of that whole kinde: verily because the Lord hath in his holy Oracles both faithfully contained and clearly set forth both the whole summe of true righteousnesse, and all the parts of the worshipping of his divine Majestie, and whatsoever was necessarie to salvation: therefore in these things hee is onely to be heard as our Schoolemaster. But because in outward discipline and Ceremonies his will was not to prescribe each thing particularly what we ought to follow (because he foresaw this to hang upon the state of times, and did not thinke one forme to bee fit for all ages) herein wee must see to those generall rules which he hath given, that thereby all those things should be tried which the necessitie of the Church shall require to bee commanded for order and comelinesse. Finally, forasmuch as hee hath therefore taught nothing expressly, because these things both are not necessarie to salvation, and according to

W^o at things they be that serve for comelinesse and order in the Church.

1 Cor. 11. 22. & 5.

1 Cor. 14. 34.

A rule for Church ordi- nances.

1 Cor. 14. 40.

the manners of every nation and age ought diversly to be applied to the edifying of the Church : therefore as the profit of the Church shall require, it shall be convenient as well to change and abrogate those that be used, as to institute new. I grant indeed, that wee ought not rashly, nor oft, nor for light causes to runne to innovation. But what may hurt or edifie, charitie shall best iudge : which if we will suffer to be the governesse, all shall be safe.

31 Now it is the dutie of Christian people, to keepe such things as have beene ordained according to this rule, with a free conscience and without any superstition, but yet with a godly and easie readinesse to obey, not to despise them, nor to passe them over with carelesse negligence : so farre is it off, that they ought by pride and obstinacie openly to breake them. What manner of libertie of conscience (wilt thou say) may there bee in so great observation and warinesse? Yea, it shall stand excellently well when wee shall consider, that they are not stedfast and perpetuall stayed-lawes, whereunto wee be bound, but outward rudiments for the weaknesse of men : which although we doe not all neede, yet we doe all use them, because wee are mutuallie one bound to another, to nourish charitie among us. This wee may reknowlege in the examples above rehearsed. What? Dost religion stand in a womans vaille, that it is not lawfull to goe out of doores with her head uncovered? Is that holy decree of his concerning silence, such as cannot be broken without most hainous offence? Is there any mystrie in kneeling, or in burying of a dead carcase, that may not bee omitted without sinne? No, For if a woman neede, for the helping of her neighbour, to make such hast as may not suffer her to cover her head, she offendeth not if she runne thither with her head uncovered. And it may sometime befall that it may be no lesse convenient for her to speake, than at another time to hold her peace. And there is no cause to the contrarie, but that hee which by reason of disease cannot bow his knees may pray standing. Finally, it is better to burie a dead man speedily in time, than when they lacke a winding sheete, or when there be not men present to convey him, or carrie till hee rotunburied. But neverthelesse in these things there is somewhat which the manner and ordinances of the country, and finally very naturall honestie, and the rule of modestie appointeth to bee done or avoided : wherein if a man swarve any thing from them, by unwarinesse, or forgetfulnesse, there is no crime committed : but if upon contempt, such stubbornnesse is to be disallowed. Likewise the daies themselves, which they be, and the houres, and how the places be builded, and what Psalmes be song upon which day ; it maketh no matter. But it is meete that there be both certaine daies, and appointed houres, and a place fit to receive all, if there be regard had of the preservation of peace. For how great an occasion of brawlings should the confusion of these things be, if it were lawfull for every man as he list, to change those things that belong to common state : forasmuch as it will never come to passe that one same thing shall please all men, if things be left as it were in the middelt to the choise of every man? If any man doe carpe against us, and will herein be more wise than he ought, let him see himselfe by what reason he can defend his owne precisenesse to the Lord. As for us, this saying of *Paul* ought to iustifie us, that we have not an use to contend, nor the Churches of God.

32 Moreover it is with great diligence to bee endeavoured, that no error creepe in, that may corrupt or obscure this pure use. Which shall be obtained, if all observations, whatsoever they shall be, shall have a shew of manifest profit, and if very few be received : but principally if there be adjoynd a faithfull doctrine of the Pastor, that may stop up the way to perverse opinions. This knowledge maketh that in all these things every man may have his owne libertie preserved, and neverthelesse shall willingly chage his owne libertie with a certaine necessitie, so farre as either this comelinesse that we have spoken of, or the order of charitie shall require. Secondly that both we our selves should without any superstition be busied in the observing of those things, and should not too precisely require them of other, so as wee should thinke the worshipping of God to bee the better for the multitude of ceremonies that one Church should not despise another for the diversitie of discipline : last of all that setting herein no perpetuall law to our selves, wee should referre the whole use and end of

observations

The obedience
required unto
lawfull ordinances
of the Church.

I Cor. II. 16.

Cautions touch-
ing Church
ordinances.

observations to the edification of the Church, that when it requireth we may without any offence suffer not only somewhat to be changed, but all the observations that were before in use among us, to be altered. For this age is a present experience, that certaine rites, which otherwise are not ungodly nor uncomely, may according to the fit occasion of the matter, be conveniently abrogate. For (such hath beene the blindness and ignorance of the former times) Churches have heretofore, with so corrupt opinion and with so stiffe affection, stuck in ceremonies, that they can scarcely be sufficiently purged from monitions superstitions, but that many ceremonies must bee taken away, which in old time were peradventure ordained not without cause, and of themselves have no notable ungodlinesse in them.

THE ELEVENTH CHAPTER.

Of the jurisdiction of the Church, and the abuse thereof, such as is seene in the Papacie.

NOW remaineth the third part of the power of the Church, yea and the chiefe part in a well ordered state, which wee have said to consist in iurisdiction. The whole iurisdiction of the Church pertaineth to the discipline of manners, of which we shall in-treate by and by. For as much as no Citie nor towne can stand without magistrate and policie: so the Church of God (as I have already taught, but now I am compelled to repeat it againe) needeth her certaine spirituall policie: but such as is utterly severed from the civill policie, and doth so nothing hinder or minish it, that it rather doth much helpe and further it. Therefore this power of iurisdiction shall in summe be nothing else but an order framed for the preservation of spirituall policie. To this end from the beginning were ordained iudiciall orders in Churches, which might use examination of manners, correct vices and exercise the office of the keyes. This order *Paul* speaketh of in the Epistle to the Corinthians, when he nameth governments. Againe, to the Romans, when he saith: let him that ruleth, rule in carefulnesse. For he speaketh not to the magistrates. (for at that time there were no Christian magistrates) but to them that were ioyned with the Pastors for the spirituall government of the Church. Also in the Epistle to *Timothy*, hee maketh two sorts of Elders: some, that labour in the word: other some, that do not use the preaching of the word, and yet do rule well. By this latter sort it is no doubt that he meaneth them that were appointed to looke unto manners, and to the whole use of the keyes. For this power, of which we now speake, hangeth wholly upon the keyes which Christ gave to the Church, in the xvij. Chapter of *Matthew*: where hee commandeth, that they should be sharplv admonished in the name of the whole Church, that have despised private monitions: but if they goe forward in their obstinacy, he teacheth that they should be put out of the fellowship of the faithfull. But these monitions and corrections cannot be without knowledge of the cause: therefore there needeth both some iudgement and order. Wherefore unlesse we will make voide the promise of the keyes, and take utterly away excommunication, solemne motions and all such things whatsoever they be: we must needs give to the Church some iurisdiction. Let the readers marke that that place increaseth not of the generall authority of doctrine as in the xvj. Chapter of *Matthew*, and the xxj. of *John*: but that the power of the Synagogue is for the time to come transferred to the flocke of Christ. Untill that day the Jewes had their order of governing, which Christ establisheth in his Church; and that with great penalty, so much as concerneth the pure institution of it. For so it behooved, forasmuch as otherwise the iudgement of an un-noble and unregarded congregation might be despised of rash and proud men. And that it should not encomber the readers, that Christ doth in the same words expresse things somewhat differing one from the other, it shall bee profitable to dissolve this doubt. There bee therefore two places, that speake of binding and loosing. The one is in the xvj. Chapter of *Matthew*, where Christ, after that he had promised that he would give to *Peter* the keyes of the kingdome of heaven, immediately addeth, that whatsoever he shall binde or loose in earth, shall be confirmed in heaven. In which words he meaneth none other thing, than he doth by other words in *John*, when sending his Disciples to preach

The use of a policie in the church different from that which is civill: the antiquity of ecclesiasticall iudgements: the difference of authority given to the Church in the 18. of Mat. from that which is given in the 16. of Mat. and the 21. of Iohn.

1 Cor. 12. 21.
Rom. 12. 8.
1 Tim. 5. 17.

John 20. 23.

preach

Mat. 16.19.

preach, after that he had breathed upon them hee said: whose finnes yee forgive, they shall bee forgiven: and whose yee retaine they shall be retained in heaven. I will bring an exposition not futtle, not enforced, not wrested: but naturall, flowing, and offering it selfe. This commandement of forgiving and retaining finnes, and that promise of binding and loosing made to *Peter*, ought to be referred to no other thing but to the ministrie of the word: which when the Lord committed to the Apostles, hee did therewith also arme them with this office of binding and loosing. For what is the summe of the Gospell, but that we all being bond servants of sinne and of death, are loosed and made free by the redemption that is in Christ Jesus: and that they which doe not receive nor acknowledge Christ their deliverer and redeemer, are damned and adjudged to everlasting bonds? When the Lord delivered this message to his Apostles, to be carried into all Nations: to approve that it was his owne and proceeding from himselfe, he honoured it with this noble testimony: and that to the singular strengthening both of the Apostles themselves, and of all those to whom it should come. It behooved that the Apostles should have a steadfast and sound certainty of their preaching, which they should not onely execute with infinite labours, cares, troubles and dangers, but also at the last, seale it with their blood. That they might (I say) know the same to be not vaine nor voide, but full of power and force: it behooved that in so great carefulnesse, in so great hardnesse of things, and in so great dangers, they should be perswaded that they did the businesse of God: that when all the world withstood them, and fought against them they should know that God stood on their side: that having not Christ the authour of their doctrine pretent by sight in earth, yet they should understand him to be in heaven to confirme the truth of the doctrine which hee had delivered them. It behooved againe that it should also bee most certainly proved by testimony to the hearers, that that doctrine of the Gospell was not the word of the Apostles, but of God himselfe: not a voice bread in earth, but come downe from heaven. For these things, the forgiveness of finnes, the promise of everlasting life, the message of salvation, cannot be in the power of man. Therefore Christ hath testified, that in the preaching of the Gospell there is nothing of the Apostles, but the onely Ministry: that it was hee himselfe that spake and promised all things by their mowthes as by instruments: and therefore that the forgiveness of finnes which they preached, was the true promise of God: and the damnation which they pronounced, was the certaine judgement of God. But this testifying is given to all ages, and remaineth in force, to certifie and assure all men, that the word of the Gospell, by what man soever it bee preached, is the very sentence of God, published at the soveraigne judgement seat, written in the booke of life, ratified, firme and fixed in heaven. This we see that in those places the power of the keyes is nothing but the preaching of the Gospell: and that it is not so much a power as a Ministry, if wee have respect to men. For Christ hath not given this power properly to men, but to his owne word, whereof he hath made men Ministers.

The power of
binding, and
loosing by dis-
cipline committed to the
Church.
Mat. 18.17.

2 The other place which wee have said to be concerning the power of binding and loosing, is in the xviii. chapter of *Matthew*, where Christ saith: If any brother heare not the Church, let him bee to thee as a Heathen man or Publican. Verily I say unto you: whatsoever yee binde upon earth, shall be bound also in heaven: whatsoever yee loose shall be loosed. This place is not altogether like the first, but is a little otherwise to be understood. But I doe not so make them diverse, that they have not great affinity together. This first point is like in both, that either of them is a generall sentence, that in both, there is alway all one power of binding and loosing, namely by the word of God, all one commandement, all one promise. But herein they differ, that the first place peculiarly belongeth to preaching, which the ministers of the word doe execute: this latter place to the discipline of Excommunication; which is committed to the Church. The Church bindeth, whom the excommunicateth, not that shee throweth him into perpetuall ruine and desperation, but because shee condemneth his life and manners, and unlesse he repent, doth already warne him of his damnation. Shee looseth whom she receiveth into communion: because she doth make him as it were partaker of the unity which shee hath in Christ Jesus. Therefore that no man should obtinately dispute the judgement.

judgement of the Church, or little regard that hee is condemned by the consenting voyces of the faithfull: the Lord testifieth that such judgement of the faithfull is nothing else but a publishing of his owne sentence: and that whatsoever they doe in earth is confirmed in heaven. For they have the word of God, whereby they may condemne the perverse: they have the word, wherby they may receive the repentant into grace. And they cannot erre, nor dissent from the judgement of God: because they judge not but after the law of God, which is not an uncertaine or earthly opinion, but the holy will of God, and a heavenly Oracle. Out of these two places, which I thinke I have both briefly, familiarly, and truly expounded, those furious men without difference as they be carried with their owne giddinesse, goe about to stablish sometime confession, sometime excommunication, sometime jurisdiction, sometime the power to make lawes, sometime pardons. But the first place they alledge the supremacie of the Sea of *Rome*: they can so well skill to fit their keies to all locks and doores, that a man may say they have practised Smithes-craft all their life.

3 For whereas many thinke that those things endured but for a time, when the Magistrates were yet strangers from the profession of our religion: they are deceived in this, that they consider not, how great difference and what manner of unlikenesse there is of the Ecclesiasticall and civill power. For the Church hath not the power of the sword to punish or restraine, no Empire to command, no prison, no other paines which the Magistrate is wont to lay upon men. Again, it tendereth not to this end, that hee that hath sinned should bee punished against his will, but should with willing chastisement professe his repentance. Therefore there is a farre diverse order because neither doth the Church take to it selfe any thing which properly belongeth to the Magistrate, nor the Magistrate can execute that which the Church doth. This shall be made plainer by an example. Is any man drunke? In a well ordered Citie, prison shall be his punishment. Hath he committed fornication? He shall have like or rather greater punishment. So shall both the lawes, and the Magistrate, and outward judgement be satisfied: But it may be that hee shall give no signification of repentance, but rather murmur and grudge against it. Shall the Church in this case doe nothing? But such cannot be received to the Supper, without doing wrong both to Christ and his holy institution. And reason requireth this, that he which offendeth the Church with an evill example, should with solemne declaration of repentance take away the offence which he hath raised. The reason which they bring that are of contrarie opinion, is to cold: Christ say they committed these doings to the Church, when there was no Magistrate to execute them. But it happeneth oftentimes that the Magistrate is more negligent, yea sometime peradventure that himselfe is to be chastised, which happened to the Emperour *Theodosius*. There may be this as much be said of the ministerie of the word. Now therefore after their sentence, let Pastors cease to blame manifest wicked doings, let them cease to chide, to reprove, to rebuke, for there be Christian Magistrates, which ought to correct these things with the law and with the sword. But as the Magistrate ought by punishing, and by restraining with force, to purge the Church of offences: so likewise the Minister of the word for his part ought to helpe the Magistrate that there may not so many offend. So ought their workings to be co-joynded that the one may be a helpe, nor a hinderance to the other.

4 And truly if a man more nearly weigh the words of Christ, he shall easily perceive that in these places, is described a stayed state, and a perpetuall order of the Church, not such as endureth but for a time. For it is not meete that wee should accuse them to the Magistrate, that will not obey our monitions: which yet should be necessarie if the Magistrate succeeded into the office of the Church. What is this promise? Shall wee say that it is a promise of one or a few yeares? Verily verily I say unto you, whatsoever ye binde on earth, &c. Moreover Christ did here institute no new thing, but followed the custome alway observed in the ancient Church of his owne nation: whereby he signified that the Church cannot want the spiritual jurisdiction, which had bene from the beginning. And this hath been confirmed by the consent of all times. For when Emperours and Magistrates began to professe Christ, the spiritual jurisdiction was not by and by abolished: but only so ordered, that it should diminish no

The difference betwixt the ecclesiasticall judgement and civill, and the necessarie as to all for the one as the other to continue.

Ecclesiasticall jurisdiction not abolished by civil.

Epi 32 ad
Valent.

Spiritual pow-
er severed from
the power of the
sword.

2 Cor. 10. 4.

1 Cor. 5. 12.

Spiritual juris-
diction execu-
ted by the will
not of one: but
of many. in the
time of Cyprian
and Ambrose.
Epi. 1. 4. & 9.
lib. 2.

In 5 capite. 1.
ad Tim.

thing of the civill jurisdiction, or be confounded with it. And rightfully. For the magistrate, if he be godly, will not exempt himselfe from the common subjection of the children of God, whereof it is not the last part to submit himselfe to the Church, judging by the word of God: so far is it off, that he ought to take away that order of judgment. For what is more honorable (saith *Ambrose*) for the Emperor, than to be called the Son of the Church? For a good Emperor is within the Church, not above the Church. Therefore they, which to honor the Magistrate doe spoile the Church of her power, doe not only with false exposition corrupt the sentence of Christ, but also doe not slenderly condemne so many holy Bishops which have bene from the time of the Apostles, that they have by false pretence usurped the honor and office of the Magistrate.

5 But on the other side it is good to see this, what was in old time the true use of the jurisdiction of the Church, and how great abuse is crept in, that we may know what is to be abrogate, and what is to be restored of antiquitie, if we will overthrow the kingdom of Antichrist, and set up the true kingdom of Christ againe. First this is the marke to be shot at, that offences be prevented, and if any offence be risen up, that it may be abolished. In the use two things are to be considered: first, that this spirituall power be altogether severed from the power of the sword: then, that it be not executed by the will of one man, but by a lawfull assembly. Both these things were observed in the purer Church. For the holy Bishops did not exercise their power with fins, or imprisonments, or other civill punishments: but they used the onely word of the Lord, as they ought to doe. For the severest revenge, and as it were the uttermost thunderbolt of the Church is excommunication, which is not used but in necessitie. But this requireth neither force nor strong hand, but is content with the power of the word of God. Finally, the jurisdiction of the old Church was nothing else but a declaration in practise (as I may so call it) of that which *Paul* teacheth concerning the spirituall power of Pastors. There is (saith he) power given to us, whereby wee may throw downe strong holdes, whereby wee may make low all height that listeth up it selfe against the knowledge of God, whereby wee may subdue all thought, and may lead it captive into the obedience of Christ, and wee have in readinesse a revenge against all disobedience. As this is done by the preaching of the doctrine of Christ: so least the doctrine should be scorned, according to that which is taught ought they to be judged which professe themselves of the household of faith. But that cannot be done, unlesse there be ioyned with the ministerie a power to call them that are to be privately admonished; or to bee more sharply corrected, and also a power to exclude them from the communion of the Supper, which cannot be received without prophaning of so great a mysterie. Therefore when in another place hee saith, that it belongeth not to us to judge strangers, hee maketh the children subject to the censures of the Church, which may chastise their faults, and hee secretly signifieth that there were then judiciall orders in force from which none of the faithfull were free.

6 But such authoritie (as wee have declared) was not in the power of one man, to doe every thing according to his owne will: but in the power of the assembly of the Elders, which was the same thing in the Church that a Senate is in a Citie. *Cyprian*, when hee maketh mention by whom it was exercised in his time, useth to joyne the whole Cleargie with the Bishop. But in another place also he sheweth, that the very Cleargie so governed, that in the meane time the people was not excluded from the hearing of matters. For thus he writeth: Since the beginning of my Bishoprick I have determined to doe nothing without the counsell of the Cleargie and consent of the people. But this was the common and usuall manner, that the jurisdiction of the Church should be exercised by a Senate of Elders: of whom (as I have said) there were two sorts: For some were ordained to teaching, and other some were onely Judges in manners. By little and little this institution grew out of kinde from the first beginning of it: so that even in the time of *Ambrose* onely Clearkes were Judges in Ecclesiasticall judgements. Which thing he himselfe complaineth of in these words: The old Synagoge (saith hee) and since that time the Church hath had Elders, without whose counsell nothing was done. Which by what negligence it is growne out of use I know not, unlesse peradventure by the slothfulness or rather the pride of the teachers, while

while they alone would bee thought to be somewhat. We see how much the holy man is displeas'd, that any thing of the better state is decayed, when notwithstanding they had yet continuing an order that was at the least tolerable. What then would he doe if hee saw these deformed ruines that shew almost no signe of the old building? What bewailing would hee use? First, against law and right, the bishop hath claimed to himselfe alone, that which was given to the whole Church. For it is like as if the Consull, driving out the Senate, should take the Empire upon himselfe alone. But as he is above the rest in honour, so in the whole assembly in more authoritie than is one man. Therefore it was too wicked a deed, that one man, removing the common power to himselfe, hath both opened an entry to tyrannous lust, and hath taken from the Church that which belonged unto her, and hath suppressed and put away the assembly ordained by the Spirit of Christ.

7 But (as of one evill alway groweth another) Bishops disdainig it as a thing unworthy of their care, have committed it over to other. Hereupon are created Officials to serve that roome: I doe not yet speake what kinde of men they be, but onely this I say, that they nothing differ from prophane Iudges. And yet they still call it a spirituall jurisdiction, where men contend about nothing but earthly matters. Although there were no more evill, with what face dare they call a brawling court the judgement of the Church? But there are monitions, there is excommunication. So verily they mocke with God. Dorth a poore man owe a little money? he is cited: if he appeare, he is condemned. When hee is condemned, if hee doe not fustise it, hee is monished: after the second monition they proceed one step toward excommunication: if hee appeare not, hee is monished to come and yeeld himselfe to judgement: if he then make delay, he is monished, and by and by excommunicate. I beseech you, what is there any thing like either to the institution of Christ, or to the ancient manner, or to an Ecclesiasticall order? But there is also correction of vices. But how? verily they not onely suffer but with secret allowance doe after a certaine manner cherish and confirme adulteries, wantonnesse, drunkennesse and such kinde of mischievous doings: and that not onely in the common people, but also in the Cleargie themselves. Of many they call a few before them, either that they should not seeme slothfull in winking at them, or that they may milke out some money. I speake not of the pillages, robberies, briberies, and sacriledges that are gathered thereby, I speake not what manner of men are for the most part chosen to this office. This is enough and too much, that when the Romanists doe boast that there jurisdiction is spirituall, it is easie to shew that there is nothing more contrarie to the order institute by Christ, and that it hath no more likeness to the ancient custome than darknesse hath to light.

8 Although wee have not spoken all things that might bee alleadged for this purpose, and those things that wee have spoken of, are knit up in few words: yet I trust that wee have so sought it out, that there is now no more cause why any man should doubt, that the spirituall power wherof the Pope with all his kingdome proudly glorieth, is wicked against God, and an unjust tyrannie over his people. Under the name of spirituall power I comprehend both boldnesse in framing new doctrines, wherewith they have turned away the silly people from the naturall purenesse of the word of God, and the wicked traditions wherewith they have snared them, and also the false Ecclesiasticall jurisdiction which they execute by Suffrages and Officials. For if wee grant unto Christ a kingdome among us, it is not possible but that all this kinde of dominion must immediately bee overthrowne and fall downe. As for the power of the sword which they also give to themselves, because it is not exercised upon consciences, it pertaineth not to our present purpose to entreat of it. In which behalfe yet it is also to note, that they be alway like themselves, verily nothing lesse than that which they would bee taken for, that is to say, Pastors of the Church. Neither doe I blame the peculiar faults of men, but the common wickednesse of the whole order, yea the very pestilence of the order: forasmuch as it is thought that the same should be mained, unless it be gloriously set forth with wealth and proud titles. If we require the authoritie of Christ concerning this matter, it is no doubt but that his minde was to debar the ministers of his word from civill dominion and earthly government, when

*The abuse of
Spiritual Courts.*

*Spiritual power
abused, serveth
suppressed by the
Note.*

Mat. 10. 25.
Lukc 12. 25.

hee said. The Kings of the Gentiles beare rule over them : but you shall not so. For he signifieth not onely that the office of a Pastor is distinct from the office of a Prince, but that they be things so severed, that they cannot mee together in one man. For whereas *Moses* did beare both the offices together : First that was done by a rare miracle : againe, it was but for a time till things were better set in order. But when a certaine forme was once prescribed of God, the civill government was left unto him, and hee was commanded to resigne the Priesthood to his brother. And worthily. For it is above nature, that one man should suffice to beare both burdens. And this hath in all ages bene diligently observed in the Church. And there was never any of the Bishops, so long as the true forme of the Church endured, that once thought of usurping the power of the sword : so that this was a common Proverbe in the time of *Ambrose*, that Emperors rather coveted the Priesthood, than Priests the Empire. For this which hee afterward saith, was imprinted in the mindes of all men, that Palaces pertained to the Emperor, and Churches to the Priest.

Exod. 18. 16.

Hom. de Basiliæ, traden.

Neither honorable for the Church, nor if performance of dutie be respected profitable, for Romish Prelates to be both Bishops and Kings.

9 But since that a way hath bene devised, whereby Bishops might hold the title, honour and riches of their office without burden or care : least they should be left altogether idle, the power of the sword was given them, or rather they did by usurpation take it upon themselves. By what colour will they defend this shamelesse ? Was this the duty of Bishops to wrap themselves with iudicial hearing of causes, with the governments of Cities and Provinces, and through large circuits to meddle in businesse so unpertaining to them : which have so much worke and businesse in their owne office, that if they were wholly and continually occupied in it, and were withdrawne with no callings away from it, yet they were scarcely able to satisfie it ? But (such is their waiwardnesse) they sticke not to boast, that by this meane the Church doth flourish according to her worthinesse, and that they themselves in the meane time are not too much drawne away from the duties of their vocation. As touching the first point : if this be a comely ornament of the holy office, that they be advanced to such height, that the highest Monarches may stand in feare of them : then they have cause to quarrell with Christ, which hath in such sort grievously pinched their honor. For, at least in their opinion what could have bene spoken more dishonorably than those words : The Kings of the Gentiles and Princes beare rule over them, but you shall not so ? And yet he laid no harder Law upon his servants than he first laid and received upon himselfe. Who (saith he) hath made me a Iudge or divider among you ? We see that hee plainly putteth away from himselfe the office of iudging, which he would not doe if it were a thing agreeing with his office : will not the servants suffer themselves to be brought into that order, whereunto the Lord hath yielded himselfe subiect ? As for the other point, I would to God they could so prove it in experience as it is easie to speake it. But so far as the Apostles thought it not good, to leave the word of God and minister at tables : thereby, because they will not be taught, they are convinced, that it is not all one mans worke to be both a good Bishop and a good Prince. For if they (which according to the largenesse of the gifts wherewith they were endued, were able to satisfie more and greater cares than any men that have bene borne since them) have yet confessed that they cannot at once apply the ministerie both of the word and of tables, but that they should faint under the burden : how could these that be men of no valour in comparison of the Apostles a hundred fold excell the industrie of the Apostles ? Truly, to attempt it was a point of most shamelesse and too presumptuous boldnesse : yet we see that it hath bene attempted : but with what successe, it is evident. For it could not otherwise come to passe, but that forsaking their owne office they should remove into other mens charge.

Math. 10. 25.
Lukc 22. 25.
Lukc 12. 14.

AG. 6. 2.

The steps and occasions wherby Romish Bishops have risen unto more than convenient power.

10 And it is no doubt but that of small beginning they have by little and little growne to so great increases. For it was not possible that they should at the first step climbe up so high. But sometime with subtletie and crooked craftie meanes they privily advanced themselves, so as no man could foresee that it would come to passe till it was done : sometime when occasion served they did by terror and threatnings wring from Princes some augmentation of their power : sometime when they saw Princes not hard laced to give, they abused their fond and unadvised gentleness. In old

old time if any controverſie hapned, the godly to eſcape the neceſſitie of going to law, committed the arbitrement to the Biſhop, becauſe they doubted not his uprightneſſe. With ſuch arbitremets the old Biſhops were oftentimes encombr'd, which indeede greatly diſpleaſed them (as *Auguſtine* in one place teſtifieth) but leiſt the parties ſhould runne to contentious lawing, they did though againſt their willes take that encombrance upon them. Theſe men have of voluntarie arbitremets, which were altogether differing from the noiſe of judiciall courts, made an ordinarie juſtification. In a little while after, when cities and countries were troubled with divers hard diſtreſſes, they reſorted to the protection of Biſhops, to be ſafeguarded by their faithfull ſuccour: the Biſhops by marvellous ſublety, of protectors made themſelves Lords. Yea, and it cannot be denied that they have gotten the poſſeſſion of a great part by violent ſeditious partakings. As for the Princes, that willingly gave juſtification to Biſhops, they were by divers affections moved thereunto. But admitting that their gentleſſe had ſome ſhew of godlineſſe: yet with this their wrongfull liberalitie, they did not very well provide for the profit of the Church, whoſe ancient and true diſcipline they have ſo corrupted, yea (to ſay truth) have utterly aboliſhed. But thoſe Biſhops that have abuſed ſuch goodneſſe of Princes to their owne commoditie, have by ſhewing of this one example enough and too much teſtified that they are not Biſhops. For if they had had any ſparkle of an Apoſtolike ſpirit, they would without doubt have answered out of the mouth of *Paul*: the weapons of our warfare are not carnall, but ſpirituall. But they being raviſhed with blinde greedineſſe, have deſtroyed both themſelves, their ſucceſſors, and the Church.

11 At length the Biſhop of *Rome* not contented with meane Lordſhips, firſt laid hand upon kingdomes, and afterward upon the very Empire. And that he may with ſome colour whatſoever it be, retaine the poſſeſſion gotten by meere robbetrie, he ſometime boaſteth that hee hath it by the law of God, he ſometime pretendeth the gift of *Conſtantine*, ſometime ſome other title. Firſt I anſwer with *Bernard*. Admit that he doe by any other reaſon whatſoever, claime this unto him, yet he hath it not by apoſtolike right. For *Peter* could not give that which he had not: but hee gave to his ſucceſſors that which hee had, the care of Churches. But when the Lord and maſter ſaith, that hee is not appointed iudge betweene two, a ſervant and ſcholler ought not to thinke ſcorne if he be not judge of all men. But *Bernard* ſpeaketh of civill judgements. For he addeth: Therefore your power is in crimes, not in poſſeſſions: becauſe for thoſe and not for theſe yee have received the keies of the kingdome of heaven. For which ſeemeth to thee the greater dignitie to forgive finnes, or to divide lands? There is no compariſon. Theſe baſe and earthly things have Kings and Princes of the earth their judges. Why doe yee invade the bounds of other? &c. Againe, Thou art made a ſuperiour: (hee ſpeaketh of Pope *Eugenius*) but whereunto? Not to beare Lordſhip, I thinke. Therefore how much ſoever we thinke of our ſelves, let us remember that there is a miniſterie laid upon us, not a Lordſhip given us. Learne that thou haſt need of a weed-hooke, not of a ſcepter, that thou maiſt doe the worke of a Prophet. Againe, it is plaine: Lordſhip is forbidden to the Apoſtles. Goe thou therefore, and preſume to uſurpe to thy ſelfe either being a Lord, an Apoſtleſhip: or being an Apoſtle, a Lordſhip. And by and by after: the forme of an Apoſtleſhip is this, Lordſhip is forbidden them, miniſtery is hidden them. Whereas theſe things are ſo ſpoken by that man, that it is evident to all men that the very truth it ſelfe ſpeaketh to them, yea whereas the very thing it ſelfe is manifelt without all words: yet the Biſhop of *Rome* was not aſhamed in the Councell at Orleance to decree that the ſupreme power of both the ſwords belong to him in the law of God.

12 As for the gift of *Conſtantine*, they that be but meanelly practiſed in the hiſtories of thoſe times need not to be taught how much this is not onely fabulous, but alſo to bee laught at. Not to paſſe over hiſtories, *Gregory* himſelfe is both a ſufficient and moſt full witneſſe hereof. For ſo oft as hee ſpeaketh of the Emperour, he calleth him moſt noble Lord, & himſelfe his unworthy ſervant. Againe, in another place: But let not our Lord by the earthly power be the ſooner angry with the Priests: but with excellent conſideration, for his ſake whoſe ſervants they be, let him ſo rule over

The ſhips which the Biſhops of *Rome* uſeth to beid the power which by robbery he hath gotten. Liber de Conſid. 25.

Concil. Ar-latenſe.

The ſigment of Conſta- tines Donation. Epiſt. 5. lib. 2. Epiſt. 20. lib. 3. Epiſt. 61. lib. 2. Epiſt. 21. lib. 4. Epiſt. 34. 1. lib. 4.

them, that he also give them due reverence. Wee see how in common subjection hee would be accounted as one of the people. For he there pleadeth not any other mans cause but his owne. In another place, I trust in the almightie God, that he will give a long life to our godly Lords, and will dispose us under your hand according to his mercy. Neither have I therefore alleaged these things, for that it is my purpose througely to discusse this question concerning the gift of *Constantine*: but onely that the Readers should see by the way how childishly the Romanists doe lie, when they goe about to challenge an earthly Empire to their Bishop. And so much the more foule is the shamelesse of *Augustine Steuchus*, which in such a despaired cause hath bene so bold to sell his travell and tongue to the Bishop of *Rome. Vallæ* (as it was not heard for a man learned and of a sharpe wit) had strongly confuted that fable. And yet (as a man little exercised in ecclesiasticall matters) hee had not said all that might have made for that purpose. *Steuchus* burst in, and scattered stinking trifles to overpresse the cleere light. And truly he doth no lesse coldly handle the cause of his master, than if some merrie conceited fellow faining himselfe to doe the same, would indeed take *Vallæ* part. But verily it is a worthie cause, for which the Pope should hire such patrons for money: and no lesse worthy are those hired Isuels to be deceived of their hope of gaine, as it hapned to *Engubinus*.

13 But if any man require to know the time; since his fained Empire began to rise up, there are not yet passed five hundred yeeres, since the Bishops yet remained in subiection of the Princes, neither was the Pope created without authoritie of the Emperour. The Emperour *Henry* the fourth of that name, a light and rash man, and of no forecast, of great boldnesse and dissolute life, gave first occasion to *Gregory* the seventh to alter this order. For when he had in his court the Bishopricks of all *Germany* partly to be sold, and partly laid open for spoile: *Hildebrand*, which had received displeasure at his hand, caught hold of a goodly colour to revenge himselfe. But because hee seemed to pursue an honest and godly cause, hee was furthered with the favour of many. And *Henry* was other wise, by reason of his insolent manner of governing, hated of the most part of Princes. At the length *Hildebrand*, which called himselfe *Gregory* the seventh, as he was a filthy and naughtie man, bewraied the malice of his heart: which was the cause that hee was forsaken of many that had conspired with him. But he thus much prevailed, that his successors might freely without punishment not onely shake off the yoke, but also bring the Emperours in subiection to them. Hereunto was added that from thence forth there were many Emperours liker to *Henry* than to *Julius Cæsar*: whom it was no hard thing to subdue, while they sat at home carelesse of all things and slothfull, when they had most need with vertue and lawfull meanes to repress the greedinesse of the Bishops. Thus wee see with what colour that same godly gift of *Constantine* is shadowed, wherby the Pope faineth that the Empire of the West was delivered unto him.

14 In the meane time the Popes ceased not, sometime with fraud, sometime with treason, and sometime with force to invade other mens dominions: and the very citie it selfe, which before was free, within a hundred and thirtie yeeres, or there about they brought into their subiection, till they grew to the same power which they have at this day: and for the obtaining or encreasing wherof, they have so troubled Christendome by the space of two hundred yeeres, (for they began before that they tooke to them the dominion of the citie) that they have almost destroyed it. In the old time when under *Gregorie* the keepers of the goods of the Church, did take possession of the lands which they reckoned to belong to the Church, and after the manner, of the leasing to the use of the Prince, did set titles upon them for token of claime. *Gregory* assembling a Councell of Bishops, inveighing sore against that prophane manner, asked whether they did not judge that Clerke accursed which did of his own will by writing of any title attempt to enter upon any possession. They all pronounced accursed. If to claime a peece of ground by writing of a title be in a Clearke an offence worthe of accursing: when whole two hundred yeeres together Popes doe practise nothing else but battels, shedding of blood, destructions of armies, sackings of some cities, raising of other, overthrowes of nations, wastings of kingdomes, onely that they might catch

The time when
the Pope began
first to overtop
the Emperour.

The violent
meanes whereby
the power of the
Pope hath grown
Reg. lib. 4. ca. 8.

catch hold of other mens possessions : what curfings can bee enough to punish fuch examples ? Truly it is very plaine that they seeke nothing lesse than the glorie of Christ. For if they of their owne will doe wholly resigne all the secular power that they have, therein is no danger to the glory of God, no danger to found doctrine, no danger to the safetie of the Church : but they are carried blinde and headlong with only greedinesse of dominion : because they thinke nothing safe, unlessse they may beare rule with rigoroufnesse (as the Prophet saith) and with power.

15 To iurisdiction is annexed immunitie, which the Romish Cleargie tooke to themselves. For they thinke it against their dignitie, if they answer in personall causes before a temporall judge : and therein they thinke both the libertie and dignitie of the Church to consist, if they bee exempt from common judgement and lawes. But the old Bishops, which otherwise were most rigorous in defending the right of the Church, judged themselves and their order to be nothing hurt, if they were subiect to them. And the godly Emperours, without gainesaying of any man, did alway call Clarke to their judgement seats so oft as neede required. For thus saith *Constantine* in his Epistle to the Nicomedians : If any of the Bishops shall indiscreetely disorder himselfe, his boldnesse shall be restrained by the execution of the minister of God, that is by my execution. And *Valentinian* saith : Good Bishops doe not speake against the power of the Emperour, but doe sincerely both keepe the commandments of God their great King, and also obey our lawes. At that time all men were perswaded of this without controversie. But Ecclesiasticall causes were referred to the judgement of the Bishop. As if any Clarke had offended nothing against the lawes, but onely was accused by the Canons : hee was not cited to the common judgement seate, but in that cause had the Bishop for his judge. Likewise if there were a question of Faith in controversie, or such a matter as properly pertained to the Church, the judgement thereof was committed to the Church. So is that to be understood, which *Ambrose* writeth to *Valentinian* : Your father of honourable memorie, not onely answered in word, but also decreed by lawes, that in a cause of Faith he ought to be judge that is neither unfit in office nor unlike in right. Again : If we have regard to the Scriptures, or old examples, who is there that can denie that in a cause of Faith, in a cause (I say) of Faith, Bishops are wont to judge of Christian Emperours, and not Emperours of Bishops ? Again : I would have come, O Emperour, to your consistorie, if either the Bishops or the people would have suffered me to goe : saying, that the cause of Faith ought to be debated in the Church before the people. Hee affirmeth verily that a spirituall cause, that is to say, the cause of religion, ought not to be drawne into the temporall court where prophane causes are pleaded. Worthily doe all men praise his constancie in this behalte. And yet in a good cause hee proceedeth but thus farre, that if it come to violence and strong hand, hee saith that hee will give place. Willingly (saith he) I will not forsake the place committed unto me : but when I am enforced, I know not how to resist : for our armour are prayers and teares. Let us note the singular modestie and wisdom of the holy man, joynd with stoutnesse of courage and boldnesse. *Iustina* the Emperours mother, because she could not drawe him to the Arrians side, practised to drive him from the government of the Church. And so should it have come to passe, if hee had come when hee was called to the palace to pleade his cause. Therefore hee denieth the Emperour to bee a competent judge of so great a controversie. Which manner of doing both the necessitie of that time, and the continuall nature of the matter required. For hee judged that hee ought rather to die, than that such an example should by his consent bee given to posteritie : and yet if violence be offered, hee thinketh not of resistance. For hee denieth it to bee Bishoprike, to defend the Faith and right of the Church with armes. But in other causes he sheweth himselfe readie to doe whatsoever the Emperour shall commaund him. If hee demand tribute (saith he) we denie it not : the lands of the Church doe pay tribute. If hee aske lands hee hath power to claime them, none of us resisteth. After the same manner also speaketh *Gregorie* : I am not ignorant (saith hee) of the minde of our most noble soveraigne Lord, that hee useth not to intermeddle in causes pertaining to Priests, least he should in any thing bee burdened with our finnes. Hee doth not generally exclude the Empe-

Ezech. 34. 4.

The Romish
Cleargie exempting
themselves
from the power
of the Civill
Judge, contrary
to the ancient
custome of the
Church.

Epi. 32.

Horn de Basi-
lic, trad.

Lib. 3. Epi. 200.

roure from judging of Priests : but he saith that there be certaine causes, which he ought to leave to the judgement of the Church.

16 And by this very exception the holy men sought nothing else, but that Princes lesse zealous of religion should not with tyrannous violence and willfulness interrupt the Church in doing her office. For neither did they disallow, if Princes sometime did use their authoritie in Ecclesiasticall matters, so that it were done to preserve the order of the Church, nor to trouble it, to stablish discipline, nor to dissolve it. For sith the Church hath not the power of compelling, nor ought to require it (I speake of civill constraining:) it is the office of godly Kings and Princes to maintaine religion with laws proclamations, and judicall proceedings. After this manner, when the Emperour *Maurice* had commanded certaine Bishops that they should receive their fellow Bishops that were neighbours and driven out of the barbarous nations: *Gregorie* confirmeth that commandement, and exhortheth them to obey it. And when hee himselfe is admonished by the same Emperour to come to attonement with *John* the Bishop of *Constantinople*, he doth indeed render a reason why he ought not to be blamed: yet he doth not boast of immunitie from the secular Court, but rather promiseth that hee will be obedient, so farre as his conscience will give him leave: and therewithall he saith this, that *Maurice* did as became a godly Prince, when hee gave such commandements to the Priests.

THE TWELFTH CHAPTER.

Of the discipline of the Church, whereof the chiefe use is in the censures and excommunication.

THE discipline of the Church, the entreating whereof wee have deferred unto this place, is briefly to bee declared, that we may at length passe over to the rest. But that same for the most part hangerh upon the power of the keyes and spirituall jurisdiction. That this may bee the more easily understood, let us divide the Church into two principall degrees, that is to say the Clergie, and the people. Clearkes I call by the usual name those that execute publike ministerie in the Church. First we will speake of common discipline, to which all ought to bee subject: then we will come to the Clergie, which beside that common discipline, have a severall discipline by themselves. But because many for hatred of discipline doe abhorre the very name thereof, let them heare this: If no fellowship, yea no house, though it have but a small household, can be kept in right state without discipline, the same is much more necessarie in the Church, whose state ought to be most orderly of all. Therefore as the doctrine of Christ which bringeth salvation, is the soule of the Church, so discipline is in steede of sinewes therein: whereby it is brought to passe, that the members of the body hang together every one in his fit place. Wherefore whosoever doe either desire to have discipline taken away, or hinder the restoring thereof, whether they doe it of set purpose or by unadvisednesse, verily they seeke the extreme dissolution of the Church. For what shall be tided, if what is lustfull be lawfull to every man? But so would it be, if there were not with the preaching of doctrine adjoynd private admonitions, corrections, and such other helpes which sustaine doctrine and suffer it not to be idle: discipline therefore is as it were a bridle wherewith they may be holden backe and tamed, which coltishly resist againe Christ: or as it were a pricke, wherewith they that are not willing enough may be stirred up: and sometime, as a fatherly rodde, wherewith they which have more grievously fallen, may be chastised mercifully and according to the mildenesse of the spirit of Christ. Sith therefore wee doe now see at hand certaine beginnings of a horrible wastnesse in the Church, because there is no care nor order to keepe the people in awe, very necessitie crieth out that there is neede of remedie. But this is the onely remedie, which both Christ hath commanded, and hath alway beene used among the godly.

2 The first foundation of discipline is, that private admonitions should have place: that is to say, that if any man of his owne accord doe not his dutie, if he behave himselfe licentiously, or live not honestly, or have committed any thing worthe of blame,

The immunitie of Romish cleargie men from secular courts in the time of Gregorie was flood upon.

Lib. 1. Epi. 43.
Lib. 4. Epi. 32.
and 34.

Lib 7. Epi. 39.

The necessity of discipline in the Church.

The use of admonition towards them that be offenders.

blame, hee should suffer himselfe to bee admonished: and that every man should studie to admonish his brother when occasion shall require. But specially let the Pastors and Priests bee watchfull to doe this, whose office is not onely to preach to the people, but in every house to admonish and exhort if at any time they doe not sufficiently prevaile by generall doctrine: as *Paul* teacheth, when he rehearseth that hee taught privately and in houses, and protesteth that he is cleane from the blood of all men, because hee hath not ceased with teares day and night to admonish every one. For doctrine doth then obtaine force and authoritie, when the minister not onely doth declare to all rogerhet what their dutie is to Christ, but also hath power and order to require the keeping thereof of them whom hee marketh to be either not obedient to doctrine, or slothfull. If any man doe either stubbornly refuse, or ingoing forward in his faults, doe despise such admonishments: when hee hath bene the second time admonished with witnesses called to it, Christ commandeth them to be called to the judgement of the Church, which is the assemblie of Elders: and that there they should be more grievously admonished as it were by publike authority, that if he reverence the Church he may submit himselfe and obey. But if hee be not hereby subdued, but doe continue in his wickednesse, then hee commandeth him, as a despiser of the Church, to be put away from the fellowship of the faithfull.

3 But because hee speaketh here onely of secret faults, we must make this division: that some finnes bee private, and some publike or openly manifest. Of the first sort Christ saith to everie private man, Reprove him betweene thee and him alone. Of manifest finnes, *Paul* saith to *Timothie*. Reprove him before all men, that the rest may have feare. For Christ had said before, If thy brother have offended against thee. Which words (against thee) unless thou wilt bee contentious, thou canst not otherwise understand than under thine owne secret knowledge, so that there bee no more privie to it. But the same thing which the Apostle teacheth *Timothie* concerning the rebuking of them openly that sinne openly, hee himselfe followed in *Peter*. For when *Peter* sinned even to publike offence, he did not admonish him apart by himselfe, but brought him forth into the sight of the Church. Therefore this shall be the right order of doing, if in secret faults we goe forward according to those degrees that Christ hath set: but in manifest faults, wee immediately proceed to the Churches solemne rebuking, if the offence be publike.

4 Let this also be another distinction: that of finnes some be defaults, other some be wicked doings, or hainous offences. To the correcting of this latter sort, not onely admonishment or rebuking is to be used, but also a severe remedie: as *Paul* sheweth which not onely chastised with word the Corinthian that had committed incest, but also punished him with excommunication, so soone as hee was certified of his wicked deed. Now therefore wee begin better to see how the spirituall jurisdiction of the Church: which punisheth finnes according to the word of the Lord, is the best maintenance of health, and foundation of order, and bond of unitie. Therefore when the Church doth banish out of her company manifest adulterers, whoremongers, thieves, robbers, seditious persons, perjured men, false witnesses, and such other, againe, obstinate men, which being orderly admonished even of small faults doe scorne God and his judgement, she taketh nothing upon herselfe without reason, but executeth the jurisdiction given her of the Lord. Moreover, that none should despise such judgement of the Church, or lightly regard that hee is condemned by the consenting voices of the faithfull: the Lord hath testified, that the same is nothing else but a pronouncing of his owne sentence, and that whatsoever they doe in earths confirmed in heaven. For they have the word of the Lord, whereby they may condemne the froward: they have the word, whereby they may receive the repentant into favour. They I say that trust that without this bond of discipline Churches may long stand, are deceived in opinion: unless perhaps wee may want that helpe which the Lord foresaw that it should be necessarie for us. And truly how great is the necessitie thereof, shall bee better perceived by the manifold use of it.

5 There bee three ends which the Church hath respect unto in such corrections and excommunication. The first is, that they should not, to the dishonour of God,

Act. 20. 29.
& 26.

Math. 18. 15.
& 17.

The difference
of dealing in
faults secretly
and in faults
openly commu-
nicated.

Mat. 18. 15.
1 Tim. 5. 21.

Gal. 2. 14.

Not one and
the same proced-
ing against
incense, and hai-
nous offend. 11.
1 Cor. 5. 4.

Mat. 16. 10.
and 18. 18.
Joh. 20. 23.

To what ends
correctives and
be

excommunicati-
ons were or-
dained in the
Church.
Eph. 5.25.
Col. 3.14.

Hom. in
Mat. 2.
Ezech. 4.18.
and 33.10.

1 Cor. 6.
& 11.

2 Thes. 3.14.

1 Cor. 5.5.

Aug. de ver.
apost. ho. 58.

The manner of
Ecclesiastical
correction.

bee named among Christians, that lead a filthy and full life, as though his holy Church were a conspiracie of naughty and wicked men. For sith the Church is the body of Christ, it cannot bee defiled with such filthy and rotten members, but that some shame must come to the head. Therefore that there should not bee any such thing in the Church, whereby his holy name may be spotted with any reproach, they are to be driven out of her household, by whose dishonesty any slander might redound to the name of Christians. And herein also is consideration to bee had of the Supper of the Lord, that it be not profaned with giving it to all without choise. For it is most true, that he to whom the distribution of it is committed, if hee wittingly and willingly admit an unworthy man whom he might lawfully put backe, is as guilty of sacrilege, as if he did give abroad the Lords body to dogs. Wherefore *Crysostome* grievously inveigheth against the Priests, which while they feare the power of great men, dare debar no man. The blood (saith he) shall be required at your hands. If ye feare man, hee shall laugh you to scorne: but if ye feare God, ye shall be revered also among men. Let us not feare maces, nor purple, nor crownes: we have here a great power. I verily will rather deliver mine owne body to death, and suffer my blood to bee shed, than I will bee made partaker of this defiling. Therefore lest this most holy mysterie bee spotted with slander, in the distributing thereof choise is greatly requisite: which yet cannot be had but by the jurisdiction of the Church. The second end is, lest (as it is wont to come to passe) with the continuall company of the evill, the good should be corrupted. For (such is our ready inclination to goe out of the way) there is nothing easier than for us to be led by evill examples from the right course of life. This use the Apostle touched, when hee commanded the Corinthians to put the incestuous man out of their company. A little leaven (saith he) corrupteth the whole lump of dough. And hee foresaw herein so great danger, that hee forbad him even from all fellowship. If any brother (saith he) among you be named either a whoremonger, or a covetous man, or a worshipper of Idols, or a drunkard, or an evill speaker, with such a one I grant you not leave so much as to eat. The third end is, that they themselves confounded with shame may begin to repent of their filthinesse. So it is profitable for them also to have their owne wickednesse chastised, that with feeling of the rod they may be awaked, which otherwise by tender bearing with them would have become more obstinate. The same thing doth the Apostle meane when hee saith thus: If any doe not obey our doctrine, marke him, and keepe no company with him, that hee may be ashamed. Again in another place, when he writeth that hee hath delivered the Corinthian to satan, that his spirit may be saved in the day of the Lord: that is (as I expound it) that he went into a damnation for a time, that he might be saved for ever. But he therefore saith that hee delivereth him to Satan, because the divell is out of the Church as Christ is in the Church. For whereas some doe refer it to a certaine vexing of the flesh, I thinke that to be very uncertaine.

6 When these ends bee set forth, now it remaineth to see how the Church executeth this part of discipline which consisteth in jurisdiction. First let us keepe the division above set, that of sinis some bee publike, and other some be private or more secret. Publike are those that have not onely one or two witnesses, but are committed openly and with the offence of the whole Church. Secret I call those, not which are altogether hidden from men, as are the sinnes of hypocrites, for those come not into the judgement of the Church, but those of the meane kind which are not without witnesses, and yet are not publike. The first kind requireth not those degrees which Christ rehearseth: but when any such thing appeareth, the Church ought to doe her duty in calling the sinner and correcting him according to the proportion of the offence. In the second kind according to the rule of Christ, they come not to the Church till there be also obstinacie added. When it is once come to knowledge, than is that other division to be noted between wicked doings and defaults. For in lighter sinnes there is not to be used so great severity, but chastisement of words sufficeth, and the same gentle and fatherly, which may not harden nor confound the sinner, but bring him home to himselfe, that hee may more rejoyce than bee sorry that hee was corrected. But it is meet that hainous offences bee chastised with sharper remedy. For it is not enough, if he

that

that by doing a wicked deed of evill example hath grievously offended the Church, should be chastised onely with words, but hee ought for a time to bee deprived of the communion of the supper, till hee have given assurance of his repentance. For against the Corinthian *Paul* useth not onely rebuking of words, but driveth him out of the Church, and blameth the Corinthians that they had so long borne him. The old and better Church kept this order, when rightfull government flourisheth. For if any man had done any wicked deed whereupon was growne offence, first hee was comanded to abstaine from partaking of the holy supper, then both to humble himselfe before God, and to testifie his repentance before the Church. There were also certaine solemne usages, which were enjoined to them that had fallen, to be tokens of their repentance. When they had so done, that the Church was satisfied, then by laying on of hands hee was received into favour. Which receiving is oftentimes called of *Cyprian* peace, who also briefly describeth this usage. They doe penance (saith he) in a certaine full time: then they come to confession, and by the laying on of hands of the Bishop and the Clergie they receive power to come to the communion. Howbeit the Bishop and his Clergie had so the ruling of reconciliation, that they did therewithall require the consent of the people: as he sheweth in another place.

7 From this discipline there was no man exempted, that even the Princes together with the common people did submit themselves to beare it. And rightfully, sith it was evident that it was the discipline of Christ, to whom it is meet that all scepters and crownes of Kings be submitted. So when *Theodosius* was deprived by *Ambrose* of power to come to the communion because of the slaughter committed at *Thessalonia*, hee threw downe all the roiall ornament wherewith hee was clothed: hee openly in the Church bewailed his sinne, which had crept upon him by fraud of other men: hee craved pardon with groaning and teares. For great Kings ought not to thinke this to bee any dishonour to them, if they humbly throw downe themselves before Christ the King of Kings, neither ought it to displeasethem that they be judged by the Church. For sith in their court they heare nothing else but meere flatteries, it is more then necessary for them to bee rebuked of the Lord by the mouth of the Priests. But rather they ought to wish, that the Priests should not spare them, that the Lord may spare them. In this place I omit to speake by whom this jurisdiction is to be exercised, because it is spoken of in another place. This only I adde that that is the lawfull manner of proceeding in excommunicating a man which *Paul* sheweth: if the Elders do it not onely by themselves, but with the Church knowing and allowing it: that is, in such sort that the multitude of the people may not governe the doing, but may marke it as a witnesse and a keeper that nothing should bee done of a few by wilfull affection. But the whole manner of doing, beside the calling upon the name of God, ought to have such gravity, as may resemble the presence of Christ, that it may be undoubted that he there sitteth for ruler of his owne judgement.

8 But this ought not to bee passed over, that such severity becometh the Church as is joined with the spirit of mildnesse. For wee must alway diligently beware (as *Paul* teacheth) that hee which is punished bee not swallowed up of sorrow: for so should of a remedy be madea destruction. But out of the end may better bee gathered a rule of moderation. For whereas this is required in excommunication that the sinner should bee brought to repentance, and evill examples taken away, left either the name of Christ should bee evill spoken of, or other men bee provoked to follow them: if we shall have anie to these things, we shall be able easily to judge how far severity ought to proceed, and where it ought to end. Therefore when the sinner giveth a testimony of his repentance, and doth by his testimony as much as in him lieth, blot out the offence: hee is not to be enforced any further: but if he be enforced, rigorouesesse doth then exceed measure. In which behalfe the immeasurable severity of the old fathers cannot bee excused, which both disagreed from the prescribed order of the Lord, and also was marvellously dangerous. For when they charged a sinner with solemne penance, and deprivation from the holy communion sometime for seven yeeres, sometime foure yeeres, sometime three yeeres, sometime for their whole life: what other thing could follow thereof, but either great hypocrisie or most great desperation? Like-

1 Cor. 5. 5.

Epi. 2. lib. 7.
Lib. 13. Epi.
14 & 26.

All men subject
unto Church
discipline,
whi hto exe-
cute belongeth
not to some, but
unto all to see
executed not as
doers but as
beholders of
that which is
done.
Ambrosius in
lib. 1. Epi. 3. in
orat. habita in
tun. Theo-
dosi.

The lenity and
gentlenesse that
should be used
in execution of
Church disci-
pline.
2 Cor. 2. 7.

wife whereas no man that had fallen the second time was admitted to second penance but was cast out of the Church even to the end of his life : that was neither profitable nor agreeing to reason. Therefore whosoever shall weigh the matter with sound judgement, shall herein perceive want of their discretion. Howbeit I doe here rather disallow the publike manner, than accuse all them that used it, whereas it is certaine that many of them misliked it : but they did therefore suffer it, because they could not amend it. Truly, *Cyprian* declareth, how much beside his owne will he was so rigorous. Our patience (saith he) and easines and gentlenesse is ready to them that come. I wish all to returne into the Church : I wish all our fellow souldiers to be inclosed within the tents of Christ and in the houses of God the Father. I forgive all things, I dissemble many things, for zeale and desire to gather brotherhood together, I examine not with full judgement those things that are committed against God, in pardoning defaults more than I ought, I am my selfe almost in default, I doe with ready and full love embrace them that returne with repentance, confessing their sinnes with humble and plaine satisfaction. *Chrysostome* is somewhat harder, and yet he saith thus: If God bee so kind, why will his Priest seeme so rigorous? Moreover wee know what gentlenesse *Augustine* used toward the Donatists, in somuch that he stucked not to receive into Bishopricke those that had returned from schisme, even immediately after their repentance. But because a contrary order had growne in force, they were compelled to leave their owne judgement to follow it.

9 But as this mildnesse is required in the whole body of the Church, that it should punish them that are fallen, mercifully and not to the extremity of rigour, but rather according to the precept of *Paul*, should confirme charity toward them: so every private man for himselfe ought to temper himselfe to this mercifulnesse and gentlenesse. Therefore it is not our part to wipe out of the number of the elect such as are driven out of the Church, or to despaire of them as though they were already lost. Wee may indeede judge them strangers from the Church, and therefore strangers from Christ: but that is only during the time that they abide in divorce. But if then also they shew a greater resemblance of stubbornesse than of gentlenesse, yet let us commit them to the judgement of the Lord, hoping better of them in time to come than we see in time present, and let us not therefore cease to pray to God for them, and (to comprehend all in one word) let us not condemne to death the person it selfe, which is in the hand and judgement of God alone, but let us rather weigh by the law of the Lord of what sort every mans works be. Which rule while we follow, we rather stand to the judgement of God than pronounce our owne. Let us not take to our selves more libertie in judging, unlesse we will binde the power of God within bounds, and appoint a law to his mercy, at whose pleasure when he thinketh it good, very evil men are turned into very good, strangers are grafted and forraignes are chosen into the Church. And this the Lord doth, thereby to mocke out the opinion of men, and rebate their rashnesse: which if it be not restrained, presumeth to take to it selfe power of judging more than it ought.

10 For whereas Christ promiseth that that shall be bound in heaven, which they that he shall bind in earth, he limiteth the power of binding, to the censure of the Church: by which they that are excommunicate, are not throwne into everlasting ruine and damnation: but hearing their lives and manners to be condemned, they are also certified of their owne everlasting condemnation, unlesse they repent. For excommunication herein differeth from accusing, that accusing taking away all pardon doth condemne a man and adjudge him to eternal destruction: excommunication rather revengeth and punisheth manners. And though the same doe also punish the man, yet it doth so punish him, that in forewarning him of his damnation to come, it doth call him backe to salvation. If that be obtained, reconciliation and restoring to the communion is ready. But accusing is either very sildome or never in use. Therefore, although Ecclesiasticall discipline, permitteth not to live familiarly, or to have friendly conversation with them that bee excommunicate: yet we ought to endeavour by such meanes as we may, that returning to amendment, they may returne to the fellowship and unity of the Church: as the Apostle also teacheth. Doe not (saith he)

Ad Cor. Epi.
31. Liber. 1.

Men severed
from the Church
by excommuni-
cation not res-
tly to be condem-
ned in the
judgement of
God.

The difference
betweene ex-
communicating
and cursing.
Matt 18. 18.

he) thinke them as enemies, but correct them as brethren. Unlesse this gentleness be kept as well privately as in common, there is danger lest from discipline wee forthwith fall to butchery.

11 This also is principally required to the moderation of discipline, which *Augustine* intreateth of in disputing against the Donatists: that neither private men, if they see faults nor diligently enough corrected by the Councell of Elders, should therefore by and by depart from the Church: nor the Pastors themselves, if they cannot according to their hearts desire purge all things that neede amendment, should therefore throw away the ministry, or with unwonted rigorousnesse trouble the whole Church. For it is most true which hee writeth: that he is free and discharged from curse, who-soever hee be that either by rebuking amendeth what hee can: or what hee cannot amend, excludeth, saving the bond of peace: or what hee cannot exclude, saving the bond of peace, he doth disallow with equity, and beare with steadfastnesse. He rendereth a reason thereof in another place: because all godly order and manner of Ecclesiasticall discipline ought alway to have respect unto the unity of the spirit in the bond of peace: which the Apostle commandeth to be kept by our bearing one with another, and when it is not kept, the medicine of punishment beginneth to bee not only superfluous, but also hurtfull, and therefore ceaseth to be a medicine. He that (saith he) doth diligently thinke upon these things doth neither in preserving of unity neglect the severity of discipline, nor doth with unmeasurable of correction breake the bond of fellowship. Hee granteth indeed that not only the Pastors ought to travaile to this point, that there may remaine no fault in the Church, but also that every man ought to his power to endeavour thereunto: and hee plainly declareth that hee which neglecteth to monish, rebuke, and correct the evill, although hee doe not favour them, nor sinne with them, yet is guilty before the Lord. But if hee be in such degree, that he may also sever them from the partaking of Sacraments, and doth it not, now hee sinneth not by anothers evill, but by his owne. Only he willerh it to be done, with using of discretion, which the Lord also requireth, lest while the tares be in rooting out, the corne be hurt. Hereupon he gathereth out of *Cyprian*, Let a man therefore mercifully correct what he can: and what hee cannot, let him patiently suffer, and with love grone and lament it.

12 This he saith because of the precisenesse of the Donatists, who when they saw faults in the Churches which the Bishops did indeed rebuke with words, but not punish with excommunication, (because they thought that they could this way nothing prevail) did sharply inveigh against the Bishops as betrayers of discipline, and did with an ungodly schisme divide themselves from the flocke of Christ. As the Anabaptists doe at this day, which when they acknowledge no congregation to bee of Christ, unlesse it doe in every point shine with Angellike perfection, doe under pretence of their zeale overthrow all edification. Such (saith *Augustine*) not for hatred of other mens wickednesse, but for desire to maintaine their owne contentions, doe covet either wholly to draw away, or at lest to divide the weake people snared with the boasting of their name: they swelling with pride, mad with stubbornesse, traitorous with slanders, troublesome with seditions, lest it should openly appeare that they want the light of truth, doe pretend a shadow of rigorous severity: and those things which in Scripture are commanded to bee done with moderate healing for correcting of the faults of brethren, preserving the sincerenesse of love, and keeping the unity of peace, they abuse to sacriledge of schisme and occasion of cutting off. So doth Satan transforme himselfe into an Angell of light, when by occasion as it were of just severity hee persuadeth unmercifull cruelty, coveting nothing else but to corrupt and breake the bond of peace and unity: which bond remaining fast among Christians, all his forces are made weake to hurt, his traps of treasons are broken, and his counsels of overthrowing doe vanish away.

13 This one thing hee chiefly commendeth, that if the infection of sinne have entered into the whole multitude, then the severe mercy of lively discipline is necessary. For (saith he) the devises of separation are vaine, and hurtfull and fall of sacriledge, because they are ungodly and proud, and doe more trouble the weake good ones, than

2 Thes. 3. 15.

Mens duties in keeping unity where transgressions cannot conveniently be corrected.

Lib. 2. contra Parm. cap. 1.

Lib. 3. cap. 1.

Cap. 2.

Cap. 1.

Mat. 13. 29.

The ye ifnesse of Donatists in being sacrilegious schisme in the Church, under pretence of a religious desire have vice severely punished, wherein the Bishops being lesse strict and fiery have sinned in not severing those who were accounted betrayers of discipline.

2 Cor. 11. 13.

How to deal in faults so common that they cannot be cured.

Peace of the
Church, he cor-
rected.

Lib 3 contr.
Paris. cap. 2.

1 Cor. 5. 7.
Ephes. 4. 2.

The use of ex-
hortation to
publike exerci-
ses of humility
in the Church.

A triple use of
fasting.

they amend the four evill ones. And that which he there teacheth other, hee himselfe also faithfully followed. For writing to *Aurelius* Bishop of *Carthage*, he complaineth that drunkenesse which is so fore condemned in Scriptures, doth range unpunished in *Africa*: and he adviseth him, that assembling a Councell of Bishops hee should provide remedy for it. Hee addeth by and by after, These things (as I thinke) are taken away not roughly, but hardly, not after an imperious manner, but more by teaching than by commanding, more by admonishing than by threatening. For so must wee deale with a multitude of sinners, but severity is to be exercised upon the sinnes of few. Yet hee doth not meane that Bishops should therefore winke or hold their peace at publike faults, because they cannot severely punish them: as hee himselfe afterward expoundeth it: But hee willeth that the measure of correction bee so tempered, that so far as may be, it may rather bring health than destruction to the body. And therefore at length hee concludeth thus: Wherefore both this commandment of the Apostle is in no wise to be neglected, to sever the evill, when it may be done without perill of breaking of peace: and this is also to be kept, that bearing one with another, we should endeavour to preserve unity of the spirit, in the bond of peace.

14 The part that remaineth of discipline, which properly is not contained in the power of keyes, standeth in this, that according to the necessity of times the Pastors should exhort the people either to fasting, or to common supplications, or to other exercises of humility, repentance, and faith, of which things there is neither time, nor measure, nor forme prescribed by the word of God, but is left in the judgement of the Church. The observing of this part also, as it is profitable, so hath always been used of the old Church even from the very Apostles. Howbeit the Apostles themselves were not the first authors of them, but they tooke example out of the law and the Prophets. For wee see that there so oft as any waighty businesse hapned, the people were called together, common prayers enjoyed, and fasting commanded. Therefore the Apostles followed that which both was not new to the people of God, and they foresaw that it should be profitable. Likewise is to be thought of other exercises, wherewith the people may either bee stirred up to their duty, or bee kept in awe and obedience. There are examples each where in holy histories, which wee need not to gather together. In summe this is to be holden, that so oft as there hapneth any controversie of religion, which must be determined either by a Synod or by Ecclesiasticall judgement, so oft as they be about choosing of a minister, finally, so oft as any hard matter or of great importance is in doing: againe, when there appeare tokens of the wrath of God, as pestilence, and war, and famine: this is a holy ordinance and profitable for all ages that the Pastors should exhort the people to common fasting, and to extraordinary prayer. If any man doe not allow the testimonies which may be alleaged out of the old Testament, as though they were not meet for the Christian Church, it is certaine that the Apostles also did the same. Howbeit of prayers I thinke there will scarcely any bee found that will move any question. Therefore let us say somewhat of fasting: because many when they understand not what profit it hath, doe judge it not so necessary: some also doe utterly refuse it as superstitious: and when the use of it is not well knowne, it is easie to slide into superstition.

15 Holy and true fasting hath three ends. For wee use it, either to make leane and subdue the flesh, that it should not wax wanton, or that we may be better disposed to prayers and holy meditations, or that it should be a testimony of our humbling before God, when wee be willing to confesse our guiltinesse before him. The first end hath not so often place in common fasting, because all men have not like estate of bodie, nor like health: therefore it rather agreeth with private fasting. The second end is common to both, for as well the whole Church as every one of the faithfull hath need of such preparation to prayer. The third also is likewise common. For it shall sometime befall that God shall strike some nation with war, or pestilence, or with some calamity. In such a common scourge the whole people must accute themselves, and openly confesse their owne guiltinesse. But if the hand of the Lord doe strike any private man, he ought to doe the same, either alone, or with his owne family. That standeth chiefly in the affection of the mind. But when the mind is affected as it ought to

be, it is scarcely possible, but that it will breake out into outward testifying: and then chiefly if it turne to common edifying, that altogether in openly confelting their sinne should yeeld praise of righteousness to God, and every one mutually exhort other with their example.

16 Wherefore fasting, as it is a signe of humbling, hath more often use publickly, than among private men, howsoever it be common, as is already said. Therefore as touching the discipline whereof we now intreat: so oft as we must make supplication to God for any great matter, it were expedient to command fasting together with prayer. So when the Antiochians laid hands upon *Paul* and *Barnabas*, that they might the better commend to God their ministerie which was of so great importance, they joined fasting with prayer: So both they afterward, when they made ministers over Churches, were wont to pray with fasting. In this kind of fasting they had regard to none other thing, but that they might be made fresher and more uncombed to pray. Verily this we find by experience, that when the belly is full, the mind is not so lifted up to God, that it can both with hearty and fervent affection bee carried to prayer, and continue in it. So is that to be understood which *Luke* rehearseth of *Anna*, that shee served the Lord in fastings and prayers. For hee doth not set the worshipping of God in fasting: but signifieth that the holy woman did after that mann'r exercise her selfe to continuance of prayer. Such was the fasting of *Nehemias* when he did with earnestly bent zeale pray to God for the deliverance of his people. For this cause *Paul* saith that the faithfull doe well, if they abstaine for a time from their wedding bed, that they may the more freely apply prayer and fasting. Where joining fasting to prayer in stead of a helpe, he putteth us in mind that it is of no value but so far as it is referred to this end. Againe, when in the same place hee giveth a rule to married folkes, that they should mutually render good will one to another, it is plaine that he doth not speake of daily prayers, but of such prayers as require a more earnest intensivenesse.

17 Againe, if either pestilence, or famine, or war begin to range abroad, or if any calamity otherwise seeme to hang over any country and people: then also it is the duty of Pastors to exhort the Church to fasting, that they may humbly beseech the Lord to turne away his wrath. For hee giveth warning that hee is prepared and in a manner armed to revenge, when he maketh any danger to appeare. Therefore as accused men in time past with long hanging beard, with uncombed haire, with black array, were wont humbly to abase themselves, to procure the mercy of the judge: so when we are accused before the judgement seat of God, it behooveth both for his glory, and for common edification, and also is profitable and healthfull for us, that wee should in piteous array crave to escape his severity. And that this was used among the people of *Israell*, it is easie to gather by the words of *Joel*. For when he commandeth a trumpet to be sounded, the congregation to be gathered together, fasting to be appointed, and the rest that follow: he speaketh of things received in common custome. Hee had a little before said, that examination is appointed of the wicked deeds of the people, and had declared that the day of judgement was now at hand: and had summoned them being accused to plead their cause: then hee crieth out that they should haste to sackcloth and ashes, to weeping and fasting: that is, that they should also with outward testifying throw themselves downe before the Lord. Sackcloth and ashes peradventure did more agree with those times: but there is no doubt that the calling together, and weeping, and fasting and such like doe like wise pertaine also to our age, so oft as the state of our things doth so require. For sith it is a holy exercise, both to humble men, and to confesse humility, why should we lesse use it than the old people did in like necessity? We read that not only the people of *Israell*, which were informed and instructed by the word of God, but also the *Ninivites* which had no doctrine, but the preaching of *Jonas*, fasted in token of sorrow. What cause is there therefore why we should not doe the same? But it is an outward ceremony, which was with the rest ended in *Christ*. Yea rather even at this day it is, as it alway hath been, a very good helpe to the faithfull, and a profitable admonition, to stir up themselves, that they should not with too great carelesnesse and sluggishnesse more and more provoke God when they

Fasting joined
with prayer by
the Antiochians,
Anna, *Nehemias*
Paul.
A.C. 14. 3.
Act. 14. 23.

Luke 2. 37.

Nchem. 1. 4.

1 Cor. 7. 5.

Publicke fasting
in the publicke
assemblies of the
Church.

Joel. 2. 25.

1 Sam. 7. 6. &
21. 13.

2 King. 1. 17.
Iona. 3. 5.

Matth. 9. 15.
Luke 5. 34.

In fasting,
time, quality,
and quantity of
meats to be re-
spectied.

Superstition
and the opinion
of merit in fa-
sting to be ta-
ken heed of.

Joel. 1. 13.

Esa. 58. 5.

Lib. 2. de mor.
Manic. cap.
13. & li. 20.
cont. Fau.

The fast of
Lent (superstiti-
ous if it be used
wider colour.

they are chastised with his scourges. Therefore Christ when hee excuseth his Apostles for that they fast not, doth not say that fasting is abrogate: but hee appointeth it to times of calamity, and joineth it with mourning. The time shall come (saith he) when the bridegroom shall be taken away from them.

18 But that there should be no errour in the name, let us define what fasting is. For wee doe not here understand by it onely abstinence and sparing in meate and drinke, but a certaine other thing. The life of the godly ought indeed to be tempered with honest sparing and sobriety, that so neere as is possible, it may in the whole course thereof beare a certaine resemblance of fasting. But beside this there is another fasting for a time, when wee withdraw any thing of our wonted diet, either for one day or for a certaine time, and doe charge our selves with a straighter and severer abstinence in diet than ordinary. This consisteth in three things, in time, in quality of meats, and in smallness of quantity. I meane by time, that wee should use those doings fasting, for which fasting is ordained. As for example, if a man fast for common prayer: that he come empty unto it. Quality standeth in this, that all daintinesse should be absent, and being content with common and baser meates, wee should not stir up appetite with delicacies. The rule of quantity is in this, that we eat more sparingly and lesse than we be wont, only for necessity, and not also for pleasure.

19 But we must alway principally beware, that no superstition creepe upon us, as it hath heretofore hapned to the great hurt of the Church. For it were much better that there were no use at all of fasting than that it should bee diligently kept, and in the meane time be corrupted with false and hurtfull opinions, whereunto the world sometime falleth, unlesse the Pastors doe with great faithfulness and wisdom prevent it. The first point therefore is, that they should alway enforce that which *Joel* teacheth, that they should cut their harts and not their garments: that is, that they should admonish the people, that God doth not greatly esteeme fasting of it selfe, unlesse there be inward affection of the heart, a true misliking of sinne and of himselfe, true humbling, and true sorrow through the feare of God: yea that fasting is profitable for no other cause, but for that it is joined to these as an inferior helpe. For God abhorreth nothing more than when men in setting signes and an outward shew in stead of innocencie of heart, doe labour with false colour to deceive themselves. Therefore *Esa* most sharply inveigheth against this hypocrisie, that the Jewes thought they had fastified God, when they had only fasted, howsoever they did nourish ungodlinesse and uncleane thoughts in their heart. Is it (saith he) such a fasting which the Lord requireth? and so forth as followeth. Therefore the hypocriticall fasting is not only an unprofitable and superfluous wearying, but also a great abomination. Another evill neere unto this is chiefly to be taken heed of, that it bee not taken for a meritorious worke, or a forme of worshipping God. For sith it is a thing of it selfe indifferent, and hath no value but by reason of those ends which it ought to have respect unto, it is a most hurtfull superstition, to confound it with the works commanded of God and necessary of themselves without other respect. Such was in old time the dotage of the *Manichees*: whom when *Augustine* confuteth, he doth plainly enough teach, that fasting is to be judged by no other ends than those which I have spoken of, and is no otherwise allowed of God, unlesse it be referred to the same. The third error is indeed not so ungodly, yet it is perillous: to require the keeping of it more precisely and rigorously as it were one of the chiefe duties, and so to advance it with immeasurable praises, that men should thinke they have done some excellent thing when they have fasted. In which behalfe I dare not altogether excuse the old fathers, but that they have sowed some seeds of superstition, and given occasion to the tyranny which hath since. There are found indeed sometimes in them sound and wise sentences, of fasting, but afterward we now and then meet with immeasurable praises of fasting which advance it among the chiefe vertues.

20 And at that time the superstitious observing of Lent was each where growne in use: because both the common people thought that they therein did some notable service to God, and the Pastors did commend it for a holy following of Christ: whereas it is plaine, that Christ did not fast to prescribe an example to other, but that in so

begin

beginning the preaching of the Gospell, he might in very deede prove that it was not a doctrine of men, but descended from heaven. And it is marvellous, that so grosse an error, which is confuted with so many and so evident reasons; could creepe into men of so sharp judgement. For Christ did not fast oft (which hee must needs have done if hee would have set forth a law of yeerely fasting) but onely once when he prepared himselfe to the publishing of the Gospell. And hee fasted not after the manner of men, as it was meete that hee should have done if he would have provoked men to follow him: but rather he sheweth an example, whereby hee my rather draw men to wonder at him than stirre them up to follow him. Finally there is none other cause of this fasting, than of that which *Moses* fasted when hee received the law at the hand of the Lord. For sith that miracle was shewed in *Moses* to stablish the autoritie of the Law, it ought not to have beene omitted in Christ, least the Gospell should seeme to give place to the law. But since that time it never came in any mans miade under colour of following of *Moses* to require such a forme of fasting in the people of *Israel*. Neither did any of the holy Prophets and Fathers follow it, when yet they had mind and zeale enough to godly exercises. For, that which is said of *Holiss*, that he passed forty daies without meate and drinke, tended to no other end but that the people should know that hee was stirred up to bee a restorer of the law from which almost all *Israel* had departed. Therefore it was a meere wrongfull zeale and full of superstition, that they did set forth fasting with the title and colour of following of Christ. Howbeit in the manner of fasting there was then great diversitie, as *Cassiodorus* rehearseth out of *Socrates* in the ninth booke of his historie. For the *Romans* (sith he) had but three weekes, but in these three there was a continuall fasting, except on the Sunday, and Saturday. The *Latvoniens* and *Grecians* had six weekes: other had seven: but their fasting was by divided times. And they disagreed no lesse in difference of meates. Some did eate nothing but bread and water: some added herbes: some did not forbear fish and fowles: some had no difference in meates. Of this diversitie *Augustine* also maketh mention in the latter Epistle to *Immari*.

21 Then followed worse times, and to the preposterous zeale of the people was added both ignorance and rudenesse of the Bishops, and a lust to beare rule, and a tyrannous rigour. There were made wicked lawes, which straine consciences with pernicious bonds. The eating of flesh was forbidden, as though it defiled a man. There were added opinions full of sacriledge one upon another, till they came to the bottome of all errors. And that no perversnesse should bee omitted, they began with a most fond pretence of abstinence to mocke with God. For in the most exquisite daintinesse of fare is sought the praise of fasting: no delicates doe then suffice, there is never greater plentie, or diversitie or sweetnesse of meates. In such and so gorgious preparation they thinke that they serve God rightly. I speake not how they never more foully glut themselves, than when they would bee counted most holie men. Briefely, they count it the greatest worshipping of God to abstaine from flesh, and (these excepted) to flow full of all kinde of dainties. On the other side they thinke this the extremest ungodlinesse, and such as scarcely may bee recompensed with death, if a man taste never so little a peece of bacon or unfavorie flesh with browne bread, *Hierome* telleth, that even in his time were some that with such follies did mocke with God: which because they would not eate oyle, caused most daintie meates from every place to be brought them: yea to oppresse nature by violence, they abstained from drinking of water, but caused sweete and costly suppings to be made for them, which they did no. drinke out of a cup, but out of a shell. Which fault was then in a few, at this day it is a common fault among all rich men that they fast to no other end but that they may banquet more sumptuously and daintily. But I will not waste many words in a matter not doubtfull. Onely this I say, that both in fasting and in all other parts of discipline, the Papists have nothing right, nothing pure, nothing well framed and orderly, whereby they may have any occasion to be proud, as though there were any thing remaining among them worthie of praise.

22 There followeth another part of discipline, which peculiarly belongeth to the Clergie. That is contained in the Canons which the old Bishops have made

following Christ
in his forty
daies fast.
Mat. 4. 2.

Evod. 24. 18.
and 34. 28.

1 King. 19. 6.

The grosse abuse
of fasting.

Ad Neporian.

The ancient Ca-
nons & orders of
the Church

the government
of the Cleargie.

over themselves and their order. As these bee : that no Clearke should give himselfe to hunting, to dicing, nor to banketting : that none should occupie usurie, or merchandise : that none should bee present at waeton dancings : and such other ordinances. There were also added penalties whereby the authoritie of the Canons was established, that none should breake them unpunished. For this end to every Bishop was committed the government of his owne Cleargie, that they should rule their Clarke according to the Canons, and hold them in their dutie. For this end were ordained yearly overseings and Synods, that if any were negligent in his dutie, hee should bee admonished : if any had offended, hee should bee punished according to the measure of his offence. The Bishops also themselves had yearly their provincial Synodes, and in the old time yearly two Synodes, by which they were judged if they had done any thing beside their duty. For if any Bishop were too hard or violent against his Cleargie, they might appeale to those Synodes, although there were but one that complained. The severest punishment was that he which had offended should bee removed from his office, and for a time bee deprived of the communion. And because that same was a continuall order, they never used to dismisse any Synode, but that they appointed a place and time for the next Synode. For, to gather a generall Councell, pertained to the Emperour onely, as all the old summonings of Councils do testify. So long as this severitie flourished, the Clarke did require in word no more of the people, than themselves did performe in example and deed. Yea they were much more rigorous to themselves than to the people. And verily so it is meet, that the people should bee ruled with a gentler and looser discipline, as I may so terme it : but the Clarke should use sharper judgements among themselves, and should lesse beare with themselves, than with other men. How all this is growne out of use, it is no need to rehearse, when at this day nothing can bee imagined more unbridled and dissolute than the Cleargie, and they are broken forth to so great licentiousnesse, that the whole world crieth out of it. That all antiquitie should not seeme to be utterly buried among them, I grant indeed that they doe with certaine shadows deceive the eyes of the simple : but those are such as come no neerer to the ancient manners, than the counterfaying of an Ape approacheth to that which men doe by reason and advice. There is a notable place in *Xenophon*, where hee teacheth how fouly the Persians had swarved from the ordinances of their Elders, and were fallen from the rigorous kinde of life, to softnesse and daintinesse, that yet they covered this shame, saying that they diligently kept the ancient usages. For when in the time of *Cyrus*, sobrietie and temperance so farre flourished, that men needed not to weepe, yea and it was accounted a shame : with posteritie this continued a religious observation, that no man should draw snout out of his nostrils, but it was lawfull to sucke it up, and feede within even till they had rotten the stinking humours which they had gathered by gluttonous eating. So by the old order it is unlawfull to bring wine-pots to the boord : but to swill in wine that they need to bee carried away drunken is tolerable. It was ordained to eat but once in a day : this these good successours have not abrogate, but they gave leave to continue their surfettings from mid-day to mid-night. The custome was that men should make an end of their daies journey fasting. But it was at libertie and wedely the custome for avoyding of wearinesse, to shorten their journey to two houres. Whensoever the Papists shall pretend their bastard rules, to shew themselves to be like to the holy Fathers : this example shall sufficiently reprove their fond counterfaying, that no Painter can more lively expresse it.

23 In one thing they bee too rigorous and unentreatable, that they give not leave to Priests to marrie. But how great libertie there is among them to use whoredome unpunished, is not needfull to bee spoken : and bearing them bold upon their stinking unmarried life, they have hardened themselves to all wicked doings : But this forbidding doth plainly shew, how pestilent all their traditions are, for as much as it hath not onely spoiled the Church of good and fit Pastours, but also hath brought in a horrible sinke of mischiefes, and throwne many soules into the gulfes of desperation. Truly whereas marriage hath beene forbidden to Priests, that same hath beene done by wicked tyrannie, not onely against the word of God, but also against all equitie

The Cleargie
of hidden mar-
riages in the
Church of Rome.

equitie. First to forbid that which the Lord had left at libertie, was by no means lawfull for men. Againe, that God hath expressly provided by his word that this libertie should not be broken, is so evident that it needeth no long demonstration. I speake not how *Paul* in many places willetth a Bishop to bee the husband of one wife. But what could bee more vehemently spoken, than where hee pronounceth by the holy Ghost, that there shall be in the last times wicked men that shall forbid marriage: and he calleth them not onely deceivers, but Devils? This therefore is a Prophecie, this is a holy Oracle of the holy Ghost, wherwith he willed to arme the Church aforehand against dangers, that the forbidding of marriage is the doctrine of Devils. But they thinke that they have gaily escaped when they wrest this sentence to *Montanus*, the *Tatians*, *Encratites*, and other old Heretikes. They onely (say they) condemned marriage: but we doe not condemne it, but debarre the Clergie from it, for whom wee thinke it not to bee convenient. As though albeit this Prophecie was first fulfilled in those aforesaid men, it might not also bee applied to these: or as though this childish fond subtiltie were worth the hearing, that they say that they forbid it not, because they forbid it not to all. For it is all one as if a Tyrant would affirme that it is not an unjust law, with unjust whereof one part alone of the Citie is oppressed.

24 They object, that the Priest doth by some marke differ from the people. Although the Lord did not also foresee this, with what ornaments Priests ought to excell. So they accuse the Apostle of troubling the order and confounding the comelineesse of the Church, which when hee portrayed out the absolute forme of a good Bishop durst fet marriage among the other gifts which hee required in him. I know how they expound this, namely that none is to bee chosen that hath had a second wife. And I grant that this is not a new exposition: but that it is a false exposition, appeareth by the text it selfe, because he by and by after setteth out, of what qualities the wives of Bishops and Deacons ought to be. *Paul* reckoneth marriage among the vertues of a Bishop, these men teach that it is an intollerable fault in the order of the Clergie. And, on Gods name, not contented with this generall dispraise they call it in their Canons, uncleaneesse and defileing of the flesh. Let every man thinke with himselfe out of what worke-shop these things be come: Christ vouchsafeth so to honour marriage that he willetth it to be an image of his holy conjoyning with the Church. What could bee spoken more honorably to set out the dignitie of Marriage? With what face therefore shall that be called uncleane or defiled wherein shineth a likenesse of the spiritual grace of Christ.

25 But now when their forbidding so evidently fighteth with the word of God, yet they finde in the Scriptures wherewith to defend it. The Leviticall Priests were bound to lie asunder from their wives, so oft as it came to their turnes to minister, that they might handle the holy things pure and undefiled. Therefore it were very uncomely, that our holy things, sith they bee both much more noble, and daily, should be handled of married men. As though there were all one person of the Minister of the Gospell, as was of the Leviticall Priesthood. For they, as figures, represented Christ, which being the Mediatour of God and men should with most absolute purenesse reconcile the Father unto us. But when sinners could not in every behalfe expresse the figure of his holinesse, yet that they might with certaine grosse draughts yeeld a shadow of him, they were commanded to purifie themselves beyond the manner of men, when they came to the Sanctuarie: namely because they then properly figured Christ, for that as pacifiers to reconcile the people to God they appeared at the Tabernacle, the image of the heavenly judgement seate. Forasmuch as the Pastours of the Church doe not beare this person at this day, therefore they are vainly compared with them. Wherefore the Apostle doth without exception boldly pronounce, that marriage is honourable among all men, but that for whoremongers, and adulterers abideth the judgement of God. And the Apostles themselves did with their owne example approve that marriage is not unmeet for the holinesse of any office be it never so excellent. For *Paul* witnesseth that they did not onely keepe wives, but also carried them about with them.

26 Againe it was a marvellous shamelesse that they durst set out this comelineesse

1 Tim. 3. 2.
Tit. 1. 6.
1 Tim. 4. 3.

Marriage in the Clergie allowed by the Apostle, by the Church of Rome not onely disallowed, but disgraced by un-leserly preb.

Sirici. ad Epi-scopo. Hippa.

The separation of Levites from their wives when they ministered in the Temple, proveth but slenderly the forbidding of marriage in the Clergie under the Gospell.

Heb. 13. 4.

1 Cor. 9. 5.

Marriages allowed in Bishops by the ancient Fathers of the Church.

Hist. trip. part. Lib. 2. cap. 14.

How single life grew to be so much advanced in the Clergy.

Two letters to the Church of Rome concerning the single life which they require in the order of Priests.

Hom. de invent. crucis.

ness of chastitie for a necessarie thing, to the great reproch of the old Church : which when it abounded with singular learning of God, yet excelled more in holinesse. For if they passe not upon the Apostles, (as they are wont sometime stoutly to despise them) what I beseech you will they doe to all the old Fathers, whom it is certaine to have not onely suffered but also allowed marriage in the order of Bishops? They forsooth did nourish a filthy prophaning of holy things, for as much as so the mysteries of the Lord were not rightly revered among them. It was moved indeed in the Nycene Synode to have unmarried life commanded : as there alway want not some superstitious men, which doe ever invent some new thing, to bring themselves in admiration. But what was decreed? The sentence of *Paphnutius* was assented to, which pronounced that a mans lying with his owne wife is chastitie. Therefore marriage remained holy among them : neither did it turne them to any shame, nor was thought to spot the ministerie.

27 Then followed times, in which too superstitious observation of single life grew in force. Hereupon came those often and unmeasurable advanced praises of Virginitie, so that scarcely any other vertue was thought among the people to be compared with it. And although marriage was not condemned for uncleane, yet the dignitie thereof was so diminished, and the holinesse of it obscured, that hee seemed not to aspire with a courage strong enough to perfection, that did not restraîne himselfe from it. Hereupon came those Canons whereby it was first forbidden that they which were come to the degree of Priesthood should not contract marriage : then, that none should be taken into that order but unmarried men, or such as did forsake marriage together with their wives. These things, because they seemed to procure reverence to Priesthood, were (I grant) even from antiquitie received with great well liking. But if the adversaries object antiquitie against me, first I answer that this libertie remained both under the Apostles and in certaine ages after them, that Bishops might be married : that the Apostles themselves, and other Pastours of great authoritie which succeeded in their places, used the same without sticking at it. The example of that ancient Church ought worthily to be of great weight with us, than that wee should thinke that to be either unlawfull or uncomely for us which was then with praise received and used. Secondly I say that that age which for immeasurable affection to Virginitie began to be partiall against marriage, did not so lay upon Priests the law of unmarried life, as though it were a thing necessarie of it selfe, but because they preferred unmarried men above the married. Finally I answer that they did not so require it that they did with force and necessitie constraine them to continence which were not fit to keepe it. For when they punished whoredomes with most severe laws, of them that contracted marriage they decreed no more but that they should give over the execution of their office.

28 Therefore whensoever the defenders of this new tyrannie shall seeke the pretence of antiquitie to defend their unmarried life : so oft wee shall answer them with requiring them, that they restore the old chastnesse in their Priests : that they remove adulterers and whoremongers : that they suffer not those in whom they suffer not honest and chaste use of marriage bed, to run unpunished into all kinde of lust : that they call againe the discontinued discipline, whereby all wantonnesse may be restrained : that they deliver the Church from this so wicked filthinesse, wherewith it hath beene long deformed. When they have granted this, then they must againe be put in mind that they boast not that thing for necessarie, which being of it selfe at libertie hangeth upon the profit of the Church. Yet I say not this for that I thinke that in any condition place is to be given to those Canons which lay the bond of unmarried life upon the order of Priests : but that the wiser sort may understand with what face our enemies doe slander holy marriage in Priests by objecting the name of antiquitie. As touching the Fathers, whose writings remaine, even they when they speake of their owne judgement, except *Hierome*, did not with so great spitefulnesse deface the honestie of marriage. We shall be content with one commendation of *Chrysostome* : because he, such hee was a principall esteemer of Virginitie, cannot be thought to have beene more lavish than other in commendation of marriage. Thus hee saith. The first degree of chastitie

is pure virginitie: the second is faithfull marriage. Therefore the second kinde of virginitie is the chaste love of matrimonie.

THE THIRTEENTH CHAPTER.

Of Vowes, by rash promising whereof, each man hath miserably entangled himselfe.

[T]is verily a thing to be lamented, that the Church, for whom libertie was purchased with the inestimable price of the blood of Christ, hath bene so oppressed with cruell tyrannie, and almost overwhelmed with a huge heape of traditions: but in the meane time every mans private madnesse sheweth, that not without most just cause there hath bene so much permitted of God to Satan and his ministers. For they thought it not enough, neglecting the commandement of Christ, to beare any burdens whatsoever were laid upon them by false teachers, unless they did also each man procure to himselfe severall burdens of his owne, and so with digging pits for themselves should drowne themselves deeper. This was done while they strived in devising of vowes, by which there might bee added to the common bonds a greater and straighter binding. Sith therefore wee have taught, that by their boldnesse which have borne rule under the title of Pastours in the Church, the worshipping of God hath bene corrupted, when they snared silly consciences with their unjust lawes: here it shall not bee out of season to adjoyne another evill which is neere unto it, that it may appeare that the world according to the perversnesse of his owne disposition, hath alway, with such stops as it could, put away the helps whereby it should have bene brought to God. Now, that it may the better appeare that very grievous hurt hath bene brought in by vowes, let the Readers keepe in minde the principles above set. For first wee have taught, that whatsoever may be required to the framing of life goddily and holily, is comprehended in the law. Againe, wee have taught that the Lord, that he might thereby the better call us away from devising of new works, hath enclosed the whole praise of righteousnesse in the simple obedience of his will. If these things bee true, it is easie to judge that all feigned worshippings, which wee invent to our selves to deserve the favour of God, are not acceptable to him how much soever they please us. And truly the Lord himselfe in many places doth not onely openly refuse them, but also grievously abhorre them. Hereupon ariseth a doubt of those vowes which are made beside the expresse word of God, what account is to be made of them, whether they may rightly bee vowed of Christian men, and how farre they binde them. For the same which among men is called a promise, in respect of God is called a Vow. But to men wee promise those things either which wee thinke will bee pleasant unto them, or which wee owe of dutie. Therefore there ought to bee a much greater heedfull observation in Vowes which are directed to God himselfe, with whom wee ought to deale more earnestly. In this point superstition hath in all ages marvellously ranged, so that men without judgement, without choise, did by and by vow unto God whatsoever came in their minde, or into their mouth. Hereupon came those follies, yea monstrous absurdities of Vowes among the Heathen, wherewith they did too insolently mocke with their Gods. And I would to God that Christians also had not followed this their boldnesse. It ought not indeed to have been so: but wee see that in certaine ages past nothing hath been more usuall than this wickednesse, that the people each where despising the Law of God did wholly burne with made greedinesse to vow whatsoever had pleased them in their dreame. I will not hatefully enforce, nor particularly rehearse how hainously and how many waies herein men have offended: But I thought good to say this by the way, that it may the better appeare that wee do not move question of a needlesse matter, when wee in-treat of Vowes.

2 Now if wee will not erre in judging which Vowes bee lawfull, and which bee wrongfull, it behoveth to weigh three things: that is to say, who it is to whom the Vow is made: who we be that make the Vow: last of all, with what minde we vow. The first point hath respect to this, that wee should thinke that wee have to doe with

The hurt that hath come to the Church by vowes.

The first thing to be respected in vowes, is the

person of God
to whom they
are made.
Colos. 2. 3.

Rom. 7. 4. 3.

The second thing
to be regarded,
in the making of
vow, is the mea-
sure of their
strength that
make it.

Concil. Arausi.
cap. 12.

Rom. 12. 3.
1 Cor. 12. 11.

Act. 23. 12.

Jud. 11. 30.

Gen. 2. 18.

Heb. 13. 4.

John 2. 2.

God; whom our obedience so much delighteth, that he pronounceth all wil-worshipp to bee accursed, how gay and glorious soever they be in the eyes of men. If all voluntarie worshipp, which wee our selves devise without commandement, be abominable to God, it followeth that no worshipping can be acceptable to him but that which is allowed by his word. Therefore let us not take so great libertie to our selves that wee dare vow to God that which hath no testimonie how it is esteemed of him. For whereas that which *Paul* teacheth, that it is sinne whatsoever is done without Faith, extendeth to all doings, then verily it chiefly hath place, when thou directest thy thought the straight way to God. But if wee fall and erre even in the smallest things, (as *Paul* there disputeth of the difference of meates) where certaintie of faith shineth not before us: how much more modestie is to be used, when wee attempt a thing of greatest weight? For nothing ought to be more earnest unto us than the duties of Religion. Let this therefore be the first consideration in vowes, that wee never come to the vowing of any thing, but that conscience have first certainly determined that it attempteth nothing rashly. But it shall then be free from danger of rashnesse, when it shall have God going before it, and as it were informing it by his word what is good and profitable to be done.

3 In the other thing which wee have said to bee here to be considered, this is contained, that wee measure our owne strengthes, that we have an eye to our vocation, that wee neglect not the benefit of libertie which God hath given us. For hee that voweth that which either is not in his power, or disagreeeth with his vocation, is rash: and hee that despiseth the bountifullnesse of God, whereby hee is appointed Lord of all things, is unthankfull. When I say thus, I doe not meane that any thing is so set in our owne hand, that standing upon confidence of our owne strength we may promise the same to God. For it was most truly decreed in the Councell at *Arausium*, that nothing is rightly vowed to God but that which we have received of his hand, so far as all things that are offered him are his meere gifts. But such some things are by Gods goodnesse given us, and other some things by his equitie denied us: let every man (as *Paul* commandeth) have respect to the measure of grace given unto him. Therefore I doe here meane nothing else, but that vowes must be tempered to that measure which the Lord prescribeth there in his giving: least if thou attempt further than hee permitteth, thou throw thy selfe downe headlong with taking too much upon thee. As for example. When those murderers, of whom mention is made in *Luke*, vowed that they would taste of no meate till *Paul* were slaine: although the device had not bene wicked, yet the rashnesse it selfe was not to be suffered, that they made the life and death of a man subject to their power. So *Jephth* suffered punishment for his folly, when with headlong heate hee conceived an unadvised vow. In which kinde unmarried life hath the chiefe place of madnesse boldnesse. For sacrificing Priests, Monks, and Nunnnes, forgetting their owne weaknesse, thinke themselves able to keepe unmarried life. But by what Oracle are they taught that they shall have chastitie throughout all their life, to the very end whereof they vow it? They heare the word of God concerning the universall state of men. It is not good for man to bee alone. They understand, and would to God that they did not feele, that sinne remaining in us is not without most sharpe prickes. With what confidence dare they shake off that generall calling for all their life long: whereas the gift of continencie is oftener granted for a certaine time as opportunitie requireth? In such stubbornnesse let them not looke for God to be their helper: but let them rather remember that which is said. Thou shalt not tempt the Lord thy God. And this is to tempt God, to endeavour against the nature put in us by him, and to despise his present gifts as though they nothing belonged unto us. Which they not onely doe: but also marriage it selfe, which, God thought it not against his Majestie to institute, which hee hath pronounced honorable in all men, which Christ our Lord hath sanctified with his presence, which hee vouchsafed to honour with his first Miracle, they dare call desiring, onely to advance with marvellous commendations a certaine unmarried life of what sort soever it be. As though they themselves did not shew a cleare example in their life, that unmarried state is one thing, and

virginitie an another : which their life yet they most shamelesly call Angellike, doing herein verily too great injury to the Angels of God, to whom they compare whore-mongers, adulterers, and somewhat else much worse and filthier. And truly here need no arguments when they are openly confuted by the thing it selfe. For wee plainly see, with how horrible paines the Lord doth commonly take vengeance of such arrogancie, and contempt of his gifts by too much trust in themselves. I spare for shame to speake of the more secret faults, of which even this that is already perceived is too much. It is out of controversie that we ought to vow nothing, that may hinder us from serving of our vocation. As if a householder should vow, that he will leave his wife and his children and take other charges in hand : or if he that is fit to beare office, when he is chosen, do vow that he will be a private man. But what is meant by this, that we said that our liberty should not be despised, hath some difficulty if it be not declared. Therefore thus in few words I expound it. Sith God hath made us Lords of all things, and hath so made them subject unto us that we should use them all for our commodity : there is no cause why wee should hope that it shall be an acceptable worke to God if we yeeld our selves into bondage to the outward things which ought to be a helpe unto us. I say this for this purpose, because many doe hereby seeke praise of humility, if they snare themselves with many observations, from which God not without cause willed us to be free and discharged. Therefore if wee will escape this danger, let us alway remember that we ought not to depart from that order which the Lord hath ordained in the Christl- an Church.

4 Now I come to that which I did set in the third place : that it is much materiall with what minde thou makest a vow, if thou wilt have it allowed of God. For sith the Lord regardeth the heart, not the outward shew, it commeth to passe that the selfe same thing, by changing the purpose of the minde, doth sometime please him and is acceptable unto him, and sometime highly displeaseth him. If thou so vow the abstaining from wine, as though there were any holinesse in it, thou art superstitious: if thou have respect to any other end which is not evill, no man can disallow it. But in my judgement there be foure ends, to which our vowes shall be rightly directed : of which for teachings sake I refer two to the time past, and the other two to the time to come. To the time past belong those vowes, whereby we doe either testifye our thankfulnessse to God for benefits received: or to crave the turning away of his wrath, we our selves doe punish our selves for the offences that we have committed. Let us call the first sort, if you will, the exercises of thankfulnessse, the other of repentance. Of the first kind we have an example in the tithes which *Jacob* vowed, if the Lord did bring him home safe out of banishment into his Country, Againe in the old Sacrifices of the peace offerings, which godly Kings and Captaines, when they tooke in hand righteous war, did vow that they would pay if they had obtained the victory, or at least when they were oppressed with any great distresse, if the Lord had delivered them. So are all those places in the Psalmes to be understood which speake of vowes. Such vowes at this day may also bee in use among us, so oft as the Lord hath delivered us either out of any calamity, or from a hard sicknessse, or from any other danger. For it is then not against the duty of a godly man, to consecrate to God his vowed oblation, as a solemne token of his recknowledging, least he should seeme unthankfull toward his goodnessse. Of what sort the second kinde is, it shall suffice to shew with one onely familiar example. If any by the vice of gluttony bee fallen into any offence, nothing withstandeth but that to chastise his intemperance hee may for a time forsake all daintie meates, and may doe the same with a vow adjoynd, that hee may bind himselfe with the stricter bond. Yet I doe not so make a perpetuall law to them that have likewise offended: but I shew what is lawfull for them to doe, which shall thinke such a vow profitable for themselves. I doe therefore so make such a vow lawfull, that in the meane time I leave it at liberty.

5 The vowes that are applyed to the time to come, partly (as we have already said) doe tend to this end that we may be made the wariere: and partly that as it were by certaine spurres we may be pricked forward to our duty. Some man seeth himselfe to be so inclined to some certaine vice, that in a thing which otherwise is not evill he cannot temper

The third thing to be respected is a vow, as the nature of the vow which in vovels that have relation to the time past hath two ends to be directed by.

Gen. 28. 20.
Psa. 22. 27. &
56. 12. & 116.
14. 18.

Two other ends of vowes which have relation to the time to come

temper himselfe from falling forthwith into an evill : he shall doe nothing inconveniently if he doe for a time by vow cut off from himselfe the use of that thing. As if a man know that this or that apparell of body is perillous unto him, and yet entised with desire he earnestly covets it, what can he doe better, than if in putting a bridle upon himselfe, that is in charging himselfe with necessitie of abstaining from it, he deliver himselfe from all doubting? Likewise if a man be forgetfull or slow to necessary duties of godlinesse, why may hee not by taking a vow upon him both awake his memory and shake off his slothfulnesse? In both I grant that there is a forme of childish schooling : but even in this that they are helps of weaknesse, they are not without profit used of the raw and unperfect. Therefore we shall say that those vowes are lawfull which have respect to one of these ends, specially in outward things, if they both be upholden with the allowance of God, and doe agree with our vocation, and be measured by the power of grace given us of God.

6 Now also it is not hard to gather what is generally to be thought of all vowes. There is one common vow of all the faithfull, which being made in baptisme we doe confirme and as it were stablish by Catechisme and receiving of the Supper. For the Sacraments are as Charters, by which the Lord delivereth to us his mercie and thereby everlasting life, and wee againe on our behalves doe promise him obedience. But this is the forme or verily the summe of the vow, that for saking Satan we yeeld our selves into service to God, to obey his holy commandments, and not to follow the perverse desires of our flesh. It ought not to be doubted but that this vow, sith it hath testimony of the Scripture, yea and is required of all the children of God, is both holy and profitable to salvation. And it maketh not to the contrary, that no man in this life performeth the perfect obedience of the law which God requireth of us. For sith this forme of covenanting is comprised within the covenant of grace, under which is contained both forgiveness of finnes and the Spirit of sanctification : the promise which wee there make is joyned both with beseeching of pardon and with craving of helpe. In judging of particular vowes, it is necessary to keepe in minde the three former rules, whereby we may safely weigh of what sort every vow is. Neither yet thinke, that I so commend the very same vow, which I affirme to bee holy, that I would have them to bee daily. For though I dare teach no certaine rule of the number of time : yet if any man obey my counsell, he shall take upon him none but sober and for a time. For if thou of err-times breake forth into making of many vowes, all religiousse will with very continuance grow out of estimation with thee, and thou shalt come to a bending readinesse to fall into superstition. It thou bind thy selfe with a perpetuall vow, either for great paine and tediousnesse thou shalt undoe it, or being wearied with long continuance thou shalt at one time or other be bold to breake it.

7. Now also it is plaine with how great superstition in this behalfe the world hath in certaine ages past bene possessed. One man vowed that hee would abtaine from wine : as though abstaining from wine were of it selfe a worship acceptable to God. An other bound himselfe to fasting, another to abstaining from flesh for certaine daies, in which he had with vaine opinioe fained to be a singular holinesse above the rest. And some things also were vowed much more childish, although not of children. For this was holden for a great wisdom, to take upon them vowed pilgrimages to holier places, and sometime either to goe all their journey on foot, or with their body halfe naked, that by their wearinesse the more merit might be gotten. These and such other, with incredible zeale whereof the world hath a while swelled, if they be examined by those rules, which wee have above set, shall be found not onely vaine and trifling, but full of manifest ungodlinesse. For howsoever the flesh judge, God abhorreth nothing more than fained worshippings. There are beside this those pernicious and damned opinions, that hypocrites when they have such trifles thinke that they have gotten no small righteousnesse : they repose the summe of godlinesse in outward observations, they despise all other that are lesse carefull of such things.

8 To reckon up all the particular formes is nothing to purpose. But for as much as the Monkish vowes are had in greater reverence, because they seeme allowed by the common judgement of the Church : of those it is good to speake briefly. First least

How to judge of
vowes as well
those which ge-
nerally all men
or particularly
some doe make
unto God.

Superstitious
vowes of fast-
ings, pilgrima-
ges and such
like.

Monkish vowes
and the end
why Monkies
were first insti-
tuted.

any should by prescription of long time defend Monckery, such as it is at this day, it is to be noted that in old time there was in Monasteries a far other order of living. Such as were disposed to exercise themselves to greatest severity and patience, went thither. for what manner of discipline they say that the Lacedemonians had under the lawes of *Lycurgus*, such was at that time among the Monkes, yea and much more rigorous. They slept upon the ground: their drinke was water: their meate was bread, herbs, and roots: their chiefe dainties were in oyle and ciches. They abstained from all delicate dyet and trimming of body. These things might seeme above truth, if they were not written by witnesses that saw and proved them, as *Gregory Nazianzenus*, *Basil*, and *Cyrisostome*. But with such introductions they prepared themselves to great offices. For that the Colledges of Monkes were then as it were the seede-plots of the order of Ministers of the Church, both these whom we have now named are a prooffe plaine enough (for they were all brought up in Monasteries and from thence called to the office of Bishops) and also many other singular and excellent men in their time. And *Augustine* sheweth that this was also used in his time, that Monasteries yeelded Clearkes to the Church. For he speaketh thus to the Monkes of the isle of *Cyprius*: But you brethren we exhort in the Lord, that ye keepe your purpose and continue to the end: and if at any time our mother the Church shall require your travaile doe yeneither with greedy pride take it upon you, nor with flattering slothfulnesse refuse it: but with a meeke heart obey to God. Neither prefer ye your owne quiet leisure above the necessities of the Church: to whom if no good men would have ministered in her travaile, you should not have found how you should have bene borne. He speaketh there of the Ministry, by which the faithfull are spiritually borne againe. Also to *Aurelius*. There is both occasion of falling given to themselves, and most haynous wrong done to the order of the Clergy, if forsakers of Monasteries be chosen to the soldierhip of the Clergy: when even of those that remaine in the Monastery, wee use to take into the Clergie none but the most approved and best. Vnlesse perhaps as the common people say, he is an evill piper but a good fidler: so it shall also be jestingly said of us, he is an evill Monke, but a good Clarke. It is too much to be lamented, if we list up Monkes into such a ruinous pride, and thinke the Clearkes worthy of so great reproch, whereas sometime even a good Monke maketh not a good Clarke, if hee have sufficient continence and yet want necessary learning. By these places it appeareth, that godly men were wont with the discipline of Monkes to prepare themselves to the government of the Church, that they might the siter and better instructed, take so great an office upon them. Nor that they all attained to this end, or yet tended toward it, when for the most part they were unlearned men, but such were chosen out as were meete for it.

9 But chiefly in two places hee painteth out unto us the forme of the old Monckerie. In the booke of the manners of the Catholike Church, where hee setteth the holiness of that profession against the standers of the Manichees: and in another booke which hee entituled of the worke of Monks, where he inveyeth against certaine degenerate Monks, which began to corrupt that order. I will here so gather a summe of those things which hee saith, that so neere as I may I will use his owne words. Despising (saith hee) the intisements of this world, gathered into one most chaste and holy life, they spend their time together, living in prayers, readings, and disputations, not swelling with pride, not troublesome with stubbornnesse, not wanne with envionnesse. None possesseth any thing of his owne, none is burdenous to any man. They get by working with their hands those things wherewith both their body may be fed, and their minde may not be hindred from God. Their worke they deliver to them whom they call Deanes. Those Deanes disposing all things with great carefullnesse make account thereof to one whom they call Father. These Fathers not onely most holy in manners, but also most excellent in godly doctrine, high in all things, doe with no pride provide for them whom they call children, with great authority of them in commanding, and great willingnesse of the other in obeying: They come together at the very last time of the day, every one from his dwelling, while they be yet sitting, to heare that Father, and there meete together to every one of these fathers at the last three thousand men, (he speaketh chiefly of *Egypt*, and of the East) then they refresh their

Epi. 21.

Epi. 76.

The orders and exercises of ancient Monks.

De mor. Ecclesi. Cathol. cap. 31.

their body, so much as sufficeth for life and healthfulnesse, every man restraining his desire, not to take largely even of those things that they have present very spare and vile. So they doe not onely abstaine from flesh and wine, so much that they may be able to tame their lusts, but from such things which doe so much more greedily provoke appetite of the belly and throat, how much they seeme to other, to be as it were cleaner, by colour whereof the filthy desire of exquisite meates, which is not in flesh, is wont to be fondly and foully defended. Whatsoever remaineth above necessary foode (as there remaineth oftentimes much of the works of their hands and pinching of their fare) is with greater care distributed to the poore, than it was gotten by them that distribute it. For they doe in no wise travaile that they may have abundance of these things, but they by all meanes endeavour that that which they have abounding may not remaine with them. Afterward when he hath rehearsed the hardnesse, whereof he himselfe had seene examples both at *Millaine*, and else where : among these things (saith hee) no man is enforced to hard things which hee cannot beare : no man is charged with that which he refuseth : neither is he therefore condemned of the rest, because he confesseth himselfe to want strength in following of them : for they remember how much charity is commended : they remember that all things are cleane to the cleane. Therefore all their diligence watcheth, not to the refusing of kinds of meat as uncleane, but to tame lust, and to retainae the love of brethren. They remember, meat for the belly, and the belly for meates, &c. Yet many strong doe abstaine for the weakes sake. Many of them have no neede to doe thus : but because it pleaseth them to sustaine themselves with baser diet and nothing sumptuous. Therefore they themselves, which being in health doe forbear, if consideration of their health compell, when they are sicke doe take without any feare. Many drinke no wine, and yet they thinke not themselves desiled with it : for they most gently cause it to bee given to the fainter, and to them that cannot get the health of their bodie without it : and some which foolishly refuse it, they doe brotherly admonish that they bee not with vaine superstition sooner made weaker than holier. So they diligently exercise godlinesse : but they know that the exercising of the body pertaineth but to a short time. Charitie is chiefly kept : to charitie the diet, to charitie the speech, to charitie the apparell, to charitie the countenance is fitted. They meet and conspire into one charitie. To offend it, is accounted as hainous as to offend God. If any resist charitie, hee is cast out and flunned. If any offend charity, hee is not suffred to abide one day. For as much as in these words, as in a painted table, that holy man seemeth to have set out what manner of life Monkerie was in old time, although they were somewhat long, yet I was content to interlace them here : because I saw that I should have bene somewhat longer if I had gathered the same things out of divers, how much soever I studied for brevities.

10 But my purpose here is not to goe thorow this whole matter, but only by the way to point out, not onely what manner of Monkes the old Church had, but what manner of thing the profession of Monkes was at that time : so as the sound witted readers may judge by the comparison, what face they have which allledge antiquitie to maintaine the present Monkerie. *Augustine* when hee deppainteth unto us a holy and true Monkerie, would have to be absent all rigorous exacting of those things which by the word of the Lord are left us at liberty. But there is nothing that is at this day more severely required. For they count it a mischief that can never be purged, if any doe never so little swarve from the prescribed rule in colour or fashion of garment, in kinde of meate, or in other trifling and cold ceremonies. *Augustine* stoutly maintaineth, that it is not lawfull for Monkes to live idle upon other men. He denieth that there was ever in his time any such example of a well ordered Monastery. Our men set the chiefe part of their holinesse in idleness. For if you take idleness from them, where shall be that contemplative life whereby they boast that they excell all other men, and approach neere unto Angels? Finally *Augustine* requireth such a Monkerie, as should be nothing but an exercise and helpe to the duties of godlinesse which are commended to all Christians. What? when hee maketh charitie the chiefe, yea and almost onely rule thereof doe wee thinke that hee praiseth a conspiring, whereby a few men being bound together,

Ibid. cap. 33.
Tit. 1. 15.

1 Cor. 6. 15.

The difference
betwene Popish
Monkes,
and the Monks
of the old
Church.

De opere.
monach.

together, are severed from the whole body of the Church? But rather he willeth them with their example to give light to other to keepe the unity of the Church. In both these points there is so much difference of the Monckery at this present, that a man can scarcely finde any thing more unlike, I will not say contrary. For our Monkes not contented with that godlinesse, to the study of which alone, Christ commandeth them that are his, continually to apply, doe imagine I wot not what new godlinesse, by meditation whereof they may be perfecter than other.

18 If they denie this, I would know of them why they vouchsafe to give to their order alone the title of perfection, and take away the same from all the callings of God. Neither am I ignorant of that sophistical solution, that it is not therefore so called because it doth contain perfection in it, but because it is the best of all other to attaine perfection. When they are disposed to boast themselves before the people, when to shew unskillfull and unware young men, when to maintaine their priviledges, when to advance their owne dignitie to the reproach of other, then they boast that they are in the state of perfection. When they are so nigh driven that they cannot defend this vainglorie, then they flee to this starting hole, that they have not yet attained perfection, but that they are in the same state wherein they aspire unto it above other. In the meane time that admiration among the people remaineth, as though the onely Monkish life were Angell-like, perfect, and cleared from all fault. By this pretence they make most gainfull markets, but that same moderation lieth buried in a few bookes. Who doth not see that this is an intollerable mockery? But let us so reason with them, as though they gave no more to their profession than to call it a state of attaining perfection. Verily in giving it this name, they do as by a speciall marke make it differing from other kinds of life. And who can abide this, that so great honour should be given away to an ordinance that is no where by any one syllable allowed: and that by the same all other callings of God, which are by his owne holy mouth not only commanded, but also commended with notable titles of praise, are by the same accounted unworthy? And how great wrong (I beseech you) is done to God, when I wot not what new found thing is preferred above all the kinde of life ordained by himselfe, and praised by his owne testimonie?

12 But goe to, let them say that it is a slander which I have before said, that they are not contented with the rule prescribed of God. Yet though I hold my peace, they themselves doe more than enough accuse themselves? For they openly teach, that they take upon them more burden than Christ laid upon his: because forsooth they promise to keepe the Councils of the Gospell concerning loving their enemies, not coveting of revenge, nor swearing, &c. To which things Christians are not generally bound. Herein what antiquitie will they shew forth against us? This never came in any of the old fathers minds. They all crye out with one voice that there was no one little word at all uttered of Christ, which ought not necessarily to be obeyed. And without any doubting they doe each where teach, that these very same things by name were commandements, which these good expositours triflingly say, that Christ did but counsell. But forasmuch as we have before taught that this is a most pestilent error, let it suffice here to have briefly noted, that the Monckery which is at this day, is grounded upon the same opinion, which all the godly ought worthily to abhor: which is, that there should be imagined some perfecter rule of life, than this common rule which is given of God to the whole Church. Whatsoever is builded upon this foundation, cannot be but abominable.

13 But they bring another prooffe of their perfection, which they thinke to be most strong for them. For the Lord said to the young man that asked him of the perfection of righteousnesse. If thou wilt be perfect, sell all that thou hast and give it to the poore. Whether they doe so or no, I do not yet dispute: but grant them that for this present. Therefore they boast that they be made perfect by forsaking all theirs. If the sum of perfection stand in this, what meaneth Paul when he teacheth that he which hath distributed all his goods to the poore, unlesse hee have charity, is nothing? What manner of perfection is this, which if charity bee absent, is brought with man to nothing? Here they must needs answer, that this is the chiefest indeed, but not the onely

*Only Monkish
life learned
perfection in
the Papiſts.*

*Papiſt Monks
proud and inju-
dicious as if
their obedience
d extend un-
to farther per-
fection than the
law of Christ
doth require to
be in all men.
Mat. 5. 14.*

*Nothing lesse
than Monks
perfection
meant by Christ
in sayinge, if
thou wilt be
perfect, sell all
and give.
Mat. 19. 21.*

worke

Col. 3. 14.

worke of perfection. But here also *Paul* crieth against them, which stick not to make charitie the bond of perfection, without any such forsaking. If it be certaine that betweene the master and the disciple is no disagreement, and the one of them cleerely denieth the perfection of man to consist in this that he should forsake all his goods, and againe affirmeth, that perfection is without it: we must see how that saying of Christ is to be taken, If thou wilt be perfect, sell all that thou hast. Now, it shall bene darke sense, if we weigh (which we ought alway to marke in all the preachings of Christ) to whom these words bee directed. A young man asketh, by what works hee shall enter into everlasting life. Christ, because hee was asked of works, sendeth him to the law, and rightfully: for it is the way of eternall life, if it be considered in it selfe, and is no otherwise unable to bring salvation unto us but by our owne perversnesse. By this answer Christ declareth, that hee teacheth no other rule to frame life by, than the same that hee had in old time bene taught in the law of the Lord. So did hee both give witness to the law of God, that it was the doctrine of perfect righteousness: and therewithall did meete with slanders, that he should not seeme by a new rule of life to stirre the people to forsaking of the law. The young man being indeede not of an evill mind, but swelling with vaine confidence, answered that he had from his childhood kept all the commandments of the law. It is most certaine that he was an infinite space distant from that to which hee boasteth that he had attained. And if his boasting had bene true, he had wanted nothing to the highest perfection. For we have before shewed, that the law containeth in it selfe perfect righteousness: and the same appeareth hereby that the keeping of it is called the way of eternall salvation. That he might be taught to know how little he had profited in that righteousness, which he had too boldly answered that hee had fulfilled, it was profitable to shake out a familiar fault of his. When hee aboundeth in riches, hee had his heart fastened upon them. Therefore because he felt not this secret wound, Christ launced him. Goe (saith he) sell all that thou hast. If hee had bene so good a keeper of the law as he thought he was, hee would not have gone away sorrowfull when hee heard this word. For who so loveth God with all his heart, whatsoever disagreech with the love of him, hee not onely taketh it for dung, but abhorreth as bringing destruction. Therefore whereas Christ commandeth the covetous rich man to leave all that he hath, it is all one, as if he should command the ambitious man to forsake all honours, the voluptuous man all delights, and the unchaste man all the instruments of lust. So consciences that are touched with no feeling of generall admonition, must bee called backe to the particular feeling of their owne evill. Therefore they doe in vaine draw this speciall case to generall exposition, as though Christ did set the perfection of a man in forsaking of goods, whereas hee meant nothing else by this saying, than to drive the young man that stood too much in his owne conceit, to feele his owne sore, that he might understand that he was yet a great way distant from perfect obedience of the law, which otherwise hee did falsely take upon him. I grant that this place hath bene evill understood of some of the Fathers, and that thereupon grew this covering of willfull povertie, whereby they onely were thought to bee blessed, which forsaking all earthly things, did dedicate themselves naked to Christ. But I trust that all the good and not contentious men will be satisfied with this my exposition, so that they shall no more doubt of the meaning of Christ.

14 Howbeit the Fathers thought nothing lesse, than to stablish such perfection, as hath since been framed by the couled sophisters, thereby to raise up a double Christi-anitie. For that doctrine full of sacriledge was not yet borne, which compareth the profession of monkerie to baptisime, yea and openly affirmeth, that it is a forme of second baptisime. Who can doubt that the Fathers with all their heart abhorred this blasphemie? Now as touching that last thing, which *Augustine* saith to have been among the old Monks, that is, that they applyed themselves wholly to Charitie: what neede I to shew in words that it is most far from this new profession? The thing it selfe speaketh, that all they that goe into Monasteries, depart from the Church. For why? Do not they sever themselves from the lawful fellowship of the faithfull in taking to themselves a peculiar ministerie & private ministratation of Sacraments? What is it to dissolve the communion

*Popish Monks
how unlike to
the Monks of
old even in re-
spect of their ve-
ry orat and
profession.*

of the Church, if this bee not it? And that I may follow the comparison which I began to make, and may once conclude it, what have they in this behalfe like to the old Monks? They, although they dwelt severally from other men, yet had not a severall Church: they did partake of the Sacraments together with other: they appeared at solemne assemblies; there they were a part of the people. These men in erecting to themselves a private Altar, what have they else done, but broken the bond of unity? For they have both excommunicate themselves from the whole body of the Church, and have despised the ordinary Ministry, whereby the Lord willed to have peace and charity kept among his. Therefore how many Ministries there be at this day, I say that there be so many assemblies of schismatics, which troubling the order of the Church, are cut off from the lawfull fellowship of the faithfull. And that this departing should not be secret, they have given to themselves divers names of Sects. Neither were they ashamed to boast of that, which *Paul* doth so detest, that he cannot sufficiently amplify the hainousnesse of it. Unless perhaps wee thinke that Christ was divided of the *Corinthians*, when one gloried of one teacher, and another of another: and that now it is done without any injury to Christ, that in stead of Christians, wee heare some called *Benedictines*, some *Franciscanes*, some *Dominicans*: and that they are so called, that they themselves when they covet to be severally knowne from the common sort of Christians, doe with great pride take these titles to them, for the possession of their Religion.

15. These differences which I have hitherto rehearsed betweene the old Monks, and the Monks of our age, are not differences in manners, but in the profession it selfe. Therefore let the Readers remember, that I have rather spoken of Monks, than of Monks, and have touched those faults, not which sticke in the life of a few of them, but which cannot be severed from their very order of living it selfe. But what difference is in their manners, what need I particularly to declare? This is certaine, that there is no degree of men more defiled with all filthinesse of vices; no where more are factions, hatreds, affections of parties, ambitions hotter than among them. Indeed in a few Monasteries they live chastly, if it bee to bee called chastity where lust is so farre kept downe, that it be not openly spoken off: yet a man shall scarcely finde every tenth Monastery, which is not rather a Stew, than a holy house of chastity. But what honest sparing is in their diet? Swine bee none other wise fattened in sties. But lest they should complaine that I handle them too ungently, I goe no further. Howbeit in those few things which I have touched, whosoever knoweth the thing it selfe will confesse that there is nothing spoken accuser-like. *Augustine*, when according to his testimony, Monks excelled in so great chastity, yet complaineth that there were many vagabonds, which with evill crafts and deceits wiped simple men from their money, which with carrying about the reliques of Martyrs, did use filthy merchandizinges, yea, and in stead of the reliques of Martyrs, did shew forth the bones of any other dead men, and which with many such wicked doings slandered the order. As hee reporteth that hee saw no better men than them which have profited in Monasteries, so hee lamenteth that hee seene no worse men than those that disprofited in Monasteries. What would he say if at this day he saw all Monasteries to swell, and in a manner to burst with so many and so despaired vices? I speake not so; but that which is well knowne to all men. Yet doth not this dispraise pertaine to all without any exception at all. For as there was never rule and discipline of living so holily established in Monasteries, but that there remained some Drones much unlike the rest; so I doe not say that Monks are at this day so runne out of kinde from that holy antiquity, but that they have yet some good men in their flocke. But they lie hidden, a few, and scattered in that huge multitude of naughty and wicked men; and they are not only despised, but also lewdly railed at, and sometime cruelly handled of other, which (as the *Milesiens* proverb is) thinke that there ought to be no place for any honest men among them.

16. * By this comparison of the old and present Monks, I trust I have brought to passe that which I purposed, that it may appeare that our cowed men doe fallily pretend the example of the first Church for defence of their profession; for as much as

A greater difference in the manners of these new, and those ancient Monks.

* Somewhat amiss even in the very profession of Monks which was of old.

they no lesse differ from them, than Apes from men. In the meane time I ticke not to declare, that even in which old forme that *Augustine* commendeth, there is somewhat which little pleaseth mee. I grant that they were not superstitious in exacting the outward exercises of rougher discipline, but I say that there wanted not too much affection and wrongfull zeale. It was a goodly thing, forsaking their goods, to be without all earthly carefulnesse: but God more esteemeth care to rule a household godly, when in holy householder, being loose and free from all coverousnesse, ambition, and other desires of the flesh, travelleth to this purpose to serve God in a certaine vocation. It is a godly thing to play the Philosopher in Wildernesse farre from the company of men: but it agreeth not with Christian gentleness, as it were for hatred of mankinde, to flie into desert and solitarinesse, and therewithall to forsake those duties which the Lord hath chiefly commanded. Although we grant that there was no other evill in that profession, yet this verily was no small evill, that it brought an unprofitable and perilous example into the Church.

17. Now therefore let us see what manner of vowes they be, wherewith Monks at this day are profess'd into this goodly order. First, because their minde is to institute a new and fained worshipping, to deserve Gods favour: I concluded by the things afore spoken, that whatsoever they vow is abominable before God. Secondly, without any regard of Gods calling, without any his allowance, they invent for them such a kinde of living as pleaseth themselves. I say that it is a rash, and therefore an unlawfull enterprize; because their conscience hath nothing whereupon it may uphold it selfe before God; and whatsoever is not of faith, is sine. Moreover, when they binde themselves to many perverse and wicked worshippings, which the Monkerie at this day containeth in it, I affirme that they bee not consecrate to God, but to the Devill. For why was it not lawfull for the Prophet to say, that the Israelites offered their children to Devils and not to God, onely for this that they had corrupted the true worshipping of God with prophane Ceremonies: and shall it not bee lawfull for us to say the same of Monks, which with their Cowle doe put upon themselves a snare of a thousand wicked superstitions? Now what sortes of vowes are there? They promise to God perpetuall virginity, as though they had bargained with God before, that hee should deliver them from need of marriage. There is no cause why they should alleage, that they do not make this vow, but trusting upon the grace of God. For sich hee pronounceth that he giveth it not to all men, it is not in us to conceive a confidence of a speciall gift. Let them that have it use it. If at any time they feele themselves to bee troubled of their flesh, let them flie to this helpe, by whose onely power they may resist. If they prevaile not, let them not despise the remedy that is offered them. For they by the certaine Word of God are called to marriage, to whom power of continence is denied. Continence I call, not whereby the body is onely kept cleane from whoredome, but whereby the minde keepeth chastity undefiled. For *Paul* commandeth not onely outward wantonnesse, but also the burning of the minde to bee avoided. This (say they) hath from furthest time of memory beene observed, that they which would dedicate themselves wholly to the Lord, should binde themselves to the vow of continence. I grant indeed that this manner hath also beene of ancient time received; but I doe not grant that this age was so free from all fault, that whatsoever was then done must bee taken for a rule. And by little and little this unappeasable severity crept in, that after a vow made there was no roome for repentance. Which is evident by *Cyprian*. If Virgins have of faith dedicated themselves to God, let them continue shamerfully and chasty without any faining. So being strong and steadfast, let them looke for the reward of virginity. But if they will not or cannot continue, it is better that they should marry, than with their delights fall into the fire. What reproaches would they now spare to teare him withall, that would with such equity temper the vow of continencie? Therefore they are departed farre from that ancient maner, which will not onely admit no moderation or pardon, if any be found unable to performe his vow: but they doe without all shame pronounce that hee sinneth more grievously if he remedie the intemperance of the flesh with taking a wife, than if he defile both his body and soule with whoredome.

The vowes wherewith Monks at this day enter into that order; as first perpetuall virginity.
Rom. 14.23.
Deut. 31.17.
Psal. 106.37.

Math. 19.21.

1 Cor. 7.9.

Epi. 11.

18 But they still enforce the matter, and goe about to shew that such a vow was used in the Apostles time : because *Paul* saith that the widdowes which having bene once received into the publike ministry did marrie, denied their first faith. But I doe not denie to them, that the widdowes, which bound themselves and their services to the Church, did therewithall take upon them the bond of continuall unmarried life : not because they reposed any religion therein, as it afterward began to be used : but because they could nor beare that office but being at their owne libertie and loose from yoke of marriage. But if, when they had once given their faith, they looked backe to new marriages, what was this else but to shake off the calling of God? Therefore it is no marvell that with such desires he saith that they waxe wanton against Christ. Afterward to amplify the matter he saith, that they doe so nor performe that which they have promised to the Church, that they doe also breake and make void their first faith given in Baptisme : in which this is comprehended, that every man should answer his calling, Unless perhaps you had rather understand it thus, that having as it were lost all shame, they did from thenceforth cast away all care of honestie, did give forth themselves to all wantonnesse and unchastitie, and did in licentious and disolute life resemble nothing lesse than Christian women : which sense I like very well. Therefore we answer, that those widdowes which were then received to publike ministry, did lay upon themselves a bond to continue unmarried : if they afterward married, we easily perceive that that happened to them which *Paul* speaketh of, that casting away shame they became more wanton than befemed Christian women. That so they not onely sinned, in breaking their faith given to the Church, but swared from the common law of godly women. But first I denie that they did professe unmarried life for any other reason, but because marriage agreed not with that ministerie which they tooke in hand : and I denie that they did binde themselves at all to single life, but so farre as the necessity of their vocation did beare. Againe I doe not grant that they were so bound, but that it was then also better for them to marrie, than either to be troubled with the prickings of the flesh, or to fall into any uncleannesse. Thirdly I say that that age is appointed of *Paul*, which is commonly out of danger : specially sith he commandeth them onely to bee chosen, which contented with one marriage have already shewed a token of their continencie. And we doe for no other reason disallow the vow of unmarried life, but because it is wrongfully taken for a service of God, and it is rashly vowed of them to whom power of continencie is not given.

19 For how was it lawfull to draw this place of *Paul* to Nuns? For there were created deaconisses, not to delight God with singing and with mumbling not understood, and live the rest of their time idle : but that they should execute publike ministracion toward the poore, that they should with all studie, earnestnesse and diligence endeavour themselves with the duties of charitie. They did not vow unmarried life, to yeeld thereby any worship to God, because they abstained from marriage : but onely because they were thereby the more uncombred to execute their office. Finally they did vow it, neither in the beginning of their youth, nor yet in the midst of their flowing age, that they might afterward learne too late by experience in to how great a headlong downefall they had thrown themselves : but when they seemed to have passed all danger, then they vowed a no lesse safe than holy vow. But (not to enforce their first two points) I say it was not lawfull to have women received to vow continencie before the age of threescore yeeres : forasmuch as the Apostle admitteth onely women of fixtie yeeres old, and commandeth the younger to marry and bring forth children. Therefore, neither that releas made of twelve yeeres, and then twentie, and afterwards of thirtie yeeres can be any way excused : and much lesse is it tolerable, that silly maides, before that they can by age know themselves, or have any experience of themselves, are not onely trained by fraud, but constrained by force and threatnings to put on those cursed snares. I will not tarie upon confuting the other two vows. Onely this I say : besides this that they be entangled with not a few superstitions, (as the matter is now a daies) they seeme to bee made to this purpose, that they which vow them should mocke both God and men. But least wee

The bond of continuall single life is more safe than now undertaken of old.
1 Tim 5.12.

Saint Paul's maine concernie widdowes wrestled unto the maintenance of Nuns.

should seeme too maliciously to shake up every small parcell, we will be content with that generall consultation which is above set.

20 What manner of vowes be lawfull and acceptable to God, I thinke is sufficiently declared. Yet because sometime unskillfull and fearefull consciences, even when they mislike or disallow any vow, doe neverthelesse doubt of the binding, and are greivously tormented, when they both dread to breake their Faith given to God, and on the other side they feare least they should more sinned in keeping it: heere they are to be succoured, that they may winde themselves out of this distresse, But, to take away all doubt at once: I say that all vowes being not lawfull, nor rightly made, as they are nothing worth before God, so ought to be void to us. For if in contracts of men those promises onely doe bind, in which he with whom we contract, would have us bound: it is an absurditie, that wee should bee driven to the keeping of those things which God doth not require of us: specially sith our workes are no other wise right, but when they please God, and when consciences have this testimonie that they please him. For this remaineth certaine, whatsoever is not of faith is sinned. Whereby *Paul* meaneth, that the worke which is taken in hand with doubting, is therefore faultie, because Faith is the root of all good workes, by which we are assured that they be acceptable to God. Therefore if it bee lawfull for a Christian man to goe about nothing without this assurednesse: if by fault of ignorance they have taken any thing in hand, why should they not afterward give it over when they be delivered from errors? Sith vowes unadvisedly made are such, they doe not onely nothing bind, but are necessarily to be undone. Yea, if they are not onely nothing esteemed, but also are abominable in the sight of God, as is above shewed? It is needlesse to discourse any longer of a matter not needfull. This one argument seemeth to mee to be enough to pacifie godly consciences and deliver them from all doubt: that whatsoever works doe not flow out of the pure fountaine and bee not directed to the lawfull end, are refused of God: and so refused that hee no lesse forbidderth us to goe forward in them, than to begin them. For hereupon followeth, that those vowes which proceed of error and superstition, are both of no value before God, and to be forsaken of us.

21 Moreover hee that shall know this solution, shall have wherewith hee may defend against the slanders of the wicked, them that depart from Monkerie to some honest kinde of life. They are grievously accused for breach of Faith and perjury, because they have broken (as it is commonly thought) the insoluble bond wherewith they were bound to God and to the Church. But I say that there was no bond where God doth abrogate that which man confirmeth. Moreover, admitting that they were bound, when they were holden entangled with not knowing of God, and with error: now since they are lightened with the knowledge of the truth, I say that they are therewithall free by the grace of Christ. For if the crosse of Christ have so great effectuallnesse, that it looseth us from the curse of the law of God, wherewith wee were holden bound, how much more shall it deliver us from forraigne bonds, which are nothing but the snaring nets of Satan? To whomsoever therefore Christ shineth with the light of his Gospell, it is no doubt that he looseth them from all snares which they had put upon themselves by superstition. Howbeit they want not yet another defence, if they were not fit to live unmarried. For if an impossible vow be a sure destruction of the soule, whom the Lord would have saved and not destroyed: it followeth that we ought not to continue therein. But how impossible is the vow of continence to them that are not indued with a singular gift, we have already taught, and experience speaketh it though I hold my peace. For neither is it unknowne with how great filthinesse almost all monasteries doe swarme. And if any of them seeme honest, and more shamesfast than the rest, yet they are not therefore chaste because they suppress and keepe in the fault of unchastity. So verily God doth with horrible examples take vengeance on the boldnesse of men, which forgetting their owne weaknesse, doe against nature cover that which is denied them, and despising the remedies which the Lord had given them at hand, doe trust that they can with stubbornnesse and obstinacy overcome the disease of incontinencie. For what else shall we call it but stubbornnesse, when one being warned that he needeth marriage, and that the same is

given

The way for consciences intangled with rash vowes to unwind themselves.

Rom. 14. 23.

Departure from Monkerie: some not so small kind of life justifiable.

Gal. 3. 3.

given him of the Lord for a remedy, doth not onely despise it, but also bindeth himselfe with an oath to the despising of it?

THE FOURTEENTH CHAPTER.

Of Sacraments.

BEside the preaching of the Gospell, another helpe of like fort is in the Sacraments: of which to have some certaine doctrine taught, is much behovefull for us, where-by wee may learne both to what end they were ordained, and what is now the use of them. First it is meete to consider what is a Sacrament. It seemeth to me that this shall be a plaine and proper definition, if we say that it is an outward signe, wherewith the Lord sealeth to our consciences the promises of his good will toward us, to sustaine the weaknesse of our faith: and we againe on our behalves doe testifie our godlines toward him as well before him and the Angels as before men. Wee may also with more briefenesse define it otherwise: as to call it a testimony of Gods favour toward us confirmed by an outward signe, with a mutuall testifying of our godlinesse toward him. Wher-soever you choose of these definitions, it differeth nothing in sense from that definition of *Augustine*, which teacheth that a Sacrament is a visible signe of a holy thing, or a visible forme of invisible grace: but it doth better and more certainly expresse the thing it selfe. For whereas in that briefenesse there is some darkenesse, wherein many of the unskillfuller sort are deceived: I thought good in moe words to give a fuller sentence, that there should remaine no doubt.

2 For what reason the old writers used this word in that sense, it is not hard to see. For so oft as the old translator would render in Latine this Greeke word *Mysterion* mysterie, specially when divine matters were in treated of, hee translated it Sacrament. So to the Ephesians, that he might make knowne unto us the Sacraments of his will. Againe, if yet ye have heard the distribution of the grace of God, which is given to me in you, because according to revelation the Sacrament was made knowne to me. To the Colossians, The mystery which hath bene hidden from ages and generations, but now is manifested to his Saints, to whom the Lord would make knowne the riches of this Sacrament, &c. Againe to Timothy, A great Sacrament of Godlinesse: God is openly shewed in the flesh. He would not say a secret, lest he should seeme to say somewhat under the greame of the things. Therefore hee hath put Sacrament instead of Secret, but of a holy thing. In that signification it is sometime found among the ecclesiasticall writers. And it is well enough knowne, that those which in Latine are called Sacraments, in Greeke are mysteries: which expressing of one thing in two severall words endeth all the contention. And hereby it came to passe that it was drawne to those signes which had a reverend representation of high and spirituall things. Which *Augustine* also noteth in one place. It were long (saith he) to dispute of the diversity of signes, which when they pertaine to divine things, are called Sacraments.

3 Now of this definition which we have set, we understand that a Sacrament is never without a promise going before it, but rather is adjoyned as a certaine addition hanging to it, to this end that it should confirme and seale the promise it selfe, and make it more approved unto us, yea after a certaine manner ratified. Which meane the Lord foreseeeth to be needfull first for our ignorance and dulnesse, and then for our weaknesse: and yet (to speake properly) not so much to confirme his holy word, as to stablish us in the faith thereof. For the truth of God is by it selfe soand and certaine enough, and cannot from any other where receive better confirmation than from it selfe: But our faith, as it is small and weake, unless it be staid on every side, and bee by all meanes upholden, is by and by shaken, wavereth, staggereth, yea, and fainteth. And herein verily the mercifull Lord according to his great tender kindnesse tempereth himselfe to our capacity: that, whereas wee be naturall men, which alway creeping upon the ground, and sticking fast in the flesh, doe not thinke, nor so much as conceive any spirituall thing, hee vouchsafeth even by these earthly elements

The definition of a Sacrament.

The ancient use of the word Sacrament. Eph. 1.9. & 3.3.

Col. 1.26.

1 Tim. 3.16.

Eph. 5. ad Marcel.

Sacraments ordained of God as seales of his promises, not that they: but we stood in need of confirmation by such meanes.

Hom. 60. ad
popul.

With the Sacraments it is word of promise to be joyed, not as they joye it in the Church of Rome, but as Christ did and taught his disciples after him to doe.

Hom. in Iohn
13.

Rom. 10. 8.
Act. 15. 9.
1 Pet. 3. 17.

A sophistical dilemma to exclude the use of Sacraments.

Rom. 4. 11.

to guide us unto himselfe, and in the flesh it selfe to set forth a mirror of spirituall good things. For if we were unbodily (as *Chrysostome* saith) he would have given us the very same things naked and unbodily. Now because we have soules pur within bodies, he giveth spirituall things under visible things. Not because there are such gifts planted in the natures of the things which are set forth to us in the Sacraments: but because they were signed by God to this signification.

4 And this is it which they commonly say, that a Sacrament consisteth of the word and the outward signe. For we must understand the word to be, not that which being whispered without meaning and Faith, with onely noise as it were with a magicall enchantment hath power to consecrate the element: but which being preached maketh us to understand what the visible signe meaneth. Therefore that which was usually done under the tyranny of the Pope, was not without a great prophaning of the mysteries. For thy thought it enough, if the Priest, while the People stood amazedly gazing at it without understanding, did mumble up the forme of consecration. Yea, they of set purpose provided this, that no whit of doctrine should thereof come to the people: for they speake all things in Latine before unlearned men. Afterward superstition brake out so farre, that they beleaved that the consecration was not formally made, unlesse it were with a hoarse whispering sound which few might heare. But *Augustine* teacheth farre otherwise of the Sacramentall word. Let the word (saith he) be added to the element, and there shall be made a Sacrament. For whence cometh this so great strength to the water, to touch the body and wash the soule. but by the word making it? not because it is spoken, but because it is beleaved. For in the very word it selfe the sound which passeth is onething, and the power which abideth is another. This is the word of Faith which wee preach, saith the Apostle. Whereupon in the Acts of the Apostles it is said, by faith cleansing their hearts. And *Peter* the Apostle saith, by faith, So baptisme also saveth us: not the putting away of the filthinesse of the flesh, but the examination of a good conscience, this is the word of faith which we preach: by which without doubt, that it may be able to cleanse, Baptisme is also hallowed. You see how it requireth preaching, whereupon faith may grow. And we neede not to travell much in profe hereof, forasmuch as it is cleare what Christ did, what he commanded us to doe what the Apostles followed, what the purer Church observed. Yea even from the beginning of the world it is knowne, that so oft as God offered any signe to the holy fathers, there was added an unseparable knot of doctrine, without which our senses should be made amazed with bare beholding. Therefore when we heare mention made of the Sacramentall word, let us understand the promise, which being with a loud voyce preached of the minister, may lead the people thither as it were by the hand, wher the signe tendeth and directeth us.

5 Neither are some to bee heard which travell to fight against this, with a double horned argument rather subtle than sound. Either (say they) we know, or we know not, that the word of God which goeth before the Sacrament, is the true will of God. If we know it, then we learne no new thing of the Sacrament which followeth after. If we know it not, then neither will the Sacrament teach it: whose whole force standeth in the word. Whereunto let this briefly be for an answer: that the scales which are hanged at patents and other publike instruments, taken by themselves are nothing, forasmuch as they should be hanged in vaine if the parchment had nothing written, in it: yet they doe not therefore not confirme and seale that which is written, when they be added to writings. Neither can they say that this similitude is lately faised by us, which *Paul* himselfe used, calling circumcision a seale, where he purposely travelleth to prove, that circumcision was not righteousness to *Abram*, but a sealing of that covenant, by faith whereof hee had already beene justified before. And what, I beseech you is there that may much offend any man, if we teach that the promise is sealed with Sacraments, when of the promises themselves it is evident that one is confirmed with another? For as every one is manifest, so is it more fit to uphold faith. But the Sacraments do both bring most cleare promises, and have this peculiar more than the word, that they lively represent them to us as it were painted out in a table. Neither ought that distinction any thing to move us, which is wont to be objected,

betweene

betweene Sacraments and seales of parents : that whereas both consist of carnall elements of this world, those cannot suffice or be meete to seale the promises of God, which are spirituall and everlasting, as these are wont to be hanged to, for sealing of the grants of Princes concerning fading and fraile things. For a faithfull man, when the Sacraments are present before his eyes, sticketh not in that fleshly sight, but by those degrees of proportion, which I have spoken of, he riseth up with godly consideration to the high misteries which lie hidden in the Sacraments.

6 And sith the Lord calleth his promises, covenants : and his Sacraments seales of covenants : a similitude may well be brought from the covenants of men. What can a sow killed worke, if words were not used, yea unlesse they went before : For sowes are many times killed without any more inward or higher misterie. What can the giving of a mans right hand doe, sith oftentimes hands are matched with enemie? But when words have gone before, by such signes the lawes of leagues are established, although they were first conceived, made, and decreed in words. Therefore Sacraments are exercises which make the credit of the word of God certainer unto us : and because we are carnall, they are delivered under carnall things, that so they should instruct us according to the capacite of our dulnesse, and guide us by the hand as school-masters guide children. For this reason *Augustine* calleth a Sacrament, a visible word : because it representeth the promises of God : as it were painted in a table, and setteth them before our sight cunningly expressed and as in an image. Other similitudes also may be brought, whereby Sacraments may be more plainly set out, as if we call them pillars of our faith. For a building standeth and resteth upon the foundation : yet by setting under of pillars, it is more surely stablished : so, Faith resteth upon the word of God, as upon a foundation : but when Sacraments are added : it stablisheth yet more soundly upon them as upon pillars. Or if we call them looking glasses, in which we may behold the riches of the grace of God, which he giveth us. For (as wee have already said) he doth in them manifestly shew himselfe to us, so much as is given to our dulnesse to know, and doth more expressly testify his good will and love toward us than by his word.

7 Neither doe they reason sily enough to the purpose, when they labour to prove hereby that they are not testimonies of the grace of God, because they are also given to the wicked, which yet doe thereby feele God nothing more favourable to them but rather procure to themselves more grievous damnation. For by the same argument neither should the Gospell, which is heard and despised of many, bee the testimonie of the grace of God : nor yet Christ himselfe, which was sene and knowne of many, of whom very few received him. The like wee may also see in parents. For a great part of the multitude laugheth at and scorneth that authentike seale, howsoever they know that it proceeded from the Prince to seale his will withall : some regard it not, as a thing not pertaining to them : some also abhor it : so that considering this so equall relation to both, the same similitude which I have above used, ought more and more to be liked. Therefore it is certaine that the Lord doth offer unto us mercie and a pledge of his grace both in his holy word and in the Sacraments : but the same is not received but of them which receive the word and Sacraments with sure faith : like as Christ is offered of the Father unto salvation to all, yet hee is not acknowledged and received of all. *Augustine* in one place minding to declare the same, said that the effectualnesse of the word is shewed forth in the Sacrament : not because it is spoken, but because it is beleaved. Therefore *Paul*, when he speaketh to the faithfull, so intreateth of Sacraments that he includeth the communion of Christ in them, as when he saith : all yee that are Baptised, have put on Christ. Againe, we are all one body and one spirit, which are Baptised in Christ. But when he speaketh of the wrongfull use of the Sacraments, hee giveth no more to it than to cold and void figures. Whereby he signifieth, that howsoever the wicked and hypocrites with their perversenesse doe either oppress or darken or hinder the effect of the grace of God in the Sacraments, yet that withstandeth not but that where and so oft as it pleaseth God, both they may bring a true testimonie of the communicating of Christ, and the Spirit of God himselfe may deliver and performe that

which

Sacrament is as seales, pictures, pillars, glasses. Gen. 6. 18. & 9. 9. & 17. 22.

In Ioh. hom. lib. 19. conc. Fault.

Sacraments though ministered to the wicked, testimonies nevertheless of the good will of God, and effectual to augment faith.

Gal. 3. 27.
1 Cor. 12. 13.

Which they promise. Wee determine therefore that Sacraments are truly called testimonies of the grace of God, and as it were certaine scales of the good will which hee beareth towards us : which by sealing it unto us, doe by this meanes sustaine, nourish, confirme, and increase our faith. As for the reasons which some are wont to object against this sentence, they are too trifling and weake. They say that if our faith be good it cannot be made better : for they say that it is no faith, but which without shaking, stedfastly, and without withdrawing, resteth upon the mercy of God. It had bene better for such to pray with the Apostles that the Lord would increase their faith, than carelessly to pretend such a perfection of faith, which never any of the sonnes of men hath obtained, nor any shall obtaine in this life. Let them answer, what manner of faith they thinke that hee had which said. I beleeve Lord, helpe my unbeloevingnesse. For even that faith, howsoever it was but a begun faith, was a good faith, and might bee made better when unbeloevingnesse were taken away. But they are confuted by no more certaine argument than by their owne conscience. For if they confesse themselves sinners, (which whether they will or no they cannot deny) they must needs impute the same to the imperfection of their faith.

8 But (say they) *Philip* answered the Eunuch, that he might be baptized if he beleeved with all his heart. What place here hath the confirmation of Baptisme, where faith filleth the whole heart? Again, I aske them whether they doe not feele a good part of their heart voide of faith: whether they doe not daily acknowledge new increases. The heathen man gloried that he waxed old with learning. Therefore we Christians bee thrise miserable, if wee wax old with profiting nothing, whose faith ought to goe forward by all degrees of ages, till it grow into a perfect man. Therefore in this place to beleeve with all the heart, is not perfectly to beleeve Christ, but onely from the heart and with a sincere minde to embrace him: not to be full with him, but with fervent affection to hunger, and thirst, and sigh toward him. This is the manner of the Scripture, to say that that is done with the whole heart, which it meaneth to be done sincerely and heartily. Of this sort are these sayings: I have in all my heart sought thee : I will confesse to thee in all my heart, and such other. As on the otherside, where hee rebuketh guilefull and deceitfull men, he useth to reproch them with heart and heart. Then they say further, that if faith be increased by Sacraments, the holy Ghost is given in vaine, whose strength and worke it is to begin, maintaine, and make perfect faith. To whom indeed I grant, that faith is the proper and whole worke of the holy Ghost, by whom being iulightened wee know God and the treasure of his goodnesse, and without whose light our minde is so blinde, that it can see nothing, so senselesse, that it can smell nothing of spirituall things. But for one benefit of God which they set forth, we consider three. For first the Lord teacheth and instructeth us with his word: then he strengtheneth us with Sacraments : Last of all hee shineth into our minds with the light of his holy spirit, and openeth an entry for the word and Sacraments into our hearts, which otherwise should but strike our eares, and be present before our eies, and nothing move the inward parts.

9 Wherefore as touching the confirmation and increase of faith, I would have the reader warned (which I thinke I have already in plaine words expressed) that I doe so assigne that ministry to the Sacraments, not asthough I thought that there is perpetually in them I wot not what secret force, by which they may of themselves be able to further or confirme faith : but because they are ordained of the Lord to this end, that they should serve to the stablishing and increasing of faith. But then only they do truly perform their office, when that inward schoolemaster the spirit is come to them, with whose onely power both the hearts are pearced, and affections are moved, and the entry is streopen for the Sacraments into our soules. If he be absent, Sacraments can doe no more to our mindes, than if either the brightnesse of the sunne should shine upon blind eyes, or a voyce sound to deafe eares. Therefore I to make division betwene the spirit and Sacraments, that the power of working remaine with the spirit, and to the Sacraments bee left only the ministration, yea and the same voide and trifling without the working of the spirit: but of much effectualnesse, when he inwardly worketh and putteth forth his force. Now it is plaine in what sort according to this sentence, a god-

Luke 17.5.

Mark 9.24.

Although we beleeve with all our years, and although it be the worke of the holy Ghost to begin, maintaine and make perfect faith, yet are not the Sacraments hereby proved uneffectuall to be increase of faith.
Act 8.37.
Eph 4.13.
Psall. 119.10.
& 111.1 &
1 8.1.
Psal. 13.

How Sacraments are said to confirme faith.

ly mind is confirmed in the faith by Sacraments: that is to say, even as the eyes see by the brightnesse of the Sunne, and the eares heare by the sound of a voice: of which neither the eyes should any whit perceive any light, unlesse they had a sight in themselves that might naturally bee inlightened, and the eares should in vaine be knocked at with any crying whatsoever it were, unlesse they were naturally made fit to heare. But if it be true, which ought at once to be determined among us, that what the sight worketh in our eies to seeing of the light, what the hearing worketh in our eares to the perceiving of a voice, the same is the worke of the holy Ghost in our hearts, both to the conceiving, and sustaining, and cherishing and stablishing of faith: then both these things doe likewise follow: that the Sacraments doe nothing at all profit without the power of the holy Ghost: and that nothing withstandeth but that in hearts already taught of that schoolemaster, they may make faith both stronger and more increased. Only this difference there is, that the power of hearing and seeing is naturally set in our eares and eyes: but Christ beside the measure of nature doth by speciall grace worke the same in our mindes.

10 Whereby those objections also, which comber some men, are dissolved: That if we ascribe to creatures either the increase or confirmation of faith, there is wrong done to the spirit of God, whom we ought to acknowledge the onely author thereof. For neither doe we in the meane time take from him either the praise of confirming or increasing it: but rather we affirme, that even this that he encreaseth and confirmeth faith, is nothing else but with his inward enlightning to prepare our minds to receive that confirming which is set forth by the Sacraments. But if it be yet too darkly spoken, it shall bee made very cleere by a similitude which I will bring. If thou purpose with words to perswade a man to doe any thing, thou wilt search out all the reasons, whereby he may be drawn to thy opinion, and may be in a manner subdued to obey thy counsell. But thou hast hitherto nothing prevailed, unlesse hee likewise have a piercing and sharp judgement, whereby he may weigh what pith is in thy reasons, unlesse also he have a tractable wit and ready to hearken to teaching: finally unlesse hee have conceived such an opinion of thy faithfulness and wisdom, as may bee to him like a certaine fore-judgement to cause him to subscribe. For both there are many stubborne heads, which a man can never bow with any reasons: and also where credit is suspected, where authoritie is despised little good is done even with the willing to learne. On the other side let all those things bee present, they will truly bring to passe that the hearer, to whom thou givest counsell, will obey the selfe same counsels which otherwise he would have laughed to scorne. The same worke also the spirit worketh in us. For least the word should beate our eares in vaine, lest the Sacraments should strike our eyes in vaine, hee sheweth us that it is God which speaketh therein, he softneth the stubbornesse of our heart, and frameth it to the obedience which is due to the word of the Lord. Finally he conveyeth those outward words and Sacraments from the eares into the soule. Therefore both the word and the Sacraments doe confirme our faith, when they set before our eyes the good will of the heavenly Father toward us, by knowledge of whom both the whole stedfastnesse of our faith standeth fast, and the strength of it encreaseth: the spirit confirmeth it, when in engraving the same confirmation in our mindes hee maketh it effectual. In the meane time the father of lights cannot bee forbidden, but as he enlightneth the bodily eyes with the beames of the Sunne, so he may enlighten our mindes with Sacraments, as with a brightnesse set meane betweene.

11 Which property the Lord taught that there was in his outward word, when in the parable he calleth it seed. For as seed, if it fall upon a desert and untilled piece of ground, will doe nothing but die: but if it be throwen upon arable land well manured and tilled, it will bring forth her fruit with very good increase: so the word of God, if it light upon a stiffe necke, it will grow barren as that which is sown upon sand: but if it light upon a soule manured with the hand of the heavenly spirit, it will bee most fruitful. But if there be like reason of seed and of the word: as we say that out of seed come both springeth and increaseth, and groweth up to ripenesse: why may we not say that faith taketh out of the word of God both beginning, increase, and perfection? Paul

By this doctrine concerning the force of sacraments nothing taken from the power of the holy Ghost.

As by the Sacraments so also by the word, faith some are created and brought to ripenesse through the forcible operation of the spirit
Matt 13. 4.
Luk. 8. 15.

2 Cor. 2. 4.

1 Cor. 3. 6.

very well expresseth both these things in sundry places, For when he goeth about to put the Corinthians in remembrance how effectually Godned his travaile, he glorieth that hee hath the ministry of the Spirit, as though the power of the holy Ghost were with an unseparable knot ioyned with his preaching, to enlighten and throughly move the mind. But in another place when hee mindeth to admonish them, of what force the word of God is of it selfe being preached by man, hee compareth the ministers themselves to husbandmen, which when they have bestowed their labour and travaile in tilling the earth have no more to doe. But what should tilling, and sowing, and watering profit unlesse that which is sown should receive liveness by heavenly benefit? Therefore hee concludeth, that both hee that planteth and hee that watereth are nothing: but that all things are to be ascribed to God, which alone giveth the increase. Therefore the Apostles doe in their preaching utter the power of the spirit, so farre as God useth the instruments ordained by himselfe to the setting forth of his spirituall grace. Yet wee must keepe still that distinction, that we remember, what man is able to doe by himselfe, and what is proper to God,

When Sacraments are removed to take away mens confidence in those things which thereby were confirmed: his doth show them to be meanes whereby faith groweth, yet so that no power proper unto God be transfcribed from him to them.
Gen. 3. 3.
Ephes. 2. 12.

12 Sacraments are so confirmations of our faith, that many times when the Lord meaneth to take away the confidence of the very things that are by him promised in the Sacraments, hee taketh away the Sacraments themselves. When hee spoileth and thrusteth away *Adam* from the gift of immortalitie, hee saith: Let him not eat of the fruit of life, lest he live for ever. What saith hee? Could that fruit restore to *Adam* his uncorruption, from which he was now fallen? No. But this is all one as if he had said: Lest he should enjoy a vaine confidence if hee keepe still the signe of my promise, let that bee shaken away from him which might bring him some hope of immortalitie. After this manner when the Apostle exhortheth the Ephesians to remember that they were forraigne guests of the Testaments, strangers from the fellowship of *Israel*, without God, without Christ, he saith, that they were not partakers of circumcision. Whereby hee doth (by figure of transnomination) signifie that they were excluded from the promise it selfe, which had not received the signe of the promise, To their other objection, that the glory of God is conveyed to creatures, to whom so much power is ascribed, and that thereby it is so farre diminished, we have in readinesse to answer that we set no power in creatures. Only this we say, that God useth meanes and instruments, which hee himselfe seeth to be expedient: that all things may serve his glory, forasmuch as hee is Lord and judge of all. Therefore as by bread and other nourishments he feedeth our body: as by the Sunne hee enlightnerth the world: as by fire hee warmeth: yet neither Bread, nor the Sunne, nor fire, are any thing but so far as by those instruments hee doth distribute his blessings unto us: so spirituallly hee nourisheth Faith by the Sacraments, whose onely office is to set his promises before our eyes to be looked upon. yea to be pledges unto us of them. And as it is our dutie to fasten none of our assistance in other creatures, which by the liberality and bountifullnesse of God are ordained to our uses, and by the ministry whereof hee giveth us his gistes, nor to have them in admiration, and praise them as causes of our good: so neither ought our confidence to sticke fast in the Sacraments, nor the glory of God to be removed unto them: but leaving all things, both our faith and confession ought to rise up to him the Author both of the Sacraments and of all things.

The word sacrament translated from military unto Christian profession: the power whiche Sacraments have in augmenting Faith not there by disprooved.

13 Whereas some bring an argument out of the very name of a Sacrament, it is nothing strong. A Sacrament (say they) whereas it hath among allowed Authors many significations yet it hath but one which agreeth with the signes: that is, whereby it signifyeth that solemne oath which the souldier maketh to his Captaine when he entereth into profession of a souldier. For as by that oath of warfare new souldiers doe bind their faith to the Captaine, and professe to be his souldiers: so by our signes we professe Christ our Captaine, and doe testifie that we serve under his banner. They adde similitudes to make thereby the matter more plaine. As a gowne made the Romans severally knowne from the Greekes which did weare cloakes: as the very degrees of men at *Rome* were discerned by their severall signes: the degree of Senators from the degree of Knights, by purple coat and picked shooes: againe a Knight from a Commoner.

moner, by a Ring : so wee beare our signes that may make us severally knowne from prophane men. But by the things above said it is evident enough, that the old Writers, which gave to the signes the name of Sacraments, had no regard how this word was used among Latine Writers, but for their owne purpose feigned this signification, whereby they signified only holy signes. But if we will search the matter more deeply, it may seeme that they have with the same relation applied the word to the same signification, wherewith they have removed the name of Faith to that sense whereto it is now used. For whereas Faith is a truth in performing promises ; yet they have called Faith an assurednesse, or sure perswasion which is had of the truth it selfe. Likewise, whereas a Sacrament is the souldiers part whereby hee voweth himselfe to his Captaine ; they have made it the Captaines part, whereby he receiveth souldiers into rooms of service. For by the Sacrament the Lord doth promise that hee will be our God, and that we shall be his people. But we passe over such subtilities, for as much as I thinke I have proved with argements plaine enough, that they had respect to nothing else but to signifie that these are signes of holy and spirituall things. We receive indeed the similitudes which they bring of ourward tokens ; but wee allow not that that which is the last point in the Sacrament, is by them set for the chiefe, yea and onely thing. But this is the first point, that they should serve our faith before God ; the latter point, that they should testifie our confession before men. According to this latter consideration those similitudes have place. But in the meane time let that first part remaine ; because otherwise (as we have already proved) the mysteries should be but cold, unless they were helps to our faith, and additions to doctrine, ordained to the same use and end.

14. Againe, we must be warned, that as these men doe weaken the force, and utterly overthrow the use of Sacraments ; so on the contrary side there be some, which feigne to Sacraments I wot not whar secret vertues, which are no where read to be put in them by God. By which error the simple and unskillfull are dangerously deceived, while they are both taught to seeke the gifts of God where they cannot be found, and are by little and little drawne away from God, to embrace meere vanity in stead of his verity. For the Sophisticall Schooles have taught with great consent, that the Sacraments of the new law, that is to say, those which are now in use in the Christian Church doe justifie and give grace, so that we doe not lay a stop of deadly sinne. It cannot be expressed how pernicious and pestilent this opinion is, and so much the more, because in many ages heretofore, to the great losse of the Church, it hath prevailed in a great part of the world. Truly it is utterly devillish. For when it promiseth righteousness without faith, it driveth soules headlong into destruction ; then because it fetcheth the cause of righteousness from the Sacraments, it bindeth the miserable minds of men, already of their owne accord too much bending to the earth, with this superstition, that they rather rest in the sight of a bodily thing, than of God himselfe. Which two things I would to God we had not so proved in experience, so little need they any long proofe. But what is a Sacrament taken without faith, but the most certaine destruction of the Church ? For whereas nothing is to be looked for thereof without the promise, and the promise doth no lesse threaten wrath to the unfaithfull, than it offereth grace to the faithfull ; he is deceived that thinketh that there is any more given to him by the Sacraments, than that which being offered by the Word of God, he receiveth by faith. Whereupon another thing also is gathered, that the assistance of salvation hangeth not upon the partaking of the Sacrament, as though Justification consisted therein, which we know to be proposed in Christ onely, and to be communicated unto us no lesse by the preaching of the Gospell, than by the sealing of the Sacrament ; and that without that it cannot wholly stand. So true is that which *Augustin.* also writeth, that invisible sanctification may be without a visible signe ; an he againe, that a visible signe may be without true sanctification. For (as hee also writeth in another place) men doe put on Christ sometime untill the receiving of a Sacrament, sometime even untill the sanctification of life. And that first point may be common both to good and to evill ; but this other is proper to the good and goodly.

15. Hereupon commeth that distinction if it bee well understood, which the same

As by some too little, so by others too much force is ascribed unto Sacraments.

Lib. 4. de quæst. vet. T. 8. c. 1. et Lib. 5. d. 5. p. 1. c. 1. Donat. cap. 14.

The hidden grace
not alwayes joy-
ned with the vi-
sible signe of the
Sacraments.
De Bap. par.
In Psal. 77.

In Joh. hom. 28

Christ the sub-
stance of all Sa-
craments, and
the onely cause of
righteousnesse:
the Sacraments
effectuall meanes
to nourish the
knowledge of
Christ, though
the wicked lack-
ing faith be not
nourished by
them.
Lib. 4. senten-
dist. 1.

Hom. in Joh.
26. Lib. 3. de
Doct. Christ.
cap. 9.

same *Augustine* hath often noted, betweene a Sacrament, and the thing of the Sacrament. For it not onely signifieth, that the figure and truth are there contained, but that they doe not so hang together, but that they may be severed; and that even in the very conjoyning the thing must alway be discerned from the signe, that wee give not to the one that which belongeth to the other. He speaketh of the separation, when he writeth that the Sacraments doe worke in the onely Elect that which they figure. Againe, when he writeth thus of the Jewes: When the Sacraments were common to all, the grace was not common, which is the power of the Sacraments. So now also the washing of regeneration is common to all; but the grace it selfe, whereby the members of Christ are regenerate with their head, is not common to all. Againe, in another place of the Supper of the Lord, wee also at this day receive visible meat. But the Sacrament is one thing, and the power of the Sacrament another thing. What is this, that many receive of the Altar and die, and in receiving doe die? For the Lords morfell was poyson to *Judas*; not because he received an evill thing, but because he being evill, received a good thing evilly. A little after: The Sacrament of this thing, that is, of the unity of the body and blood of Christ, is somewhere prepared on the Lords Table daily, somewhere by certaine distances of dayes; and thereof is received unto life to some, and unto destruction to some. But the thing it selfe whereof it is a Sacrament, is received unto life to all men, but unto destruction to no man, whosoever is partaker of it. And a little before he had said; Hee shall not die which eateth: but he which pertaineth to the power of the Sacrament, not to the visible Sacrament: which eateth within, not without: which eateth with heart, not he which preffeth with tooth. Thus you heare every where, that a Sacrament is so severed from his owne truth by the unworthinesse of the receiver, that there remaineth nothing but a vaine and unprofitable figure. But that thou maist have not a signe void of truth, but the thing with the signe, thou must conceive by faith the word which is there enclosed. So how much thou shalt by the Sacraments profit in communicating of Christ, so much profit shalt thou take of them.

16. If this bee somewhat darke because of the shortnesse, I will set it out in moe words. I say that Christ is the matter, (or if thou wilt) the substance of all Sacraments: for as much as in him they have all their perfectnesse, and doe promise nothing without him. So much lesse tolerable is the error of *Peter Lombard*, which doth expressly make them causes of righteoufnesse and salvation, whereof they bee parts. Therefore bidding all causes farewell which mans wit doth feigne to it selfe, wee ought to stay in this one cause. Therefore how much wee bee by their mislitory helpe to the nourishing, confirming, and increasing of the true knowledge of Christ in us, and to the possessing of him more fully, and to the enjoying of his riches, so much effectuallnesse they have with us. But that is done when wee doe with true faith receive that which is there offered. Doe the wicked then (wilt thou say) bring to passe by their unthankfulnesse, that the ordinances of God be void, and turne to nothing? I answer, that that which I have said, is not so to be taken, as though the force and truth of the Sacrament did hang upon the state or will of him that receiveth it. For that which God hath ordained, remaineth stedfast, and keepeth still his nature, howsoever men doe varie. But sith it is one thing to offer, another to receive, nothing withstandeth, but that the signe hallowed by the Word of God, may be indeed that which it is called, and keep his owne force; and yet that there come thereby no profit to an evill doer, and wicked man. But *Augustine* doth in few words well assaile this question. If (saith he) thou receivest carnally, it ceaseth not to be spirituall; but it is not to thee. But as *Augustine* hath in the aforesaid places shewed, that a Sacrament is a thing nothing worth, if it be severed from the truth thereof; so in another place he giveth warning, that even in the very conjoyning needeth a distinction, lest wee sticke too much in the outward signe. As (saith he) to follow the letter, and so take the signes in stead of the things, is a point of fervile weaknesse: so to expound the signes unprofitably, is a point of evill wandering error. Hee nameth two faults which are here to bee avoided: The one when wee so take the signes, as though they were given in vaine, and when with abusing or diminishing their secret significations by our enviousnesse, wee bring

bring to passe that they bring us no profit at all. The other, when in not raising our minds beyond the visible signe, we give away to the Sacraments the praise of all those good things which are not given us but of Christ onely, and that by the holy Ghost, which maketh us partakers of Christ himselfe: and indeed by the helpe of the outward signes: which if they allure us to Christ, when they be wrested another way, the whole profit of them is unworthily overthrowne.

17 Wherefore let this remaine certaine, that there is no other office of the Sacraments than of the word of God: which is to offer and set forth Christ unto us, and in him the treasures of heavenly grace: but they availe or profit nothing, but being received by faith: even as wine, or oyle, or any other liquor, though you powre it on largely, yet it will run beside and perish, unless the vessels mouth be open to receive it, and the vessell though it be wet round about on the out side, shall nevertheless remaine void and empty within. Beside this we must beware, lest those things which have been written by the old writers somewhat too gloriously to amplify the dignity of Sacraments, which lead us away into an error neere to this: namely that we should thinke that there is some secret power knit and fastned to the sacraments, that they may of themselves give us the graces of the holy Ghost, like as wine is given in a cup: whereas onely this office is appointed to them by God, to testify and stablish to us the good will of God toward us, and doe profit no further unless the holy Ghost joyne himselfe to them, which may open our minds and hearts, and make us partakers of this testimony, wherein also doe cleerely appeare divers and severall graces of God. For the Sacraments, as we have above touched, are that thing to us of God, which to men are messengers of joyfull things, or earnest in stablishing of bargaines: which doe not of themselves give any grace, but doe tell and shew us, and (as they be earnest and tokens,) doe ratifie unto us those things that are given us by the liberality of God. The holy Ghost (whom the Sacraments doe not in common without difference bring to all men, but whom the Lord peculiarly giveth to them that be his) is he that bringeth the graces of God with him, which giveth to the Sacraments place in us, which maketh them to bring forth fruit. But although wee doe not denie that God himselfe with the most present power of his Spirit is present with his owne institution, lest the ministration which he hath ordained of the Sacraments should be fruitlesse and vaine: yet we affirme that the inward grace of the Spirit, as it is severed from the outward Ministry, should ought to be severally weighed and considered. God therefore truly performeth indeed whatsoever he promiseth and figureth in signes: neither doe the signes want their effect, that the author of them may be proved true and faithfull. The question here is onely whether God worketh by his owne and by inward power (as they call it) or doe resigne his office to outward signes. But wee affirme, that whatsoever instruments he use, his original working is nothing hindred thereby. When this is taught concerning the Sacraments, both their dignities is honourably set out, and their use is plainly shewed, and their profitableness is abundantly reported, and the best meane in all these things is retained, that neither any thing be given to them which ought not, nor againe any thing be taken from them which is not convenient to be taken from them. In the meane time that fained devise is taken away, whereby the cause of justification and power of the holy Ghost is inclosed in elements as in vessels or waggons, and that principall force which hath beene omitted of other is expressly set out. Here also it is to be noted, that God inwardly worketh that which the Minister figureth and testifieth by outward doing: lest that be drawne to a mortall man, which God claimeth to himselfe alone. The same thing also doth *Augustine* wisely touch. How (saith hee) doth both *Moses* sanctifie, and God? not *Moses* for God: but *Moses* with visible Sacraments by his ministry, but God with invisible grace by his holy Spirit: where also is the whole fruit of visible Sacraments. For without this sanctification of invisible grace what doe those visible Sacraments profit?

18 The name of Sacrament, as we have hitherto entreated of the nature of it, doth generally containe all the signes that ever God gave to men, to certifye and assure them of the truth of his promises. Those hee sometime willed to remaine in natural things, sometime hee delivered them in miracles. Of the first kinde these bee examples

Christ set forth as by the words, by the Sacraments, neither available with out faith, to whom they are available in themselves, work not by secret included forces, grace cometh with the Sacraments, not from the sacraments but from God.

Questio. vet. testam. lib. 3. c. 84.

Things sometimes in words, and sometimes in natural things, used for Sacraments.

Gen. 2. 17.
& 3. 3.

Gen. 9. 13.

as when he gave to *Adam* and *Eve* the tree of life for an earnest of immortalitye, that they might assure themselves of it, so long as they did eate of the fruite thereof. And when hee did set the heavenly bowe for a monument to *Noe* and his posteritie, that he would no more from thenceforth destroy the earth with overflowing of water. These *Adam* and *Noe* had for sacraments. Not that the tree did give them immortalitye, which it could not give to it selfe: nor that the Bowe (which is but a striking backe of a sun-beame upon the clouds against it) was of force to hold in the waters: but because they had a marke given in them by the word of God, that they should bee examples and seales of his testaments. And the tree was a tree before, and the bowe a bowe. When they were written upon with the word of God, then a new forme was put into them, that they should begin to be that which they were not before. That no man should thinke these things spoken without cause, the bowe it selfe is at this day also a witness of that covenant which God made with *Noe*: which bowe so oft as we behold, we reade this promise of God written in it, that the earth shall never be destroyed with overflowing of waters. Therefore if any fond Philosopher, to scorn the simplicitie of our faith, doe affirme that such varietie of colours doth naturally arise of reflected beames and a cloud set against them: let us grant it indeed, but let us laugh to scorne his senselesse follie, which doth not acknowledge God the Lord and governour of nature: which at his owne will useth all the elements to the service of his owne glorie. If he had imprinted such tokens in the sunne, the starres, the earth, stones, and such like, they should all have bene sacraments to us. Why are not uncoined and coined silver both of one value, sith they are both one metall? even because the one hath nothing but nature: when it is striken with a common marke, it is made money, and receiveth a new valuation. And shall not God be able to marke his creatures with his word, that they may be made sacraments, which before were naked elements? Of the second kind these were examples, when hee shewed to *Abraham* a light in a smoking oven: when he watered the fleece with dewe, the earth remaining drie: againe he watered the earth, the fleece being untouched, to promise victorie to *Gideon*: when hee drew the shadow of the diall nine lines backward, to promise life to *Ezechias*. These things, when they were done to relieve and stablish the weaknesse of their faith, were then also sacraments.

Gen. 15. 17.
Jud. 6. 27.
2 King. 20. 9.
Esa. 38. 7.

SACRAMENTS OR
Gods behalfe
testimonies of
grace, OR O. T. S.
MARKS and marks
of profession.
Lib. 9. contra
Faust. Mani-
ca. 11.

19 But our present purpose is, to discourse peculiatly of those sacraments, which the Lord willed to bee ordinarie in his Church, to nourish his worshippers and servants into one faith and the confession of one faith. For (to use the words of *Augustine*) men can be congealed together into no name of religion either true or false, unlesse they bee bound together with some fellowship of visible signes and sacraments. Sith therefore the most good Father foresaw this necessitie, he did from the beginning ordaine certaine exercises of godlinesse for his servants, which afterward Satan by turning them to wicked and superstitious worshippings, hath many wayes depraved and corrupted. Hereupon came those solemne professions of the Gentiles into their holie orders, and other bastard usages: which although they were full of error and superstition, yet they also were therewith a prooffe that men could not in profession of religion bee without such outward signes. But because they neither were grounded upon the word of God, nor were referred to that truth whereunto all signes ought to bee directed, they are unworthie to bee rehearsed where mention is made of the holie signes which are ordained of God, and have not swarved from their foundation, that is, that they should be helps of true godlinesse. They consist not of bare signes, as were the bowe and the tree, but upon ceremonies: or rather the signes that bee here given are ceremonies. But as it is above said, that they be on the Lords behalfe testimonies of grace and salvation: so they bee againe on our behalfe marks of profession, by which wee openly sweare to the name of God, for our parts binding our faith unto him. Therefore *Chrysostome* in one place fitly calleth them covenantings whereby God bindeth himselfe in league with us, and wee be bound to purenesse and holinesse of life, because here is made a mutuall forme of covenanting betweene God and us. For as the Lord therein promisseth that hee will cancell and blot out whatsoever guiltinesse and penalitie wee have gathered by offending, and

and doth reconcile us to himfelfe in his onely begotten fonne : fo we againe on our behalves doe by this profefion binde our felves unto him to the following of godlineffe and innocency : fo that a man may rightly fay that fuch Sacraments are ceremonies, by which God will exercife his people firft to the nourifhing, ftirring up, and ftrengthening of faith inwardly, then to the teftifying of religion before men.

20 And even the Sacraments alfo were divers, after the divers order of time, according to the diftribution whereby it pleaseth the Lord to thew himfelfe after this or that manner to men. For to *Abraham* and his pofteritie Circumcifion was commanded whereunto afterward purifyings and Sacrifices, and other Ceremonies were added out of the law of *Mofes*. Thefe were the Sacraments of the Jewes untill the comming of *Chrift* : at which comming thofe being abrogate, two Sacraments were ordained, which now the Chriftian Church ufeth, Baptifme, and the Supper of the Lord. I fpeake of thofe that were ordained for the ufe of the whole Church. For as for the laying on of hands, whereby the minifters of the Church are entred into their office, as I doe not unwillingly fuffer it to be called a Sacrament, fo I doe not reckon it among the ordinarie Sacraments. As for the reft which are commonly called Sacraments, what they are to be accounted, we fhall fee by and by. Howbeit the old Sacraments alfo had refpect to the fime marke, wherunto ours doetend, that is, to direct and in a manner lead by the hand to *Chrift* : or rather as Images to represent him, and fhew him forth to be knowne. For whereas wee have already taught, that they are certaine feales wherewith the promifes of God are fealed : and where it is moft certaine, that there was never offered any promife of God to men but in *Chrift* : that they may teach us of fome promife of God, they muft needs fhew *Chrift*. Whereunto pertaineth that heavenly paterne of the Tabernacle and of the worshipping in the law, which was given to *Mofes* in the Mount. One onely difference there is, that thofe did fhadow out *Chrift* being promifed, when he was yet looked for : thefe doe teftifie him already given and delivered.

21 When thefe things fhall all bee particularly and each one feverally declared, they fhall bee made much plainer. Circumcifion was to the Jewes a figne, whereby they were put in minde, that whatfoever cometh of the feed of man, that is to fay the whole nature of man is corrupt, and hath need of proyning. Moreover it was a teaching, and token of remembrance whereby they fhould confirme themselves in the promife given to *Abraham*, concerning that blessed feed in whom all the Nations of the earth were to be blessed, from whom they had their owne blessing to bee looked for. Now that healthfull feed (as wee are taught of *Paul*) was *Chrift*, in whom alone they hoped that they fhould recover that which they had loft in *Adam*. Wherefore Circumcifion was to them the fame thing which *Paul* faith that it was to *Abraham*, namely the feale of the righteousneffe of faith : that is to fay, the feale whereby they fhould be more certainly affured, that their faith wherewith they looked for that feed, fhould be accounted to them of God for righteousneffe. But we fhall upon a better occafion in another place goethrough with the comparifon of Circumcifion and Baptifme. Baptifings and purifyings did fet before their eyes their owne uncleanneffe, filthineffe and pollution, wherewith they were defiled in their owne nature : but they promifed another washing, whereby all their filthineffes fhould bee wiped and washed away. And this washing was *Chrift*, with whose blood we being washed doe bring his cleanneffe into the fight of God, that it may hide all our defilings. Their facrifices did accuse them of their owne wickedneffe, and therewithall did teach, that it was neceffary that there fhould be fome fatisfaction which fhould be paid to the judgement of God. That therefore there fhould bee some one chiefe *Bifhop*, a Mediator betweene God and men, which fhould facrisse God by fhedding of blood, and by offering of a facrifice which fhould fuffice for the forgiveness of finnes. This chiefe *Priest* was *Chrift* : hee himfelfe fhed his owne blood : hee himfelfe was the Sacrifice : for hee offered himfelfe obedient to his Father unto death : by which obedience hee rooke away the ditobedience of man, which had provoked the difpleafure of God.

22 As for our Sacraments, they doe fo much more cleerey present *Chrift* unto

Sacraments before *Chrift* and after, and the scope of both.

Gen. 17. 10.
Levit. 10.
Mat. 28. 19.
& 26. 26.

1 Cor. 1. 20.

The intent of Circumcifion, purifyings and facrifices of the law.

Gen. 22. 28.

Gal. 3. 16.

Rom. 4. 11.

Heb. 9. 1.

1 John 1. 7.
Revs. 1. 5.

Heb. 4. 14. &
5. 5. & 9. 11.
Phil. 2. 8.
Rom. 5. 19.

The Sacrament
of the new
Law, is Bapti-
sm, and the
Supper of the
Lords, which
Christ himselfe
more expressly
than in the Sa-
craments of the
old.
1. John 5. 6.
John 19. 34.
Act. 1. 10.
John 13.

Col 2. 17.

Too great a dif-
ference betwixt
Schulden
and weare the
Sacraments of
the law and
of vs
1 Cor. 10. 3.

Rom 4. 11.

Hcb 1. 1.

What is fo-
ken in the
figure to dimi-

us, as hee was more neerely shewed to men, since hee hath beene truly delivered of his father such as he had beene promised. For Baptisme doth testifie unto us that wee are cleansed and washed, the Supper of thanksgiving testifieth that wee be redeemed. In water, is figured washing: in blood, satisfaction. These two things are found in Christ, which (as *Iohn* saith) came in water and blood, that is to say, that hee might cleanse and redeeme. Of which thing the Spirit of God also is a witness. Yea there are three witnesses in one, Water, Blood, and Spirit. In water and blood we have a testimonie of cleansing and redeeming: but the Spirit the principall witness bringeth unto us assured credit of such witnessing. This high mysterie hath notably well bene shewed us in the Crosse of Christ, when water and blood flowed out of his holy side: which side for that cause *Augustine* rightfully called the fountaine of our Sacraments: of which yet wee must intreat somewhat more at large. There is no doubt but that more plentifull grace also of the Spirit doth here shew forth it selfe if you compare time with time. For that pertaineth to the glory of the kingdome of Christ, as we gather out of many places, but specially out of the seventh Chapter of *Iohn*. In which sense wee must take that saying of *Paul*, that under the law were shadows, but in Christ is the body. Neither is it his meaning to spoile of their effect the testimonies of grace, in which Gods will was in the old time to prove himselfe to the Fathers a true speaker, even as at this day hee doth to us in Baptisme and in the holy Supper. But onely his purpose was by way of comparison to magnifie that which was given us, lest any should thinke it marvellous, that the Ceremonies of the law were abolished by the coming of Christ.

23 But that same schoole doctrine (as I may also briefly touch this by the way) is utterly to be hissed out, whereby there is noted so great a difference betweene the Sacraments of the old and new law, as though those did nothing but shadow out the grace of God, and these doe presently give it. For the Apostle speaketh no lesse honorably of those than of these, when he teacheth that the Fathers did eat the same spirituall meat which wee eat, and expoundeth that same meat to be Christ. Who dare make that an emptie signe, which delivered to the Jewes a true communion of Christ? And the ground of the cause which the Apostle there handleth, doth plainly fight on our side. For, that no man trusting upon a cold knowledge of Christ, and emptie title of Christianitie, and outward tokens, should presume to despise the judgement of God: hee sheweth forth examples of Gods severitie to be seene in the Jewes: that wee should know that the same paines which they have suffered, hang over us, if we follow the same faults. Now that the comparison may be seen, it behoved that hee should shew that there is no unequalnesse betweene us and them in those good things whereof hee did forbid us to boast falsely. Therefore first hee maketh us equall in the Sacraments, and leaveth to us not so much as any small peece of prerogative, that might encourage us to hope of escaping unpunished. Neither verily is it lawfull to give any more to our Baptisme, than hee in another place giveth to Circumcision, when hee calleth it, The seale of the righteousnesse of faith. Whatsoever therefore is at this day given us in our Sacraments, the same thing the Jewes in the old time received in theirs, that is to say, Christ with his spirituall riches. What power our Sacraments have, the same they also felt in theirs: that is to say, that they were to them seales of Gods good will toward them, into the hope of eternall salvation. If they had bene apt expositors of the Epistle to the Hebrewes, they would not have so bene blinded. But when they reade there, that sinnes were not cleansed by the Ceremonies of the law, yea that the old shadows had no availing force to righteousnesse: they neglecting the comparison which is there handled, while they tooke hold of this one thing, that the law of it selfe nothing profited the followers of it, thought simply that the figures were void of truth. But the Apostles meaning is to bring the ceremoniall law to nothing, untill it come to Christ, upon whom alone hangeth all the effectualnesse of it.

24 But they will object those things which are read in *Paul* concerning the Circumcision of the letter, that it is in no estimation with God, that it giveth nothing, that it is vaine. For such sayings seeme to presse it downe farre beneath Baptisme. Not fo

For

For the very same might rightfully bee said of Baptisme. Yea and also the same is said, first of *Paul* himselfe, where he sheweth that God regardeth not the outward washing whereby we enter into profession of religion, unless the minde within be both cleansed and continue in cleanness to the end: againe of *Peter*, when he testifieth that the truth of Baptisme standeth not in the outward washing, but in a good witnessing of conscience. But he seemeth also in another place utterly to dispise the circumcision made with hands, when he compareth it with the circumcision of Christ. I answer that even in this place nothing is abated of the dignitie of it. *Paul* there disputeth against them, which required it as necessary when it was now abrogate. Therefore he warneth the faithfull, that leaving the old shadows they should stand fast in the truth. These Masters (si h he) instantly call upon you, that your bodies may bee circumcised. But ye are spiritually circumcised according to the soule and body. Yee have therefore the deliverance of the thing indeed, which is much better than the shadow. A man might take exception to the contrary, and say that the figure is not therefore to be despised because they had the thing indeed? forasmuch as the putting off of the old man, of which he there speaks, was also among the Fathers, to whom yet outward circumcision had not beene superfluous: Hee preventeth this objection, when he by and by adueth, that the Colossians were buried with Christ by Baptisme. Whereby hee signifieth that at this day baptisme is the same to Christians, which circumcision was to the old people: and therefore that circumcision cannot be enjoined to Christians without wrong done to Christ.

25 But that which followeth, and which I even now alleaged, is harder to assoile, that all the Jewish ceremonies were shadows of things to come, and that in Christ is the body: but most hard of all is that which is intreated in many Chapters of the Epistle to the Hebrewes, that the bloud of beasts, attained not to consciences: that the law had a shadow of good things to come, not an image of things that the followers of it obtained, no perfection of the Ceremonies of *Moses* and such other. I goe backe to that which I have already touched, that *Paul* doth not therefore make the ceremonies shadowish, because they had no found thing in them: but because the fulfilling of them was after a certaine manner hanged in suspense until the delivering of Christ. Againe I say that this is to be understood not of the effectuallnesse, but rather of the manner of signifying. For till Christ was manifestly shewed in the flesh, all the signes did shadow him out as absent, howsoever hee did inwardly utter to the faithfull the presence of his power and of himselfe. But this we ought chiefly to marke, that in all those places *Paul* doth not speake simply, but by way of contention. Because hee strived with the false Apostles, which would have godlinesse to consist in the ceremonies onely without any respect of Christ: to confute them it sufficeth oaelly to intreate, of what value ceremonies are by themselves. This marke also the author of the Epistle to the Hebrewes followed. Let us therefore remember that here is disputed of ceremonies, not as they be taken in their owne and naturall signification, but as they be wrested to a false and wrongfull exposition: not of the lawfull use of them, but of the abuse of superstition. What mervell is it therefore if ceremonies being severed from Christ, are unclothed of all force? For all signes whatsoever they be, are brought to nought, when the thing signified is taken away. So when Christ had to doe with them which thought that *Manna* was nothing else but meate for the belly, he applyeth his speech to their grosse opinion, & saith that he ministrereth better meate, which may feed soules to hope of immortalitie. But if you require a plainer solution, the summe of all tendeth to this: First, that all that furniture of ceremonies, which was in the law of *Moses*, is a vanishing thing and of no value, unless it be directed to Christ. Secondly, that they so had respect to Christ, that when he at length was manifestly shewed in the flesh, they had their fulfilling. Finally, that it behoved that they should be taken away by his coming, even as a shadow vanisheth away in the cleare light of the Sunne. But because I doe yet defer longer discourse of that matter unto that place where I have purposed to compare baptisme with circumcision, therefore I doe now more sparingly touch it.

26 - Perhaps also those immeasurable praises of sacraments, which are read in old

with the elimination of circumcision from the same in like occasion and sense might as well be said of Baptisme.
1 Cor. 10.5.
1 Pet. 3.21.
Col. 2.11.

The sacraments of the Law shadowes, not in respect of their workings: but in regard of their manner of signifying thus which is in a great manner of account not simply but when Christ is severed from them.

Joh. 6.27.

In substance the fathers have

so much extolled
the Sacraments
of the newe
Law above
the old.
In prohem.
enar Pla. 73.
quæst. super.
Num. c. 33. li.
9. c. 14.

Lib. 2. con. lit.
Pet. c. 37.

Hom. In Jo. 26.

In Psa 77.
Lib 9. contra.
Faulst. c. 13.

De doctrina
Christi. lib. 3.
Epiad. Janu.

Writers concerning our signes, deceived those miserable Sophisters. As this of *Augustine*. That the Sacraments of the old law did onely promise the Saviour, but ours doe give salvation. When they marked not that these and such other formes of speaking were spoken: they also published their excessive doctrines, but in a cleane contrary sense from the writing of the old fathers. For *Augustine* meant no other thing in that place, than as the same *Augustine* writeth in another place. That the Sacraments of the law of *Moses* did foretell of Christ, but ours doe tell of him present. And against *Fausstus*. That those were promises of things to be fulfilled, these were tokens of things fulfilled: as if he should say, that those figured him when he was looked for, but ours doe as it were shew him present which hath beene already delivered. Moreover he speaketh of the manner of signifying, as also he sheweth in another place. The law (saith hee) and the Prophets had Sacraments, foretelling of a thing to come: but the Sacraments of our time do testifie that that is already come, which those did declare to be to come. But what hee thought of the thing and effectualnesse, he expoundeth in many places: as when hee saith, that the Sacraments of the Jewes were in signes, divers: but in the thing signified, equall with ours: divers in visible forme, but equall in spirituall power. Againe: in divers signes is all one faith: so in divers signes, as in divers words: because words change their sounds by times: and truly words are nothing but signes. The Fathers did drinke the same spirituall drink, for they drunke not the same bodily drink. See ye therefore, faith remaining one, the signes varied. To them the rocke was Christ: to us that is Christ, which is set upon the Altar. And they drinke for a great Sacrament, the water flowing out of the rocke: what we drinke, the faithfull know. If thou consider the visible forme they drunke another thing: if an understandable signification they drunke the same spirituall drink. In another place, in the mystery the same is their meat and drinke which is ours: but the same in signification, not in forme: because the selfe same Christ was figured to them in the rocke, and shewed to us in the flesh. Howbeit in this behalfe also we grant that there is some difference. For both sacraments doe testifie that the fatherly good will of God and the graces of the holy Ghost are offered us in Christ: but our sacraments testifie it more cleerely and brightly. In both is a delivering of Christ: but in these more plenteous and fuller, namely as that difference of the old & new Testament beareth, of which we have intreated before. And this is it that the same *Augustine* meant (whom we more often alleadge as the best and faithfullest witness of all the old writers) where he teacheth that when Christ was revealed, sacraments were ordained both in number fewer, in signification higher, in force more excellent. Of this thing also it is expedient that the readers briefly bewarned, that whatsoever the Sophisters have triflingly taught concerning the worke wrought, is not onely false, but disagreeeth with the nature of the Sacraments, which God hath ordained, that the faithfull being void and needy of all good things should bring nothing thither but beggery. Whereupon followeth that in receiving them, these men doe nothing wherby they may deserve praise: or that in doing (which in this their respect is meere passive) no worke can be ascribed unto them.

THE FIFTEENTH CHAPTER.

Of Baptisme.

The first use of
Baptisme to be
a token of our
cleansing, and
therefore not a
marke of recog-
nizance, and a
signe of profes-
sion onely as
some would
have it.

BAPTISME is a signe of the entering wherewith wee are received into fellowship of the Church: that being grafted into Christ, wee may be reckoned among the children of God. Now it was given us of God to this end, (which I have taught to be common to all the mysteries) first, that it should serve to our Faith with him, and to our confession before men. We will orderly declare the manner of both purposes. Baptisme bringeth three things to our Faith, which also must be severally entreated of. This is the first which the Lord setteth out unto us, that it should be a token and proofe of our cleansing: or (to expresse my minde better) it is like to a certaine sealed Charter, whereby hee confirmeth unto us, that all our finnes are so defaced, cancelled, and blotted out, that they may never come in his sight, nor be rehearsed, nor be imputed. For he willeth that all they that beleve, should be baptised into forgiveness of finnes. Therefore they which thought that Baptisme is nothing else but a marke and token

whereby

whereby we professe our religion before men, as souldiers beare the cognisance of their Captaine for a marke of their profession, weigh not that which was the chiefe thing in Baptisme. That is this, that wee should receive it with this promise, that whosoever beleve and are baptised, shall be saved.

2 In this sense is that to be understood which *Paul* writeth, that the Church is sanctified of Christ her spouse, and cleansed with washing of water in the word of life. And in another place, that wee are saved according to his mercie by the washing of regeneration and of the renewing of the holy Ghost. And that which *Peter* writeth that Baptisme saveth us. For *Pauls* will was not to signifie, that our washing and salvation is perfectly made by water, or that water containeth in it selfe the power to cleanse, regenerate and renew. Neither did *Peter* meane the cause of salvation, but onely the knowledge and certaintie of such gifts to be received in this Sacrament: which is evidently enough expressed in the words themselves. For *Paul* knitteth together the word of life, and Baptisme of water: as if he had said, that by the Gospell the message of washing and sanctifying is brought us, that by Baptisme such message is sealed. And *Peter* immediately adjoyneth, that that Baptisme is not the putting away of the filthinesse of the flesh, but a good conscience before God, which is of faith. Yea Baptisme promiseth us no other cleansing, but by the sprinkling of the blood of Christ: which is figured by water, for the likenesse of cleansing and washing. Who therefore can say that wee be cleansed by this water, which certainly testifieth that the blood of Christ is our true and onely washing? So that from no where else can be fetched a surer reason to confute their blind error which referre all things to the power of the water, than from the signification of Baptisme it selfe: which doth withdraw us as well from that visible element which is set before our eyes, as from all other meanes, that it may binde our mindes to Christ alone.

3 Neither is it to be thought that Baptisme is applyed onely to the time past, that for new fallings, into which wee fall backe after Baptisme, wee must seeke new remedies of cleansing, in I wot not what other Sacraments, as though the force of Baptisme were worne out of use. By this error it came to passe in old time, that some would not be baptised but in the uttermost perill of life, and at their last gaspings, that so they might obtaine pardon of their whole life. Against which wayward subtle provision the old Bishops so oft inveigh in their writings. But this we ought to thinke, that at what time soever wee be baptised, we are at once washed and cleansed for all our life. Therefore so oft as wee fall we must goe backe to the remembrance of Baptisme, and therewith we must arme our minde, that it may bee alway certaine and assured of the forgivenesse of finnes. For though when it is once ministred, it seemeth to be past, yet by latter finnes it is not abolished. For the cleanness of Christ is therein offered us that alway flourisheth, is oppressed with no spots, but overwhelmed and wipeth away all our filthinesse: yet ought wee not to take thereof a libertie to sinne in time to come (as verily wee bee not hereby armed to such boldnesse) but this doctrine is given onely to them, which when they have sinned, doe groane wearied and oppressed under their finnes, that they may have wherewith they may raise up and comfort themselves, least they should fall into confusion and desperation. So *Paul* saith, that Christ was made to us a Propitiator, unto the forgivenesse of faults going before. Wherein he denieth not that therein is obtained perpetuall and continuall forgivenesse of sins even unto death: but he meaneth that it was given of the father, onely to poore sinners, which wounded with the searing iron of conscience, doe sigh to the Pulsion. To these the mercie of God is offered. They which by escaping of punishment doe hunt for matter and libertie to sinne, doe nothing but provoke to themselves the wrath and judgement of God.

4 I know indeed that it is commonly thought otherwise: that by the benefit of repentance and of the keyes we doe after Baptisme obtaine forgivenesse, which at our first regeneration is given us onely by Baptisme. But they which devise this doe erre herein that they doe not remember that the power of the keyes, whereof they speake, doth so hang upon Baptisme that it ought in no wise to be severed. The sinner receiveth forgivenesse by the ministerie of the Church, namely not without the preaching

Mar. 16. 16.

*Our cleansing
not made by
Baptisme as by
a canle but ma-
nifested by it as
by a signe.
Eph. 5. 26.
Tit. 3. 5.
1 Pet. 3. 22.*

*Baptisme a con-
firmation of the
washing out of
all sin, and not
onely of finnes
past before we
be baptised.*

Rom. 3. 25.

*The force of
Baptisme as
well as repen-
tance extended
servitious our
whole life.*

of the Gospell. But what manner of preaching is that? That wee be cleafed from finne by the blood of Christ. But what signe and testimonie is there of that washing, but Baptisme? We see therefore how that abfolution is referred to Baptisme. And this error hath bred us the faigned Sacrament of Penance: of which I have touched somewhat before, and the residue I will make an end of in place fit for it. But it is no marvell if men, which according to the grosseness of their wit were immeasurably fast tied to outward things, have in this behalfe also bewrayed that fault, that not contented with the pure institution of God, they did thrust in new helps faigned of themselves. As though Baptisme it selfe were not a Sacrament of repentance. But if repentance bee commended to us for our whole life, the force also of Baptisme ought to be extended to the same bounds. Wherefore it is also no doubt but that all the godly throughout all their life long, so oft as they be vexed with knowledge in conscience of their owne finnes, dare call backe themselves to the remembrance of Baptisme, that thereby they may confirme themselves in the affiance of that onely and continuall washing which we have in the blood of Christ.

5 It bringeth also another fruit, because it sheweth us our mortification in Christ, and new life in him. For (as the Apostle saith) we are baptised into his death, being buried together with him into death, that we may walke in newnesse of life. By which words he doth not only exhort us to the following of him (as though he did say, that we are by Baptisme put in minde, that after a certaine example of the death of Christ, wee should die to our lusts: and after the example of his resurrection, wee should be raised up to righteousness,) but hee fetcheth the matter much deeper: that is to say, that by Baptisme Christ hath made us partakers of his death, that we may be graffed into it. And as the graffe receiveth substance and nourishment of the roote into which it is graffed: so they that receive Baptisme with such faith as they ought, do truly feele the effectualnesse of the death of Christ in the mortifying of their flesh: and therewithall also they feele the effect of his resurrection in the quickning of the Spirit. Hereupon hee gathereth matter of exhortation: that if we be Christians, we ought to be dead to sinne, and to live to righteousness. This selfe same argument he useth in another place that we be circumcised, and have put off the old man, since that we be buried in Christ by Baptisme. And in this sense, in the same place which we have before alleadged, he called it the washing of regeneration and of renewing. Therefore first free forgiveness of finnes and imputation of righteousness is promised us, and then the grace of the holy Ghost, which may reforme us into newnesse of life.

6 Last of all our faith receiveth also this profit of Baptisme, that it certainly testifieth unto us, that we are not onely graffed into the death and life of Christ, but that we are so united to Christ himselfe that wee are partakers of all his good things. For therefore hee hath dedicated and hallowed Baptisme in his owne bodie, that hee might have it common with us, as a most strong bond of the unicie and fellowship which hee vouchsafed to enter into with us: so that Paul proveth thereby that we be the children of God, because we have put on Christ in Baptisme. So we see that the fulfilling of Baptisme is in Christ, whom also for this reason we call the proper object of Baptisme. Therefore it is no marvell if it be reported that the Apostles baptised into his name, which yet were commanded to baptise into the name of the Father also and of the holy Ghost. For whatsoever gifts of God are set forth in Baptisme, are found in Christ alone. And yet it cannot be, but that hee which baptiseth into Christ, doth therewithall call upon the name of the Father and of the holy Ghost. For wee are therefore cleansed with his blood, because the mercifull father according to his incomparable kindnesse, willing to receive us into favour, hath set him a mediator in the midst to procure to us favour with him. But regeneration we so onely obtaine, by his death and resurrection, if being sanctified by the spirit we be endued with a new and spiritual nature. Wherefore both of our cleansing and regeneration we obtaine and after a certaine manner distinctly perceive the cause in the Father, the matter in the Sonne, and the effect in the holy Ghost. So John first baptised, so afterward the Apostles, with the baptisme of repentance into the forgiveness of finnes: meaning by this word repentance, such regeneration: and by forgiveness of finnes, washing.

A second use of
Baptisme to
show us our
mortification
and newnesse of
life.
Rom 6.3.

Col. 2.12.
Tit. 3.5.

A third use of
Baptisme to te-
stifie our in-
gressing into
Christ, and par-
taking of his
graces.
Math 3.13.
Gal 3.27.
Act. 8.16. &
19.5.
Mat. 28.19.

Mat. 3.6.
Luke 3.16.
John 3.23.
& 4.1.

7 Whereby also it is made most certaine, that the ministerie of *Iohn* was altogether the same which was afterward committed to the Apostles. For the divers hands wherewith it is ministred, make not the baptisme divers: but the same doctrine sheweth it to be the same baptisme. *Iohn* and the Apostles agreed into one doctrine: both baptised into repentance, both into the forgiveness of finnes, both into the name of Christ, from whom was both repentance and forgiveness of finnes. *Iohn* said that hee was the Lambe of God, by whom the finnes of the world should bee taken away: where hee made him the sacrifice acceptable to the Father, the Propitiator of righteousness, the author of salvation. What could the Apostles add to this confession? Wherefore let it trouble no man, that the old writers labour to sever the one from the other, whose voice wee ought not so much to esteeme that we may shake the certaintie of the Scripture. For who will rather hearken to *Chrysostome* denying that forgiveness of finnes was comprehended in the baptisme of *Iohn*, than to *Luke* contrariwise affirming that *Iohn* preached the baptisme of repentance into the forgiveness of finnes? Neither is that subtlety of *Augustine* to be received, that in the baptisme of *Iohn* finnes were forgiven in hope, but in the baptisme of Christ they are forgiven in deed. For whereas the Evangelist plainly testifieth, that *Iohn* in his baptisme promised the forgiveness of finnes: what need wee to abate this title of commendation, when no necessitie compelleth us unto it? But if any man seeke for a difference out of the Word of God, he shall finde none other but this, that *Iohn* baptised ino him that was to come, the Apostles into him that had already presented himselfe.

8 As for this that more abundant graces of the Spirit were powred out since the Resurrection of Christ, it maketh nothing to establish a diversitie of baptisme. For the baptisme which the Apostles ministred while hee was yet conversant in earth, was called his: yet it had no larger plentifulnesse of the spirit, than the baptisme of *Iohn*. Yea, even after his Ascension, the Spirit was not given to the Samaritans above the common measure of the faithfull before the Ascension, although they were baptised into the name of Jesus, till *Peter* and *Iohn* were sent unto them to lay their hands upon them. This onely thing, as I thinke, deceived the old writers, that they said that the baptisme of *Iohn* was but a preparation to the baptisme of Christ, because they reade, that they were baptised againe of *Paul*, which had once received the baptisme of *Iohn*. But how much they were herein deceived, shall else where be plainly declared in place fit for it. What is it therefore that *Iohn* said, that hee baptised indeed with water, but that Christ should come which should baptise with the holy Ghost, and with fire? This may in few words be affoyled. For hee meant not to put difference betweene the one baptisme and the other, but hee compared his owne person with the person of Christ, saying, that himselfe was a minister of water, but that Christ was the giver of the holy Ghost, and should declare his power by visible miracle the same day that hee should send the holy Ghost to the Apostles under fierie tongues. What could the Apostles boast of more than this? What more could they also that baptise at this day? For they bee onely ministers of the outward signe, and Christ is the author of the inward grace: as the same old writers themselves doe every where teach, and specially *Augustine*, whose principall stay against the Donatists is this, that what a one soever he be that baptiseth, yet onely Christ is ruler of it.

9 These things which wee have spoken both of mortification and of washing, are shadowed out in the people of *Israel*, whom for the same cause the Apostle saith to have bene baptised in the cloud and in the sea. Mortifying was figured, when the Lord delivering them out of the hand of *Pharao* and from cruell bondage, made for them a way through the red sea, and drowned *Pharao* himselfe, and the *Aegyptians* their enemies, that followed them hard at their backs, and were even in their necks to overtake them. For after the same manner also he promiseth to us in baptisme, and by a signe given sheweth us, that we are by his power brought forth and delivered out of the thraldome of *Aegypt*, that is to say, out of the bondage of sinne: that our *Pharao* is drowned, that is to say the devil, although even so also he cease not to exercise & wearie us. But as that *Aegyptian* was not throwne downe into the bottome of the sea, but being overthrowne on the shore, did yet with terrible sight make the *Israelites* afraid, but could not hurt them:

The baptisme of Iohn the same with that which the Apostles ministred: for the old writers teach y^e same, and Aug. thus saith for the one from the other. Act. 1. 28. John 1. 29. Rom. 10. Ma. 7. 14. Luke 3. 3. Lib. 3 de bap. contra Donat. cap. 10. Luc. 3. 16. Act. 19. 4.

The baptising not divers, because the graces of the spirit were divers: but followed the ministerie of Iohn, and of Christs Apostles, yea even before and after Cor. 15. Ascension. Act. 2. 14. Mat. 3. 11.

Act. 2. 8.

The grace of mortification and purification afforded unto us by bap. is shadowed unto the people of Israel whereby they were delivered from bondage. 1 Cor. 10. 2. Exod. 14. 21.

Num. 9. 14.

Faithfull men
by Baptisme not
rid of originall
sinne, but certifi-
ed first that
condemnation
whereunto the
corruption of
their nature
hath made them
subject, is done
away.
Gal. 5 19.

Secondly that
the works of the
flesh shall not
beare rule and
have dominion
over them.

them: so this our enemy yet indeed threateth, sheweth his weapons, is felt, but cannot overcome. In the cloud was a signe of cleansing. For as then the Lord covered them with a cloud cast over them, and gave them refreshing cold, lest they should faint and pine away with too cruell burning of the Sunne: so in Baptisme we acknowledge our selves covered and defended with the blood of Christ, lest the severitie of God, which is indeed an intolerable flame, should lye upon us. But although this mysterie was then darke and knowne to few: yet because there is none other way to obtaine salvation, but in those two graces, God would not take away the signe of them both from the old Fathers, whom he had adopted to be heires.

10 Now it is cleare, how false that is which some have lately taught, and wherein some yet continue, that by Baptisme we be loosed and delivered from originall sinne, and from the corruption which was from Adam spread abroad into his whole posteritie, and that wee be restored into the same righteousnesse and purenesse of nature, which Adam should have obtained, if hee had stood fast in the same uprightnesse wherein hee was first created. For such kinde of teachers never understood what was originall sinne, nor what was originall righteousnesse, nor what was the grace of Baptisme. But wee have already proved, that originall sinne is the perversnesse and corruption of our nature, which first maketh us guiltie of the wrath of God, and then also bringeth forth works in us, which the Scripture calleth the works of the flesh. Therefore these two points are severally to be marked, namely that we being in all parts of our nature defiled and corrupted are already for such corruption onely, holden worthily condemned and convicted before God, to whom nothing is acceptable but righteousnesse, innocencie and cleanness. Yea, and very Infants themselves bring their owne damnation with them from their mothers wombe. Who, although they have not yet brought forth the fruits of their iniquitie, yet have the seed thereof inclosed within them. Yea, their whole nature is a certaine seed of sinne, therefore it cannot but be hateful and abominable to God. The Faithfull are certified by Baptisme that this damnation is taken away, and driven from them: forasmuch (as we have already said) the Lord doth by this signe promise us that full and perfect forgiveness is granted both of the fault which should have beene imputed to us, and of the paine which wee should have suffered for the fault: they take hold also of righteousnesse, but such as the people of God may obtaine in this life, that is to say by imputation onely: because the Lord of his owne mercy taketh them for righteous and innocent.

11 The other point is, that this perversnesse never ceaseth in us, but continually bringeth forth new fruits, namely those works of the flesh which wee have before described: none otherwise than a burning furnace continually bloweth our flame and sparkles, or as a spring infinitely casteth out water. For lust never utterly dyeth and is quenched in men, untill being by death delivered out of the body of death, they have utterly put off themselves. Baptisme indeed promiseth us that our Pharaos is drowned, and the mortification of sinne: yet not so that it is no more, or may no more trouble us, but onely that it may not overcome us. For so long as we live enclosed within this prison of our bodie, the remnants of sinne shall dwell in us: but if wee hold fast by Faith the promise given us of God in Baptisme, they shall not beare rule nor raige. But let no man deceive himselfe: Let no man flatter himselfe in his owne evill, when hee heareth that sinne alway dwelleth in us. These things are not spoken to this end, that they should carelesly sleepe upon their sinnes, which are otherwise too much inclined to sinne: but only, that they should not faint and be discouraged, which are tickled and pricked of their flesh. Let them rather thinke that they are yet in the way, and let them beleeve that they have much profited, when they feele that there is daily somewhat minished of their lust, till they have attained thither whether they travaile, namely to the last death of their flesh, which shall be ended in the dying of this mortall life. In the meane time let them not cease both to strive valiantly, and to encourage them to goe forward and to stirre them up to full victorie. For this also ought more to whet on their endeavours, that they see that after that they have long travailed, they have yet no small businesse remayning. This wee ought to hold: we are baptised into the mortifying of our flesh, which is began by Baptisme in us, which

wee dayly follow : but it shall bee made perfect when wee shall remove out of this life to the Lord.

12 Here wee say no other thing, than the Apostle *Paul* in the seventh Chapter to the Romanes most clearly setteth out. For after that hee had disposed of free righteousness, because some wicked men did thereof gather, that we might live after our owne lust, because we should not be acceptable to God by the deservings of works: he addeth, that all they that are clothed with the righteousness of Christ, are therewith regenerate in Spirit, and that of this regeneration wee have an earnest in baptisme. Hereupon hee exhorteth the faithfull, that they suffer not sine to have dominion in their members. Now because hee knew that there is alway some weaknesse in the faithfull: that they should not therefore be discouraged, he adjoyneth a comfort, that they are not under the law. Because againe it might seeme, that Christians might grow intolent, because they are not under the yoke of the law, he entreateth what manner of abrogating that is, and therewithall what is the use of the law: which question he had now the second time defined. The summe is, that wee be delivered from the rigor of the law, that we should cleave to Christ: but that the office of the law is, that we being convinced of our perversnesse, should confesse our owne weaknesse and miserie. Now forasmuch as that perversnesse of nature doth not so easily appear in a prophane man, which followeth his owne lust without feare of God: he setteth an example in a man regenerate, namely in himselfe. He saith therefore that he hath a continuall wrastring with the remnants of his flesh, and that hee is holden bound with miserable bondage, that he cannot consecrate himselfe wholly to the obedience of the law of God. Therefore hee is compelled with groaning to crie out. Unhappy am I. Who shall deliver me out of this body subject to death? If the children of God be holden captive in prison so long as they live, they must needs be much carefully grieved with thiaking upon their owne perill, unlesse this feare be met withall. Therefore he adjoyneth to this use a comfort, that there is no more damnation to them that are in Christ Jesu. Where he teacheth, that they whom the Lord hath once received into favour, engraffed into the communion of his Christ, he hath by baptisme admitted into the fellowship of his Church, while they continue in the faith of Christ, although they be besieged of sinne, yea and carrie sinne about within them, yet are acquitted from guiltinesse and condemnation. If this be the simple and naturall exposition of *Paul*, there is no cause why we should seeme to teach any new unwonted thing.

13 But Baptisme so serveth our confession before men. For it is a marke, whereby we openly professe that wee should be accounted among the people of God: whereby we testifye that wee agree with all Christians into the worshipping of one God and into one religion: finally, whereby wee openly affirme our Faith: that not onely our hearts should breath out the praise of God, but also our tongues, and all the members of our body should sound it out with such utterances as they be able. For so, as we ought, all our things are employed to the service of the glorie of God, whereof nothing ought to be void, and other may by our example be stirred up to the same endeavours. Hereunto *Paul* had respect, when he asked the Corinthians whether they had not bene baptised into the name of Christ: meaning verily, that even in this that they were baptised into his name, they avowed themselves unto him, swore to his name, and bound their Faith to him before men, that they could no more confesse any other, but Christ alone, unlesse they would forsake the confession which they had made in Baptisme.

14 Now sith it is declared what our Lord had regard unto in the institution of Baptisme: it is plaine to judge what is the way for us to use and receive it. For so far as it is given to the raising, nourishing and confirming of our Faith, it is to be taken as from the hand of the Author himselfe: we ought to hold it certaine and fully perswaded, that it is hee which speaketh to us by the signe, that it is hee which cleanseth us, washeth us, and putteth away the remembrance of our sinnes, that it is he which maketh us partakers of his death, which taketh away from Satan his kingdome, which feebleth the forces of our lust, yea which groweth into one with us, that being clothed with him wee may be reckoned the children of God: that these things, I say,

Baptisme: according to 5. 12 and the earnest of our regeneration, the weaknesse of our nature hereunto, and the greatnesse of our comfort notwithstanding this weaknesse. Rom. 6. 14.

Rom. 7. 24.

Rom. 8.

Baptisme the badge of our profession.

1 Cor. 1. 2.

The Author of Baptisme is also the worker of grace spirituell therein figured not insubst.

hee doth inwardly fo truly and certainly performe to our Soule, as we certainly see our bodie outwardly to be washed, dipped, and cloathed. For this either relation, or similitude, is the moit sure rule of Sacraments: that in bodily things wee should behold spirittuall things; as if they were presently set before our eyes, so far as it hath pleased the Lord to represent them by such figures: not for that such graces are bound and enclosed in the Sacrament, that they should bee given us by the force thereof; but onely because the Lord doth by this token testify his will unto us; that is, that hee will give us all these things. Neither doth hee onely feed our eyes with a naked sight, but hee bringeth us to the thing present, and together fulfilleth that which it figureth.

15. Hereof let *Comelius* the Captaine be an example, which was baptised, having before received forgiveness of finnes, and visible graces of the holy Ghost: seeking not by Baptisme a larger forgiveness, but a more certaine exercising of faith, yea an increase of confidence by a pledge. Peradventure some may object: why therefore did *Ananias* say to *Paul*, that hee should wash away his finnes by Baptisme, if finnes be not washed away by the power of Baptisme it selfe? I answer: Wee are said to receive, to obtaine, to get that which so farre as concerneth the feeling of our faith, is given us of the Lord, whether he doe then first testify it, or being testified doth more and certainer confirm it. This therefore onely was the meaning of *Ananias*: that thou maist bee assured *Paul*, that thy finnes are forgiven thee, bee baptised. For the Lord doth in Baptisme promise forgiveness of finnes: receive this, and bee out of care. Howbeit I meane not to diminish the force of Baptisme, but that the thing and the truth is present with the signe, so farre as God worketh by outward meanes. But of this Sacrament, as of all other, wee obtaine nothing but so much as we receive by faith. If we want faith, it shall be for a witness of our unthankfulness, whereby we may be declared guiltie before God, because we have not believed the promise there given. But so farre as it is a signe of our confession, wee ought by it to testify that our reliance is in the mercie of God, and our cleanness is in the forgiveness of finnes, which is gotten us by Jesus Christ: and that by it wee enter into the Church of Christ, that wee may with one consent of faith and charitie live in one mind with all the faithful. This last point did *Paul* meane, when he saith, that we are all baptised into one Spirit, that we may be one bodie.

16. Now if this be true which wee determine, that a Sacrament is not to be wayed according to his hand of whom it is ministred, but as of the very hand of God, from whom without doubt it proceeded: hereupon wee may gather that: nothing is added to it nor taken from it by the worthinesse of him by whose hand it is delivered. And even as among men, if a letter be sent, so that the hand and the seale be well knowne, it maketh no matter who or what manner of man bee the carrier: so it ought to suffice to know the hand and seale of the Lord in his Sacraments, by what carrier soever they be brought. Hereby the error of the Donatists is very well confuted, which measured the force and value of the Sacrament by the worthinesse of the Minister. Such at this day are our Cathaptists, which denie that we be rightly baptised, because we were baptised by wicked men and Idolaters in the Popish kingdome: therefore they furiously call upon us to be baptised againe. Against whose follies wee shall be armed with a reason strong enough, if we thinke that wee were professed by Baptisme not into the name of any man, but into the name of the Father, the Sonne, and the holy Ghost, and that therefore it is not the Baptisme of man, but of God, of whomsoever it bee ministred. Although they were never so much ignorant or despisers of God and all godliness, which baptised us, yet they did not baptise us into the fellowship of their owne ignorance or sacriledge, but into the faith of Jesus Christ: because they called not upon their owne name, but the name of God, nor baptised us into any other name. Now if it were the baptisme of God, it hath verily inclosed in it a promise of the forgiveness of finnes, the mortifying of the flesh, the spirituall quickning, and the partaking of Christ. So it nothing hindered the Jewes, to have been circumcised of uncleane Priests and Apostates: neither was the signe therefore void, that it needed to bee done of new: but it was sufficient to returne to the naturall beginning. Where they object that

Baptisme

Comelius and Paulus
not taken
by their worthinesse
but by the promise
of God
Act. 10. 48.
Act. 9. 7.

1 Cor. 12. 13.

Nothing added
nor taken
from Baptisme
by their worthinesse
but by the promise
of God
Act. 10. 48.
Act. 9. 7.

Mat. 28. 19.

Baptisme ought to be celebrate in the assemblies of the godly, that proveth not, that that which is faulty in part, should destroy the whole force thereof. For when wee teach what ought to be done that Baptisme may be pure, and void of all desiring, we doe not abolish the ordinance of God, although idolaters corrupt it. For when in old time Circumcision was corrupted with many superstitions, yet it ceased not to be taken for a signe of grace: neither did *Isaiah* and *Ezekiel*, when they gathered out of all Israel them that had departed from God, call them to a second Circumcision.

17 Now whereas they aske us, what faith of ours hath yet followed Baptisme in certaine yeeres past, that they thereby might prove that the Baptisme is void, when it is not sanctified unto us, but by the word of promise received by faith: to this question we answer that we indeed being blinde and unbelieving, did in a long time not hold fast the promise given us in Baptisme: yet the promise it selfe, for as much as it was of God, continued alway stedfast, and true. Although all men be liars and faith-breakers, yet God ceaseth not to be true: although all men be lost, yet Christ remaineth salvation. We confesse therefore that Baptisme, for that time profited us nothing at all: for as much as in it the promise offered us, without which baptisme is nothing, lay nothing regarded. Now sith by the grace of God, we have begun to waxe wiser, we accuse our owne blindnesse and hardnesse of heart, which have so long been unthankfull to his so great goodnesse. But we beleeve that the promise it selfe is not vanished away: but rather thus we consider. God by baptisme promisseth the forgiveness of finnes, and sith he hath promised it, will undoubtedly performe it to all that beleeve it. That promise was offered us in baptisme: by faith therefore let us embrace it. It hath indeed long been buried from us because of infidelity: now therefore let us receive it by faith. Wherefore where the Lord calleth the Iewish people to repentance, he giveth them no commandement of a second circumcision, which being (as we have said) circumcised with a wicked and ungodly hand, lived a certaine time entangled with the same wickednesse. But he earnestly calleth upon the onely turning of the heart. Because, howsoever the covenant was broken of them, yet the signe of the covenant, by the ordinance of the Lord, remaineth alwayes stedfast and inviolable. Therefore with the onely condition of repentance they were restored into the covenant which the Lord had once made with them in circumcision: which yet being received by the hand of the League-breaker priest, so much as in them lay, they had defiled againe, and the effect whereof they had quenched.

18 But they thinke that they shake a fiery dart at us, when they alleadge that *Paul*, rebaptised them which were once baptised with the baptisme of *Iohn*. For if by our owne confession, the Baptisme of *Iohn* was altogether the same that ours is now: even as they having beene before perversely instructed, when they were taught the true faith, they were againe Baptised into it: so that baptisme, which was without true doctrine, is to be taken for nothing, and we ought to be newly baptised againe into the true religion, wherewith we are now first instructed. Some thinke, that there was some wrongfully affectionated man to *Iohn*, which had entred them with their first baptisme rather to a vaine superstition. Of which thing they seeme to gather a conjecture here-upon, because they confessed themselves to be utterly ignorant of the holy Ghost: whereas *Iohn* verely would never have sent away from himselfe schollers so untaught. But neither is it likely that the Jewes although they had not beene baptised at all, were destitute of all knowledge of the holy Ghost, which is famously spoken of by so many testimonies of the Scripture. Whereas therefore they answer that they know not whether there bee a holy Ghost, it is to be understood as if they had said that they have not yet heard, whether the graces of the Spirit, of which *Paul* asked them, were given to the Disciples of Christ. But I grant that that was the true baptisme of *Iohn*, and all one and the selfe same with the Baptisme of Christ: but I deny that they were Baptised againe. What then meane these words, they were baptised in the name of Jesus? Some do expound it, that they were but instructed of *Paul* with true doctrine. But I had rather understand it more simply, to be the Baptisme of the holy Ghost, that is to say, that the visible graces of the Spirit were given them by the laying on of hands: which to be expressed by the name of Baptisme, is no new thing. As on the day of Pentecost

Baptisme was made void by their remaining a long time in blindnesse that are baptised.

Rom. 3. 3.

They whom Iohn had baptised not rebaptised by Paul. Act. 19. 3.

A.C. 1.5.

it is said, that the Apostles remembered the words of the Lord, concerning the Baptisme of fire and of the spirit. And *Peter* saith that the same came to his remembrance, when he saw those graces powred out upon *Cornelius*, and his household and kindred. Neither is that contrary which is after adjoynd: When hee had laid his hands on them, the Holy Ghost came downe upon them. For *Luke* doth not tell of two divers things: but followeth the manner of telling commonly used among the Hebrewes, which doe first propound the summe of the matter, and then doe set it out more at large. Which every man may perceive by the very framing together of the words. For hee saith, When they had heard these things, they were Baptised in the name of Jesus. And when *Paul* had laid his hands upon them, the holy Ghost came downe upon them. In this latter sentence is described, what manner of Baptisme that was. Ignorance doe so corrupt a former baptisme, that it must be amended by with second baptisme: the Apostles should have bene rebaptised first of all, which in whole three yeares after their baptisme had scarcely tasted any small parcell of purer doctrine. And now among us what rivers might suffice to renew so many washings, as there be ignorances by the mercie of the Lord dayly amended in us?

A.C. 11.16.
 Necessary inventions
 of men ad-
 ded unto Christs
 institution of
 Baptisme.

19 The force, dignity, profit, and end of the mystery if I bee not deceived, ought by this time to be plaine enough. So much as concerneth the outward signe, I would to God the naturall institution of Christ had prevailed so much as was meet, to restrain the boldnesse of men. For, as though it were a contemptible thing to be baptised with water according to the precept of Christ, there is invented blessing, or rather enchanting, to defile the true hallowing of the water. Afterward was added a Taper with Chrisme: but the blowing seemeth to open the gate to baptisme. But although I am not ignorant, how ancient is the beginning of this added packe: yet it is lawfull both for mee and all the godly to refuse whatsoever things men have presumed to adde to the ordinance of Christ. When Satan saw that by the foolish light credit of the world at the very beginnings of the Gospell his deceits were easily received, hee brake forth into grosser mockeries. Hereupon spittle, and like trifles, were openly brought in with unbridled liberty to the reproch of Baptisme. By which experiences let us learne that nothing is either holier, or better, or safer, than to bee content with the authority of Christ alone. How much better therefore was it, leaving stagelike pompes, which dazell the eyes of the simple, and dull their mindes, so oft as any was to be baptised, that he should bee presented to the assembly of the faithful, and be offered to God, the whole Church looking on as a witnesse: and praying over him: that the confession of faith should be rehearsed, wherewith he that is to be catechised should bee instructed: that the promises should be declared which are contained in Baptisme: that the instructed should be baptised in the name of the Father, and the Sonne, and the holy Ghost: at length that he be sent away with prayers and thanksgiving. So is nothing omitted that might make to the matter, and that the onely Ceremony which proceeded from God the author thereof, should most clearly shine, being not overwhelmed with any forreine filthinesse. But whether he be wholly dipped which is baptised, and that thrice or once, or whether he bee but sprinkled with water onely powred upon him, it maketh very little matter: but that ought to be at liberty to Churches according to the diversity of Countries. Howbeit the very word of Baptising signifieth to dip, and it is certaine that the manner of dipping was used of the old Church.

Baptism was to be
 administered by
 private men.

20 This also pertaineth to the purpose, to know that is done amisse if private men take upon themselves the administration of Baptisme. For as well the distribution of this as of the Supper is a part of the Ecclesiasticall ministry. For Christ did not command women, nor yet every sort of men, that they should baptise: but whom he had ordained his Apostles, to them he gave this commandement. And when hee commanded his Disciples to doe that in the ministracion of the Supper which they had seene him doe, when he executed the office of a right distributor: hee would without doubt, that they should therein follow his example. As for this that in many ages past, yea and in a manner at the very beginning of the Church, it hath bene received in use,

that

that lay men might baptise in perill of death, if the minister were not present in time. I see not with how strong a reason it may be defended. The very old fathers themselves, which either held or suffered this manner, were not sure whether it were well done. For *Augustine* seemeth to have this doubt, when he saith: Although a lay man compelled by necessitie doe give baptisme, I cannot tell whether a man may godly say that it ought to bee iterate. For if it bee done when no necessitie compelleth, it is the usurping of another mans office: but if necessitie enforceeth, it is either none or a veniall sinne. Moreover of women it was decreed without any exception in the Councell at *Carthage*, that they should not presume to baptize at all. But there is danger, least if hee which is sicke should die without baptisme, hee should be deprived of the grace of regeneration. Not so, God pronounceth that he adopteth our infants to be his owne, before they be borne, when he promiseth that hee will be a God to us and to our seed after us. In this word is contained their salvation. Neither shall any man dare to be so reprochfull against God, to denie that his promise is of it selfe sufficient to worke the effect thereof. How much harme that doctrine being evill expounded, that baptisme is of necessitie to salvation, hath brought in, few doe marke: and therefore they take lesse heed to themselves. For where this opinion is growne in force, that all are lost to whom it hath not happened to bee washed with water, our state is worse than the state of the old people, as though the grace of God were now more narrowly straitened than it was under the law. For Christ shall be thought to be come, not to fulfill the promises, but to abolish them: forasmuch as the promise which then was of it selfe effectually enough to give health before the eight day, now should not be of force without help of the signe.

21 But how the custome was before that *Augustine* was borne, first is gathered of *Tertullian*, that it is not permitted to a woman to speake in the Church, nor to teach, nor to baptise, nor to offer, that she should not claime to her selfe the execution of any mans office, much lesse of the Priests. Of the same thing *Epiphanius* is a substantiall witness, where hee reprocheth *Marcion*, that he gave women libertie to baptise. Neither am I ignorant of their answer which thinke otherwise, that is, that common use much differeth from extraordinarie remedie, when extreme necessitie enforceeth: but when hee pronouncing that it is a mockerie to give women libertie to baptise, excepteth nothing, it sufficiently appeareth that hee condemneth this corruption, so that it is by no colour excusable. Also in the third booke, where teaching that it was not permitted even to the holy mother of Christ, he addeth no restraint.

22 The example of *Sephora* is unseasonably alledged, For whereas the Angell of God was appealed, after that she taking a stone, circumcised her sonne, thereupon it was wrongfully gathered that her doing was allowed of God. Otherwise it ought to bee said, that the worshipping which the nations that were brought out of *Affyria* raised up, pleased God. But by other strong reasons it is proved, that that which a foolish woman did, is wrongfully drawne to an example of imitation. If I should say that it is a certaine singular case, which ought not to be made an example, and specially that such it is no where read that in old time there was given to the Priests a speciall commandement to circumcise, the order of Circumcision and Baptisme is unlike: this should be strong enough to confute them. For the words of Christ are plaine: Goe yee, teach all nations, and baptise. When hee ordained the selfe same men publishers of the Gospell, and ministers of Baptisme: and none (as the Apostle witnesseth) doth take honour upon himselfe in the Church, but hee that is called as *Aaron*: whosoever without lawfull calling baptiseth, hee rusheth into another mans office. Even in the smallest things, as in meat and drinke, whatsoever wee enterprise with a doubtfull conscience, *Paul* openly cryeth out to bee sinne. Therefore in womens baptising is much more grievously sinne, where it is evident that they brake the rule appointed by Christ, forasmuch as wee know that it is unlawfull to plucke in sunder those things that God conjoyneth. But all this I passe over. Onely I would have the readers to note, that *Sephoras* purpose was nothing lesse, than to doe any service to God. Seeing her sonne to bee in danger, she grudged, and murmured, and not without stomacking threw the foreskin upon the ground, she so taunted her husband, that she was also angry

Lib contra
eoi. part. 2.
Cap. 13.

Women not an-
thorised to
baptise.

Lib cont,
Hecet. 1.

Sephora no pres-
dent to womens
teaching upon them
to baptise.
Exod 4.25.

Mat. 28.19.

Heb. 5.4.

Rom. 14.23.

with God. Finally it is plaine that all this came of a furiousnesse of minde, because she murmured against God and her husband, for that shee was compelled to shed the blood of her sonne. Moreover if she had in all other things behaved herselfe well, yet herein is an unexcusable rash presumption that shee circumcised her sonne, her husband being present, not any private man, but *Moses* the principall prophēt of God, than whom there never rose any greater in *Israhel*; which was no more lawfull for her to doe, than at this day it is for women in the sight of the Bishop. But this controversie shall by and by be easily taken away by this principle, that infants are not debarr'd from the kingdome of heaven whom it happeneth to depart out of this present life before that it be granted them to be dipped in water. But it is already proved that no small wrong is done to the covenant of God, if we doe not rest in it, although it were weake of it selfe: whereas the effect thereof hangeth neither upon Baptisme, nor upon any additions. There is afterward added to it a Sacrament like a seale, nor that it bringeth effectualnesse to the promise of God as a thing weake of it selfe, but onely confirmeth it to us. Whereupon followeth, that the children of the faithfull are not therefore Baptized, that they may then first bee made the children of God, which before were strangers from the Church, but rather that they be therefore received by a solemne signe into the Church, because by the benefit of the promise they did already belong to the body of Christ. Therefore if in omitting the signe there bee neither slothfulness, nor contempt, nor negligence, wee are free from all danger. It is therefore much more holy, to give this reverence to the ordinance of God, than wee seeke Sacraments from no where else, than where the Lord hath left them. When wee may not have them of the Church, the grace of God is not so bound to them but that we may obtaine them by faith out of the word of the Lord.

THE SIXTEENTH CHAPTER.

That the Baptisme of Infants doth very well agree with the institution of Christ and the nature of the signe.

The Baptizing of infants was devised and received onely by the restorers of men without warrant from God himselfe.

BUt forasmuch as in this age, certaine phranticke Spirits have raised up sore troubles in the Church for the Baptisme of infants, and doe not yet cease to turmoile: I cannot choose but I must joyne here an addition to restrain their furiousnesse. If peradventure it shall seeme to some manto be very much too long, let him (I beseech him) weigh with himselfe, that we ought so much to esteeme the purenesse of doctrine in a most great matter, together with the peace of the Church, that nothing ought to bee lothomly received, which may availe to procure them both. Beside that, I so study to frame this discourse, that it shall be of no small importance to the clearer declaration of the mystery of Baptisme. They assaile the Baptisme of infants with an argument indeed favourable in shew, saying that it is grounded upon no institution of Christ, but that it was brought in onely by the boldnesse of men, and perverse curiousnesse, and then afterward with fond easnesse rashly received in use. For a Sacrament, unless it rest upon a certaine foundation of the word of God, hangeth but by a thred. But what if, when the matter is well considered, it shall appeare, that the Lords holy ordinance is falsely and unjustly charged with such a slander? Let us therefore search out the first beginning of it. And if it shall appeare, that it was devised by the onely rashnesse of men, then bidding it farewell, let us measure the true observation of baptisme by the onely will of God. But if it shall be proved that it is not destitute of his certaine authority, we must beware, least in pinching the holy ordinances of God, we be also slanderous against the author himselfe.

The right consideration of Baptisme grounded upon the promise and spirituall mystery thereof, was upon the outward ceremony alone.

2 First it is a doctrine well enough knowne, and confessed among all the godly, that the right consideration of the signes, consisteth not onely in the outward ceremonies: but principally hangeth upon the promise, and upon the spirituall mysteries, for figuring whereof the Lord ordaineth the ceremonies themselves. Therefore he that wil perfectly learne of what valew baptisme is, to what end it tendeth, finally what it is: let him not stay his thought upon the element and bodily sight: but rather let him raise it up to the promises of God, which are therein offered us, and to the inward secrets which

are therein presented unto us. Hee that knoweth these things hath attained the sound truth of Baptisme, and the whole substance thereof as I may to call it: and thereby also hee shall bee taught, what is the reason, and what is the use of the outward sprinkling. Againe, hee that contemptuously passing over these shall have his minde wholly fastened and bound to the visible ceremonie, shall understand neither the force nor property of Baptisme: nor yet so much as this, what the water meaneth, or what use it hath. Which sentence is proved with so many and so cleare testimonies of Scripture that wee need not at this present to tarry long about it. Therefore it remaineth now that we seeke out of the promises given in Baptisme, what is the force and nature of it. The Scripture sheweth, that the cleansing of sinnes, which we obtaine of the blood of Christ, is here first shewed: then the mortifying of the flesh, which standeth upon the partaking of his death, by which the faithfull are regenerate into newnesse of life, yea, and into the fellowship of Christ. To this summe may be referred whatsoever is taught in the Scriptures concerning baptisme: saving that beside this it is a signe to testifie religion before men.

3 But forasmuch as before the institution of baptisme, the people of God had circumcision in stead thereof: let us see what these two signes differ the one from the other, and with what likeness they agree together. Whereupon may appear what is the relation of the one to the other. Where the Lord gave circumcision to *Abraham* to be kept, he telleth him before, that hee would be God to him and to his seed: adding, that with him is the flowing store and suffisance of all things, that *Abraham* should account that his hand should be to him a spring of all good things. In which words the promise of eternall life is contained, as Christ expoundeth it, bringing an argument from hence to prove the immortality of the faithfull, and the resurrection. For God (saith he) is not the God of the dead, but of the living. Wherefore *Paul* also shewing to the Ephesians from what destruction the Lord had delivered them, gathereth by this that they had not bene admitted into the covenant of circumcision, that they were without Christ, without God, without hope, strangers from the testaments of the promise: all which things the covenant it selfe contained. But the first access to God, the first entry to immortal life, is the forgiveness of sinnes. Whereupon is gathered, that this forgiveness answereth to the promise of Baptisme concerning our cleansing. Afterward the Lord taketh covenant of *Abraham* that he should walke before him in purenesse and innocency of heart which belongeth to mortifying or regeneration. And that no man should doubt, that circumcision is a signe of mortifying, *Moses* in another place doth more plainly declare it, when hee exhorteth the people of Israel, to circumcise the uncircumcised skin of the heart, because they were severally chosen to bee the people of God out of all the Nations of the Earth. As God, where hee adopteth the posterity of *Abraham* to his people, commandeth them to bee circumcised: so *Moses* pronounceth that the hearts ought to bee circumcised, declaring verily what is the truth of this circumcision. Then that no man should endeavour toward it by his owne strength, hee teacheth that they need the grace of God. All these things are so often repeated of the Prophets, that I need not to heape into this place many testimonies which doe each where offer themselves. We have proved therefore, that in circumcision a spirituall promise was uttered to the fathers, such as in baptisme is given: for asmuch as it figured to them the forgiveness of sinnes, and the mortifying of the flesh. Moreover as we have taught that Christ is the foundation of baptisme, in whom both these things remaine: so it is evident that he is also of circumcision. For he is promised to *Abraham*, and in him the blessing of all Nations. To the sealing of which grace, the signe of circumcision is added.

4 Now we may easily see, what there is like in these two signes, or what there is differing. The promises, whereupon wee have declared that the power of the signes consisteth is all one in both, namely of the fatherly favour of God, of the forgiveness of sinnes, of life everlasting. Then, the thing figured also is all one and the same, namely regeneration. The foundation whereupon the fulfilling of these things standeth, is a'l one in both. Wherefore there is no difference in the inward mystery, whereby the whole force and property of the Sacraments is to bee weighed. The

The use of
circumcision under
the law.

Gen. 17. 10.

Matt. 22. 32.

Luk. 20. 38.

Eph. 2. 12.

Deut. 10. 16.

Deut. 30. 6.

The argument
and difference
betwene circum-
cision and Bap-
tisme.

Rom. 2. 29.

unlikely that remaineth, lieth in the outward ceremonie, which is the smallest portion: whereas the chiefest part hangeth uppon the promise and the thing signified. Therefore wee may determine, that whatsoever agreeth with circumcision, doth also belong to baptisme, except the difference of the visible Ceremonie. To this relation and comparison, the Apostles rule leadeth us by the hand, whereby wee are commanded to examine all exposition of Scripture by the proportion of faith. And truly the truth doth in this behalfe almost offer it selfe to bee felt. For as circumcision, because it was a certaine token to the Jewes, whereby they were certified that they were chosen to be the people and household of God, and they againe on their behalves professed that they yeelded themselves to God, was their first entry into the Church; so now also we by baptisme enter into profession, of God, that we may bee reckoned among his people, and mutually sweare to his name. Whereby it appeareth out of controuersie, that baptisme is come into the place of circumcision, that it may have the same office with us.

Infants being partakers of the spirituall grace may not be denied the outward signe of baptisme more than Iewish children circumcision.

5 Now if we list to search out, whether Baptisme bee lawfully communicate to infants: shall we not say that hee doth too much play the foole, yea dore, which will rest onely upon the element of water, and the outward obseruation, but cannot abide to bend his mind to the spirituall mystery? Whereof if there be any consideration had, it shall without doubt certainly appeare that Baptisme is rightfully giuen to infants, as the thing that is due unto them. For the Lord in old time did not vouchsafe to admit them to circumcision, but that he made them partakers of all those things which were then signified by circumcision. Otherwise he should with mere deceit haue mocked his people, if he had fed them with deceitfull signes, which is horrible euen to bee heard of. For hee pronounceth expressly, that the circumcision of a litle infant should be in stead of a seale to seale the promise of the covenant. But if the covenant remaine unbroken and stedfast, it doth at this day no lesse belong to the children of Christians than under the old Testament it pertained to the infants of the Jewes. But if they be partakers of the thing signified, why shall they be debarred from the signe? If they haue the truth, why shall they be put backe from the figure? Although the outward signe cleavefast together with the Word in the Sacrament, so that they cannot bee plucked in sunder: yet if they bee severally considered, whether of them I pray you shall wee esteeme of more valew? Truly sith wee see that the figure serueth the word, wee must say that it is under it, and must set it in the inferiour place, Sith therefore the word of baptisme is extended to infants; why shall the signe, that is so say, the addition hanging to the Word, be debarred from them? This one reason, if there were no moe, were abundantly enough to confute all them that will speake to the contrarie. That which is objected, that there was a day certainly set for circumcision, is altogether but a shift. We grant that wee be not now bound to certaine dayes, like the Jewes: but when the Lord howsoever he certainly appointeth no day, yet declareth that hee is pleased that infants should with a solemne for all usage be received into his covenant: what seeke we more?

The children of Christian parents being holy seed as Abrahams were, as necessarily they are bound to be baptized as the other to bee circumcised.

6 Howbeit the Scripture openeth unto us yet a certainer knowledge of the truth. For it is most evident, that the covenant which the Lord once made with *Abraham*, is at this day no lesse in force to Christians, than it was in old time to the Jewish people; yea and that this word hath no lesse respect to Christians, than it then had respect to the Jewes. Vileffe perhaps we thinke, that Christ hath by his coming diminished, or cut short the grace of his Father. Which saying is not without abominable blasphemie; Wherefore as euen the children of the Jewes were called a holy seed, because being made heires of the same covenant they were made differing from the children of the ungodly: for the same reason euen yet also the children of Christians are accounted holy, yea although they bee the issue but of one parent faithfull: and (as the Apostle witnesseth) they differ from the uncleane seed of Idolaters. Now when the Lord immediately after the covenant made with *Abraham*, commanded the same to be sealed in infants with an outward Sacrament: what cause will Christians alleage, why they should not at this day testify and seale the same in their children? Neither let any man obiect against me, that the Lord commanded his covenant to bee confirmed with

1 Cor. 7. 14.
Gen. 17. 12.

no other signe than of circumcision, which is long ago taken away. For we have in readiness to answer, that for the time of the old Testament hee ordained circumcision to confirme his covenant: but circumcision being taken away, yet alway remaineth the same manner of confirming which we have common with the Jewes. Wherefore we must alway diligently consider what is common to both, and what they have severall from us. The covenant is common, the cause of confirming it is common. Onely the manner of confirming is diverse, because circumcision, was that to them, in place whereof baptisme hath succeeded among us. Otherwise if the testimony whereby the Jewes were assured of the salvation of their seed, be taken away from us, it should bee brought to passe by the coming of Christ, that the grace of God should bee darker and lesse approved by testimonies to us, than it was before to the Jewes. If that cannot bee said without extreame slander of Christ, by whom the infinite goodnesse of the Father hath more clearly and liberally than ever heretofore bene poured forth upon the earth: and declared to men: wee must needs grant, that it is at the least, not more pinchingly to be suppressed, nor to be set forth with lesse testimonie, than it was under the dark shadows of the Law.

7 Wherefore the Lord Jesus minding to shew a token whereby the world might understand that he was come rather to enlarge than to limit the mercie of God, gently embraced children offered unto him, rebuking the disciples which went about to forbid them to come to him: forasmuch as they did leade those, to whom the kingdome of heaven belongeth, a way from him by whom alone the entrie is open into heaven. But (will some man say) what like thing hath baptisme with this embracing of Christ? For neither is it reported that he baptized them, but that hee received them, embraced them, and wished them well. Therefore if we list to follow his example, let us helpe infants with prayer, but not baptise them. But let us weigh the doings of Christ somewhat more heedfully, than such kind of men doe. For neither is this to be lightly passed over, that Christ commandeth infants to be brought unto him, adding a reason why, because of such is the kingdome of heaven. And afterward hee witnesseth his will with deede, when embracing them he commended them to his Father with his prayer and blessing. If it meet that infants bee brought to Christ, why is it not also meet that they be received to baptisme, the signe of our communion and fellowship with Christ? If the kingdome of heaven be theirs, why shall the signe be denied them, whereby there is as it were an entry opened into the Church, that being admitted into it they may be adnumbred among the heires of the heavenly kingdome? How unjust shall we be, if we drive away them whom Christ calleth unto him? if we spoile them, whom hee garnisheth with his gifts? if wee shut out them whom hee willingly receiveth? But if wee will examine how much that which Christ there did differeth from baptisme, yet of how much greater price shall we have baptisme, (whereby wee testifie that infants are contained in the covenant of God) than receiving, embracing, laying on of hands, and prayer, whereby Christ himselfe being present: declareth that they both are his, and are sanctified of him? By the other cavillations, whereby they labour to mocke out this place, they doe nothing but bewray their owne ignorance. For they gather an argument of this which Christ saith, Let little ones come to mee, that they were in age good big ones which were already able to goe. But they are called of the Evangelists, *Brephæ and paidia*, by which words the Greekes doe signifie babes yet hanging on the breasts. Therefore this word (to come) is simply set for (to have access.) Loe what snares they are compelled to make, which are growne hard against the truth. Now where they say, that the kingdome of heaven is not given to them, but to such as be like them, because it is said to be of such, not of them: that is no sounder than the rest. For if that bee granted, what manner of reason shall the reason of Christ bee, whereby hee meaneth to shew, that infants in age are not strangers from him? When hee commandeth that infants bee suffered to have access unto him, nothing is plainer than that very infancie indeed is there spoken of. And that this should not seeme an absurditie, hee by and by addeth: of such is the kingdome of heaven. But if it must needs be that infants be comprehended herein it must be plaine that by this word (such) are meant very infants themselves, and such as be like them.

Infauns embraced, prayed for, learned the heires of the kingdome of heaven by our Saviour Christ, and therefore not to be excluded from baptisme.
Mat. 9. 13.

Though it be not expressly mentioned in Scripture what infants were baptised by the Apostles yet when they are reported to have baptised families we have no reason to thinke that the children in such families were not baptised: no writer so old that maketh not the baptising of Infants as ancient as the Apostles times.
 AG. 16. 15.
 & 23.

The fruit that cometh by baptising hath to children presented, and is such also as present them abscunt.

Gen. 17. 14.

The affirmer which the enemies of baptis-

8. Now there is no man that seeth not, that Baptisme of Infants was not framed by man, which is upholden by so great approving of Scripture. Neither doe they colourably enough play the fooles, which object that it is no where found, that anyone Infant was baptised by the hands of the Apostles. For although it bee not expressly by name rehearsed of the Evangelists: yet because againe they are not excluded, so oft as mention happeneth to bee made of the baptising of any household: who, unless hee bee mad, can reason thereupon that they were not baptised? If such arguments were of any force, women should bee forbidden to partake of the Lords Supper, whom we read not to have bene received unto it in the time of the Apostles. But here wee bee content with the rule of Faith. For when we consider, what the institution of the Supper requireth, thereby also wee may easily judge to whom the use thereof ought to bee communicated. Which wee observe also in Baptisme. For when wee marke, to what end it was ordained, wee evidently espie, that it belongeth no lesse to Infants, than to elder folkes. Therefore they cannot bee deprived of it, but that the will of the Authour must bee manifestly defrauded. But whereas, they spread abroad among the simple people, that there passed a long row of yeares after the resurrection of Christ, in which the Baptisme of Infants was unknowne: therein they most sowlly doe lye. For there is no writer so old, that doth not certainly referre the beginning thereof to the time of the Apostles,

9. Now remaineth that we briefly shew, what fruit cometh of this observation, both to the Faithfull which present their children to the Church to bee baptised, and also to the Infants themselves that be baptised with the holy water: that no man should despise it as unprofitable or idle. But if it come in any mans minde, upon this pretence to mocke at Baptisme of Infants, hee scorneth the commandement of Circumcision given by the Lord. For what will they bring forth to impugn the Baptisme of Infants, which may not also be throwne backe against Circumcision? So the Lord taketh vengeance of their arrogance, which doe by and by condemne that which they comprehend not with the sense of their owne flesh. But God furnisheth us with other armors, whereby their foolishnesse may be beaten flat. For neither this his holy institution, by which wee feele our faith to be holpen with singular comfort, deserveth to bee called superfluous. For Gods signe communicated to a childe doth as it were by an imprinted seale confirme the promise given to the godly Parent, and declareth that it is ratified that the Lord will be God, not onely to him but also to his seed, and will continually shew his good will and grace, not to him onely, but also to his posteritie even to the thousand generation. Where when the great kindnesse of God uttereth it selfe, first it yeeldeth most large matter to advance his glory, and overspreadeth godly hearts with singular gladnesse, because they are therewithall more earnestly moved to love againe so godly a Father, whom they see to have care of their posterity for their sakes. Neither doe I regard, if any man take exception, and say that the promise ought to suffice to confirme the salvation of our children: forasmuch as it hath pleased God otherwise, who as he knoweth our weakenesse, willed in this behalfe so much to beare tenderly with it. Therefore let them that embrace the promise of Gods mercie to bee extended to their children, thinke that it is their duty to offer them to the Church to bee signed with the signe of mercie, and thereby to encourage themselves to a more assured confidence, because they doe with present eye behold the covenant of the Lord graven in the bodies of their children. Againe, the children receive some commodity of their Baptisme that being engrafted into the body of the Church, they bee somewhat the more commended to the other members. Then when they are grown to riper age, they be thereby not slenderly stirred up to earnest endeavour to worship God, of whom they have bene received into his children by a solemne signe of adoption, before that they could by age acknowledge him for their Father. Finally that same condemnation ought greatly to make us afraid, that God will take vengeance of it, if any man despise to marke his sonne with the signe of the covenant, because by such contempt the grace offered is refused, and as it were foresworne.

10. Now let us examine the arguments, whereby certaine furious beasts doe not cease to assaile this holy institution of God. First because they see that they bee exceedingly

dingly neere driven and hard strained with the likenesse of Baptisme and Circumcision, they labour to plucke in sunder these two signes with great difference, that the one should not seeme to have any thing common with the other. For they say that both divers things are signified, and that the covenant is altogether divers, and that the naming of the children is not all one. But while they goe about to prove that first point, they alledge that Circumcision was a figure of mortification and not of Baptisme. Which verily wee doe most willingly grant them. For it maketh very well for our side. Neither doe we use any other proove of our sentence, but that Baptisme and Circumcision are signes of mortification. Hereupon wee determine that Baptisme is set in the place of Circumcision, that it should represent unto us the same thing which in old time it signified to the Jewes. In affirming the difference of the covenant, with how barbarous boldesse doe they turmoile and corrupt the Scripture, and that not in one place alone, but as they leave nothing safe or whole? For they depaunt unto us the Jewes to be carnall that they be liker beasts than men: with whom forsooth the covenant made proceedeth not beyond the temporall life, to whom the promises given doe rest in present and bodily good things. If this doctrine take place, what remaineth but that the nation of the Jewes were for a time filled with the benefits of God, none otherwise than as they saw heard of swine in a stie, that at length they should perish with eternall damnation. For so soone as we alledge Circumcision and the promises annexed unto it, they answer that Circumcision was a litterall signe, and the promises thereof were carnall.

11 Truly if Circumcision was a litterall signe, there is no otherwise to be thought of Baptisme. For the Apostle in the second Chapter to the Colossians maketh the one no more spirituall than the other. For hee saith that we are circumcised in Christ, with a Circumcision not made with hand, putting away the body of sinne that dwelled in our flesh: which he calleth the Circumcision of Christ. Afterward for declaration of that saying, he adjoyneth, that wee be buried with Christ by Baptisme. What meaneth hee by these words, but that the fulfilling and truth of Baptisme, is also the truth and fulfilling of Circumcision, because they figure both one thing? For he travaileth to shew that Baptisme is the same to Christians, which circumcission had beene before to the Jewes. But forasmuch as we have now evidently declared, that the promises of both the signes, and the miseries that are presented in them, doe agree together, wee will for this present tary no longer upon them. Onely I will put the faithfull in minde, that though I hold my peace, they should weigh with themselves whether it bee taken for an earthly and litterall signe, under which nothing is contained but spirituall and heavenly. But that they should not sell their smokes to the simple, we will by the way confute one objection wherewith they colour this most shamelesse lie. It is most certaine that the principall promises, wherein was contained the covenant which in the old Testament God stablished with the Israelites, were spirituall and tended to eternall life: and then againe, that they were received of the Father, spirituallly, as it was meete, that they might thereof receive assistance of the life to come, whereunto they longed with the whole affection of their heart. But in the meane time we denie nor, but that he witnessed his good will toward them with earthly and carnall benefits: by which also we say that the same promise of spirituall things was confirmed. As when he promised everlasting blessednesse to his servant *Abraham*, that hee might set before his eyes a maniteit token of his favour, hee addeth another promise concerning the possession of the land of *Chanaan*. After this manner we ought to understand all the earthly promises that are given to the Jewish nation, that the spirituall promise, as the head, whereunto they are directed, should alway have the chiefe place. But sith I have more largely entreated of these things in the difference of the new and old Testament, therefore now I doe the more sleighly knit it up.

12 In the naming of the children they finde this diversity, that in the old Testament they were called the children of *Abraham*, which issued of his seede: but that now they are called by that name, which follow of his faith: And that therefore that carnall infancy, which was by circumcission grafted into the fellowship of the covenant, figured the infants of the New Testament, which are regenerate by the word of God

*is no misfeed
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will falsse.*

*Promises spiritu-
all and heavenly,
not earthly and
carnall only made
to the Fathers in
the old Testa-
ment.
Colos. 2. 11.*

*Gen. 15. 10
& 18.*

*The supposed diffe-
rence which
the adversaries of
Infants Baptisme
do put betw. em*

an iust circum-
cised, and the
new baptised
seed of Abraham.
Gal 4.28.
Rom. 4.12.

to immortal life. In which words wee behold indeed a small sparkle of truth : but herein these light spirits grievously offend, that when they catch hold of that which first cometh to their hand, when they should goe further and compare many things together, they stand stiffely upon one word. Whereby it cannot otherwise bee but that they must sometime bee deceived which rest upon the sound knowledge of nothing. Wee grant indeed that the carnall seed of *Abraham* did for a time hold the place of the spirituall seed which is by faith grafted into him. For wee be called his children howsoever there is no naturall kined betweene him and us. But if they meane, as they plainly shew that they doe, that there was never spirituall blessing promised to the carnall seed of *Abraham*, herein they are much deceived. Wherefore we must leuell to a better marke, whereunto wee are directed by the most certaine guiding of the Scripture. The Lord therefore promised to *Abraham*, that hee should have a seed, wherein all nations of the earth shall bee blessed: and therewithall assur-eth him, that he would be a God to him and his seed. Whosoever doe by Faith receive Christ the Authour of blessing, are heires of this promise, and therefore are called the children of *Abraham*.

The dignitie of
Abraham's chil-
dren, circum-
cised and uncir-
cumcised equall.
Matr. 8.11.
Exod. 19.5.

13 But although since the resurrection of Christ the bounds of the kingdome of God have begun to be farre and wide enlarged into all nations without difference, that according to the saying of Christ, faithfull ones should be gathered from every part to sit downe in the heavenly glorie with *Abraham*, *Isaac*, and *Jacob*: yet he had many ages before extended that same so great mercie to the Jewes. And because passing over all other, hee had chosen out that onely nation, in which he would restraîne his grace for a time, called them his peculiar possession, and his purchased people. For testifying of such liberalitie, Circumcision was given, by the signe whereof the Jewes might bee taught that God is to them the author of salvation: by which knowledge their minds were raised into hope of eternal life. For what shall he want, whom God hath once received into his charge? Wherefore the Apostle meaning to prove that the Gentiles were the children of *Abraham* as well as the Jewes, speaketh in this manner: *Abraham* (saith hee) was justified by faith in uncircumcision. Afterward hee received the signe of circumcision, the seale of righteousness of faith, that he should bee the Father of all the faithfull, both of uncircumcision and of circumcision, not of them that glorie of onely circumcision, but of them that follow the faith which our Father *Abraham* had in uncircumcision. Doe not wee see that both sorts are made equal in dignitie? For during the time appointed by the decree of God, he was the Father of circumcision. When, the wall being plucked downe (as the Apostle writeth in another place) by which the Jewes were severed from the Gentiles, the entry was made open to them also into the kingdome of God, he was made their Father, and that without the signe of circumcision, because they have baptisme in stead of circum-
cision. But where hee expressly by name denieth, that *Abraham* is Father to them which are of circumcision onely, that same was spoken to abate the pride of certaine, which omitting the care of godlineesse, did boast themselves of onely ceremonies. After which manner at this day also their vanitie may be confuted which seeke in baptisme nothing but water.

Rom. 4.16.

The carnall and
spirituall seed of
Abraham here-
tofore with the
estimation due
to them both.

14 But another place of the Apostle out of the ninth Chapter of the Epistle to the Romanes shall bee alleaged to the contrary, where he teacheth that they which are of the flesh, are not the children of *Abraham*: but they onely are counted his seed, which are the childrea of promise. For hee seemeth to signifie, that the carnall kined of *Abraham* is nothing, which yet we doe see in some degree. But it is more diligently to be marked, what matter the Apostle there intreateth of. For, meaning to shew to the Jewes how much the goodnesse of God was not bound to the seed of *Abraham*, yea how it nothing availeth of it selfe, hee bringeth forth *Ismael* and *Esau* for example to prove it: whom being refused, as if they were strangers, although they were according to the flesh the naturall off-spring of *Abraham*, the blessing rested in *Isaac* and *Jacob*. Whereupon is gathered that which he afterward affirmeth, that salvation hangeth of the mercie of God, which hee extendeth to whom it pleaseth him: and that there is no cause why the Jewes should stand in their owne conceit, or boast upon the name

name

name of the covenant, unlesse they keepe the law of the covenant, that is to say, doe obey the word. Again when hee hath throwne them downe from vaine confidence of their kindred, yet because on the other side hee saw, that the covenant which was once made of God with the posterity of *Abraham*, could in no wise bee made voide, in the eleventh Chapter, he argueth that the carnall kindred is not to be spoiled of his due dignity: by the beneficiall meane whereof he teacheth that the Iewes are the first and naturall heires of the Gospell, but in respect that by their unthankfulness, they were forsaken as unworthy: yet so that the heavenly blessing is not utterly removed from their nation. For which reason, how much soever they were stubborn and covenant breakers, nevertheless hee calleth them holy (so much honour hee giveth to the holy generation, with whom God had vouchsafed to make his holy covenant) but calleth us if we be compared with them, as it were aser borne, yea for the untimely borne children of *Abraham*, and that by adoption, not by nature: as if a twig broken off from his naturall tree should bee grafted in a strange stocke. Therefore that they should not be defrauded of their prerogative: it behooved of the Gospell should bee first preached to them: for they be in the household of God as it were the first begotten children. Wherefore this honour was to be given them, until they refused it being offered them, and by their owne unthankfulness brought to passe that it was carried away to the Gentiles. Neither yet, with how great obstinacie soever they continue to make warre against the Gospell, ought they to be despised of us: if we consider that for the promises sake, the blessing of God doth yet still remaine among them: as verily the Apostle testifieth that it shall never utterly depart from thence: because the gifts and calling of God are without repentance.

15 Behold of what force is the promise given to the posterity of *Abraham*, and with what balance it is to be weighed. Wherefore although in discerning the heires of the kingdom from bastards and strangers, we nothing doubt that the onely election of God ruleth with free right of government: yet we also therewithall perceive, that it pleased him peculiarly to embrace the seed of *Abraham* with his mercie, and that the same mercie might be the more surely witnessed, to seale it with Circumcision. Now altogether like state is there of the Christian Church. For as *Paul* there reasoneth that the *Iewes* are sanctified of their parents: so in another place hee teacheth, that the children of Christians receive the same sanctification of their parents: Whereupon is gathered, that they are worthily severed from the rest, which on the other side are condemned of uncleanness. Now who can doubt, but that it is most false which they doe thereupon conclude, that say that the infants which in old time were circumcised, did onely figure spirituall fancie, which ariseth of the regeneration of the word of God. For *Paul* doth not so subtilly play the Philosopher, where hee writeth that Christ is the minister of Circumcision, to fulfill the promises which had beene made to the Fathers, as if he had said thus: Forasmuch as the covenant made with *Abraham* hath respect to his seed, Christ, to performe and discharge the promise once made by his Father, came to salvation to the nation of the *Iewes*. See you not how also after the resurrection of Christ, he judgeth that the promise of the covenant is to bee fulfilled not onely by way of Allegorie, but as the very words do sound to the carnall seed of *Abraham*. To the same intent serveth that which *Peter* in the second Chapter to the Actes, declareth to the *Iewes*, that the benefit of the Gospell is due to them and their seed by right of the covenant, and in the Chapter next following he calleth them the children of the Testament, that is to say heires. From which also not much discordeth the other place of the Apostle above alleadged, where hee accounteth and setteth circumcision imprinted in infants, for a testimonie of that communion which they have with Christ. But if we hearken to their trifles, what shall be wrought by that promise, whereby the Lord in the second article of his law undertaketh to his servants, that he will bee favourable to their seed even to the thousand generation? Shall we here flee to Allegories? But that were too trifling a shift. Or shall wee say that this is abolished? But so the law should bee destroyed, which Christ came rather to stablish, so farre as it turneth us to good unto life. Let it therefore bee out of controverfie, that God is so good and liberall to his, that for their sakes, hee will save also their

Rom. 11. 29.

The like difference betweene one the one and the other now is the Christian Church.

1 Cor. 7. 14.

Rom. 15. 8.

A.C. 2. 39.

A.C. 2. 15.
Eph. 2. 21.

Abſurd differences between baptiſme and circumciſion to exclude children from the one, though from the other they were not excluded.

their children, whom they ſhall beget, to be adnumbred among his people.

16 Moreover the differences which they goe about to put betweene Baptiſme and Circumciſion, are not onely worthy to bee laughed at, and void of all colour of reaſon, but alſo diſagreeing with themſelves. For when they have affirmed that baptiſme hath relation to the firſt day of the ſpirituall battell, but Circumciſion to the eighth, when mortification is already ended, by and by forgetting the ſame, they turne their ſong, and call Circumciſion a figure of the fleſh to bee mortified, but Baptiſme they call buriall, into which none are to be put till they be already dead. What dotages of frantike men, can with ſo great lightneſſe leape into ſundry diverſities? For in the firſt ſentence, Baptiſme muſt goe before Circumciſion: by the other, it is thruſt backe into the latter place. Yet is it no new example, that the wits of men be ſo toſſed up and downe, when in ſtead of the moſt certaine word of God they worſhip whatſoever they have dreamed. We therefore ſay that that former difference is a meere dreame. If they liſted to expound by way of Allegorie upon the eighth day, yet it agreed not in the manner. It were much fitter, according to the opinion of the old writers, to referre the number of eight to the reſurrection which was done on the eighth day, whereupon we know that the newneſſe of life hangeth: or to the whole courſe of this preſent life, wherein mortification ought alwayes to go forward, till when life is ended, mortification it ſelfe may alſo bee ended. Howbeit God may ſeeme to have minded to provide for the tenderneſſe of age, in deſerring Circumciſion to the eighth day, becauſe the wound ſhould have bene more dangerous to the children new borne and yet red from their mother. How much ſtronger is that, that we being dead before, are buried by Baptiſme: when the Scripture expreſly crieth to the contrarye that we are buried into death to this intent, that we ſhould die, and from thenceforth ſhould endeavour to this mortification? Now, a likewiſe handling it is, that they cavill that women ought not to bee baptiſed, if Baptiſme muſt be framed like to Circumciſion. For if it be moſt certaine that the ſanctifying of the ſeed of Iſrael was teſtified by the ſigne of Circumciſion: thereby alſo it is undoubted, that it was given to ſanctifie both males and females. But the onely bodies of male children were marked with it, which might by nature be marked: yet ſo that women were by them after a certaine manner companions and partners of Circumciſion. Therefore ſending farre away ſuch follies of theirs, let us ſticke faſt in the likeneſſe of baptiſme and Circumciſion, which we moſt largely ſee to agree in the inward myſterie, in the promiſes, in uſe, in effectualneſſe.

17 They thinke alſo that they bring forth a moſt ſtrong reaſon, why children are to be debarred from baptiſme, when they alleadge that that they are not yet for age able to underſtand the myſtery there ſignified. That is ſpiritual regeneration, which cannot be in the firſt infancy. Therefore they gather, that they are to be taken for none other than the children of *Adam*: till they bee growne to age meet for a ſecond birch. But truth of God each where ſpeaketh againſt all theſe things. For if they be to be left among the children of *Adam*, then they are left in death: for ſo much as in *Adam* we can doe nothing but die. But contrariwiſe Chriſt commandeth them to be brought unto him. Why ſo? becauſe he is life: Therefore that hee may give life to them, he maketh them partakers of himſelfe: when in the meane time theſe fellows driving them far away doe adjudge them to death. For if they ſay for a ſhift that infants do not therefore periſh if they be accounted the children of *Adam*, their error is abundantly confuted by witneſſe of the Scripture. For whereas it pronounceth that all do die in *Adam*, it followeth that there remaineth no hope of life but in Chriſt. Therefore that wee may be made heires of life, we muſt communicate with him. Againe when it is written in another place, that by nature we are ſubject to the wrath of God: and conceived in ſinne, whereunto damnation perpetually cleaveth: we muſt depart out of our owne nature, before that the entrie bee open to us into the kingdome of God. And what can be more plainely ſpoken, than that fleſh and blood cannot poſſeſſe the kingdome of God? Therefore let all be done away whatſoever is ours (which ſhall not be done without regeneration) then we ſhall ſee this poſſeſſion of the kingdome. Finally if Chriſt ſay truly, when he reporteth that he is life, it is neceſſarie that we be graſſed

into

Childrens want of underſtanding no reaſon to keep them from being baptiſed which is the ſeale of that ſanctitie, whereof they are capable.

1 Cor. 15. 22.
Ephel. 2. 3.
Pſal. 51. 7.

1 Cor. 15. 50.

John 11. 25.
and 14. 5.

into him, that we may be delivered out of the bondage of death. But (say they) how are infants regenerate, which are not endued with knowledge neither of good nor of evil? But we answer, that the work of God is nor yet no worke at all, although it be not subject to our capacity. Moreover it is nothing doubtfull, that the infants which are to be saved (as verily of that age some are saved) are before regenerate of the Lord. For if they bring with them from their mothers womb the corruption naturally planted in them: they must be purged thereof, before that they be admitted into the kingdome of God, whereinto nothing entereth that is defiled or spotted. If they be born sinners, as both *David* & *Paul* affirme: either they remaine out of favour & hatefull to God, or they must needs be justified. And what seek we more, when the Judge himselfe openly affirmeth that the entry into heavenly life is open to none but to them that be born again? And to put such carpers to silence, he shewed an example in *Tobias* the Baptist, (whom he sanctified in his mothers womb), what he was able to doe in the rest. Neither doe they any thing prevaile by the shift wherewith they here mocke, that that was but once done: whereupon it doth not by and by follow that the Lord is wont constantly to do so with infants. For neither do we reason after that manner: only our purpose is to shew, that the power of God is by them unjustly & enviously limited within those narrow boundz within which it suffereth not itselfe to be bound. Their other by-shift is even of as great waight. They allege that by the usual manner of the scripture, this word (from the womb) is as much in effect, as if it were said, from childhood. But we may clearly see, that the angel when he declared the same to *Zachary*, meant another thing: that is, that it which was not yet born, should be filled with the holy Ghost. Let us not therefore attempt to appoint a law to God, but that he may sanctify whosit pleaseth him as he sanctified this child, forasmuch as his power is nothing diminished.

18 And truly Christ was therefore sanctified from his first infancie, that he might sanctifie in himself his elect out of every age without difference. For as, to do away the fault of disobedience which had bene committed in our flesh, he hath put on the same flesh upon himselfe, that he might in it for us & in our stead performe perfect obedience: so he was conceived of the holy Ghost, that having the holines therof fully powred into him in the flesh which he had taken upon him, he might powre forth the same into us. If we have in Christ a most perfect paterne of all the graces which God continually sheweth to his children, verily in this behalfe also he shall be a proote unto us, that the age of infancie is not so far unfit for sanctification. But howsoever it be, yet this we hold out of controvercie that none of the elect is called out of this present life, which is not first made holy & regenerate by the spirit of God. Whereas they object to the contrarie, that in the scriptures the spirit acknowledgeth no other regeneration but of incorruptible seed, that is, of the word of God: they do wrongfully expound that saying of *Peter*, wherein he coprehendeth only the faithfull which had bene taught by preaching of the Gospell. To such indeed we grant that the word of the Lord is the only seed of spirituall regeneration: but we deny that it ought therupon to be gathered, that infants cannot be regenerate by the power of God, which is to him as easie and ready as to us it is incomprehensible and wonderful. Moreover it should not be safe enough for us to take this away from the Lord, that he may not be able to shew himselfe to be knowne to them by whatsoever way he will.

19 But faith, say they, is by hearing, wherof they have not yet gotten the use, neither can they be able to know God, whom *Moses* teacheth to be destitute of the knowledge both of good & evil. But they consider not that the Apostle, when he maketh hearing the beginning of faith, describeth only the ordinary distribution of the Lord and disposition which he useth to keep in calling them that he his: but appointeth not to him a perpetuall rule, that he may not use any other way. Which way verily he hath used in the calling of many, to whom he hath given the true knowledge of himself, by an inward manner by the enlightning of the spirit, without any preaching used for mean therof. But whereas they think it shall be a great absurditie, if any knowledge of God be given to infants, from whom *Moses* taketh away the understanding of good and evil: I beseech them to answer me what danger is there if they be said to receive some part of that grace, wherof a little after they shall enjoy the full plentifulnesse. For if the falseesse of life standeth in the perfect knowledge of God, when many of them, whom in their very first infancie death by and by taketh away, do passe into eternall life, truly they are received to behold the most present face of God. Whom therefore the Lord will enlighten with the full

Reve. 11. 27.
Ephes. 2. 3.
Phil. 1. 7.

John 3. 3.

Luke 1. 15.

Christ in his infancie sanctified to show that Christians in all ages are capable of sanctific.

1 Peter 1. 23.

No absurditie in infants being born with knowledge of that heavenly light, by wherof in heaven the full brightnesse doth shine notwithstanding that they are in their infancie.
Dennis. 38.

brightnesse of his light, why may he not presently also, if it so please him, send out to shine upon them some small sparkle thereof: specially if he do not first uncloth them of ignorance, before that he taketh them out of the prison of the flesh? Not that I meane rashly to affirme that they be endued with the same Faith which we feele in our selves, or that they have altogether like knowledge of faith: (which I had rather leave in suspense) but somewhat to restrain their foolish arrogance, which according as their mouth is puffed up with fulnesse, doe boldly deny or affirme they care not what.

20 But that they may yet stand more strongly in this point, they adde that baptism is a Sacrament of repentance and of Faith, wherfore sith neither of these can befall in tender infancy, we ought to beware lest if they be admitted to the communion of baptism, the signification of it be made void and vaine. But these darts are throwne rather against God than against us. For it is most evident by many testimonies of Scripture, that circumcision also was a sign of repentance. Moreover it is called of *Paul* the seale of the righteousness of Faith. Let therefore a reason be required of God himselfe why he commanded it to be marked in the bodies of infants. For sith baptism and circumcision are both in one case, they can give nothing to the one but that they must also therewithall grant the same to the other. If they looke back to their wonted starting hole, that then by the age of infancy were figured spirituall infants, the way is already stopped up against them. We say therefore, sith God hath communicated to infants circumcision a Sacrament of repentance and faith, it seemeth too absurditie if they be made pertrakers of baptism: unlesse they list openly to rage against the ordinance of God. But both in all the doings of God, & in this selfe same doing also shineth wisdom and righteousness enough, to beat down the backbitings of the wicked. For though infants, at the same instant that they were circumcised, did not comprehend in understanding what that sign meant: yet they were truly circumcised into the mortification of their corrupt & desiled nature, in which mortification they should afterward exercise themselves when they were grown to riper age. Finally it is very easie to ailoise this objection, with saying that they be baptised into repentance & faith to come: which although they be not formed in them yet by secret working of the spirit the seed of both lieth hidden in them. With this answer at once is overthrowen whatsoever they wrest against us which they have fetched out of the signification of baptism. Of which sort is that title wherwith it is commended of *Paul*, where he calleth it the washing of regeneration & of renewing. Wherupon they gather that it is to be given to none but to such a one as is able to conceive those things. But we on the contrary side may answer, that neither was circumcision which betokened regeneration, to be given to any other than to them that were regenerate. And so also we condemn the ordinance of God. Wherfore (as we have already touched in divers places) whatsoever arguments do tend to the shaking of circumcision, they have no force in the assailing of baptism. Neither do they escape, if they say that we ought to take that for determined and certaine, which standeth upon the authoritie of God, although there appeare no reason of it: which reverence is not due to the baptism of infants, nor to such other things which be not commended unto us by the expresse word of God: sith they are still fast holden with this double argument. For the commandement of God concerning infants to be circumcised, was either lawfull and subject to no cavillations, or worthy to be found fault withall. If there were no inconvenience nor absurditie in the commandement of circumcision, neither can there any absurditie be noted in observing the baptism of infants.

21 As for the sport of absurditie which in this place they goe about to lay upon it, we thus wipe it away. Whom the Lord hath vouchsafed to elect, if having received the sign of regeneration, they depart out of this present life before that they be come to riper age he reneweth them with the power of his spirit incomprehensible to us, in such maner as he alone foreseeeth to be expedient. If they chance to grow up to age, whereby they may be taught the truth of baptism, they shall hereby be the more inkiudled to the endeavor of renewing, the token wherof they shall learn to have bin given them from their first infancy, that they should exercise themselves in it throughout the whole course of their life. To the same intent ought that to be applied which *Paul* teacheth in two places, that by baptism we are buried together with Christ. For he doth not mean thereby, that he which is to be baptised must be already first buried together with Christ: but simply declareth what doctrine is contained under baptism, yea & that to them that be already baptised: so that very

Infants not excluded from baptism, more than from circumcision for want of faith and repentance.

Rom. 14. 11.

Tic. 3. 5.

If a necessity shal be the under standing should goe before the receiving of the holy misterie of baptism.

Rom. 6. 4.
Col. 2. 12.

mad men would not affirm by this place that it goeth before baptisme. After this manner *Moses* and the Prophets did put the people in mind what circumcision meant, wherwith yet they had bin marked while they were infants. Of the same effect also is that which he writeth to the Galathians, that they when they were baptised, did put on Christ. To what end? Verily that they should from thenceforth live to Christ, because they had not lived before. And although in the older sort the receiving of the signe ought to follow the understanding of the mysterie: yet it shall be by and by declared that infants ought to be otherwise esteemed and accounted of. And no otherwise ought we to judge of the place of *Peter*, in which they think that they have a strong hold: when hee saith that it is not a washing to wipe away the filthiness of the body, but the witness of a good conscience before God, by the resurrection of Christ. They indeede do gather thereby, that nothing is left to the baptisme of infants, but that it should be a vain smoke, namely from which this truth is far distant. But they often offend in this error, that they will have the thing in order of time to goe alway before the signe. For the truth of circumcision also consisted of the same witness of good conscience. If it ought of necessitie to have gone before, infants should never have bin circumcised by the commandement of God. But he shewing that the witness of a good conscience was contained under the truth of circumcision, and yet therewithall also commanding infants to be circumcised, doth in that point sufficiently declare that circumcision is applyed to the time to come. Wherefore there is no more present effectualnesse to be required in baptisme of infants, than that it should confirme and stablish the covenant made by the Lord with them. The rest of the signification of that Sacrement shall afterward follow at such time as God himselfe foreseeeth.

22 Now I think there is no man, that doth not clearly see that all such reasons of theirs are meer misconstruings of Scriptur. As for the rest that be of a neer kind to these, we will lightly run thorow them by the way. They object that baptisme is given unto the forgiveness of sins: which when it is granted, will largely make for defence of our sentence. For sith we be borne sinners, we doe even from our mothers womb need forgiveness and pardon. Now seeing the Lord doth not cut off, but rather assure to that age the hope of mercy: why should we take from them the signe which is much inferior than the thing it selfe? Wherefore that which they goe about to throw against us, we thus throw backe against themselves: infants have remission of sins given them, therefore they ought not to have the sign taken from them. They alleage also this out of the Epistle to the Ephesians: that the Church is clefted of the Lord, with the washing of water in the word of life. Than which there could be nothing alleaged more fit to overthrow this error: for thereupon groweth an easie proof of our side. If the Lord will have that washing, wherwith he clefteth his Church, to be testified by baptisme: it seemeth not rightfull that it should want the testimony of it in infants, which are rightfully accounted part of the Church, so much as they be called heires of the heavenly kingdom. For *Paul* speaketh of the whole Church, where he saith that it was clefted with the baptism of water. Likewise of this that in another place he saith, that we be by baptisme grafted into the body of Christ, we gather that infants, whom he reckoneth among his members, ought to be baptised, lest they be plucked away from his body. Behold with what violence as with so many engines they assault the fortresses of our faith.

23 Then they come down to the practise & custom of the time of the Apostles, wherein none is found to have bin admitted to baptism, but he which hath before professed faith & repentance. For where *Peter* was asked of them that were minded to repent, what was needfull to be done, he counsell'd them first to repent, & then to be baptised into the forgiveness of sins. Likewise *Philip*, when the Eynuch required to be baptised, answered that he might be baptised if he believed with all his hart. Hereby they think that they may win, that it is not lawfull that baptism be granted to any, but where faith & repentance go before. Truly if we yeeld to this reason, the first of these two places where is no mention made of faith, will prove that repentance alone sufficeth: and the other place, wherein repentance is not required will prov that faith only is enough. I think they will answer that the one place is holpen with the other, & therefore must be joynd together, I say also likewise, that other places must be laid together which make somewhat to the undoing of this knot: forasmuch as there be many sentences in scripture, the understanding wherof hangeth upon the cir-

Gal. 3. 27.

1 Pet. 3. 21.

Baptisme of infants proved by allegations brought to disprove it, as that it is misbrought to the forgiveness of sinnes, that the Church is therein clefted of the Lord in the word of life, that thereby we are clefted into the body of Christ.
Eph. 5. 26.

1 Cor. 12. 17.

The Apostles in not baptising any come unto yeeres of discretion, without repentance and profession made of their faith, meant not hereby to teach that none should be baptised but onely such as were of yeeres to doe this.
Act. 4. 37.

A.C. 3. 37.

As faith in Abrahamment before circumcision, but in his seed circumcision before faith, so it is with baptisme in Christians and children.

Gen. 15. 1.
Gen. 17. 16.

Gen. 16. 20.
and 23. 37.

Ephes. 2. 12.

Mat. 3. 6.

The words of Christ concerning birth of water and the spirit, nothing lesse than a proove: but official regeneration must presently attainis concur with baptisme. Iohu 3. 5.

Mat. 3. 11.

stance of the place. As this presently is an example. For they to whom *Peter* and *Philip* spake these things were of age sufficient to have practice of repentance and to conceive faith. We earnestly deny that such ought to be baptised, untill after perceiving of their conversion and faith, at least so far as it may be searched out by the judgement of men. But that infants ought to be accounted in another number, it is more than evident enough. For in old time if any man did joine himself into communion of religion with *Israel*, it behoved that he should first be taught the covenant of the Lord, and instructed in the law, before that he were marked with circumcision, because in birth he was a stranger from the people of *Israel*, which whom the covenant had beene made with circumcision stablished.

24 As also the Lord, when he adopteth *Abraham* to himselfe, doth not begin at circumcision, hiding in the mean time what he meaneth by that sign: but first he declareth what covenant he intendeth to make with him, & then after faith given to the promise, he maketh him partaker of the Sacrament. Why doth in *Abraham* the sacrament follow faith, and in *Israel* his son it goeth before all understanding? Because it is meet that he, which being in full grown age is received into fellowship of the covenant, from which he had bin hitherto a stranger, should first learn the conditions thereof: but an infant begotten of him needed not so, which by right of inheritance according to the form of the promise is even from his mothers womb contained in the covenant. Or (that the matter may be more clearly and briefly shewed) if the children of the faithfull, without the help of understanding, are partakers of the covenant, there is no cause why they should be debarred from the sign for this that they cannot swear to the form of the covenant. This verily is the reason, why in some places God affirmeth that the infants which are issued of the Israelites, are begotten and borne to him. For without doubt he esteemeth as his children the children of them to whose seed he promiseth that he will be a Father. But he which is unfaithfull issued of ungodly parents, til he be by faith united to God, is judged a stranger from the communion of the covenant. Therefore it is no marvell if he be not partaker of the sign, the signification whereof should be deceitfull and void in him. To this effect *Paul* also writeth that the Gentiles so long as they were drowned in their idolatry, were out of the Testament. With this short sum, (as I think) the whole matter may be clearly opened: that they which in grown age, embrace the faith of Christ, forasmuch as they were hitherto strangers from the covenant, are not to be marked with baptisme, but whereas faith and repentance come between, which only can open them the entry into the fellowship of the covenant: but the infants that are issued of Christians, as they are received of God into the inheritance of the covenant, so soone as they be borne, so ought to be received to baptisme. Hereunto must that be applyed which the Evangelist speaketh of, that they were baptised of *John* which confessed their sins. Which example at this day also we think meet to be kept. For if a Turke offer himselfe to baptisme, he should not be rashly baptised of us, namely not till after confession, whereby he may satisfie the Church.

25 Moreover they bring forth the words of Christ, which are rehearsed in the third Chapter of *Iohn*, whereby they think that a present regeneration is required in baptisme. Unlesse a man be born againe of water and the spirit, he cannot enter into the kingdome of God. Let (say they) show baptisme by the Lords own mouth called regeneration. Then therefore whom it is more than enough known to be unable to receive regeneration, by what colour do we admit to baptisme which cannot be without regeneration? First they are deceived in this that they thinke that in this place mention is made of baptisme, because they heare the name of water. For after that Christ had declared to *Nicodemus* the corruption of nature, and taught him, that men must be borne of new, because *Nicodemus* dreamed of a bodily new birth, he there shewed the manner how God doth regenerate us, namely by water and the spirit: as though he should say by the spirit which in cleansing and watering faithfull soules doth the office of water. Therefore I take water and the spirit simply for the spirit, which is water. Neither is this a new forme of speech, for it altogether agreeth with the same which is in the third Chapter of *Matthew*: He that followeth me, it is he that baptiseth in the holy Ghost and fire. Therefore as to baptise in the holy Ghost and fire, is to give the holy Ghost, which hath the office and nature of fire: so to be born againe of water and the spirit, is nothing else but to receive that power of the holy spirit which doth the same thing in the soule that water doth in the body.

dy. I know that other do otherwise expound it: but I am out of doubt that this is the naturall meaning: because the purpose of Christ is none other, but to teach that all they must put off their own nature which aspire to the heavenly kingdom. Howbeit if we list to cavil unfavorably as they do, it were easie for us (when we have granted as they would have it) to infer upon them that baptisme is before faith and repentance: forasmuch as in the words of Christ it goeth before the spirit. It is certaine that this is understood of spiritual gifts: which if it come after baptisme, I have obtained what I require. But leaving cavillations, we must hold fast the plaice exposition, which I have brought, that no man till he have bin renewed with living water, that is, with the spirit, can enter into the kingdome of God.

26 Now hereby also it is evident that their fained invention is to be hissed out, which adjudge all the unbaptised to eternall death. Therefore let us according to their request imagine baptisme to be ministred to none but to them that be growne in age: What will they say, shall become of a child, which is rightly and well instructed with the introductions of godlines, if when the day of baptising is at hand, he happen to be taken away with sudden death beside all mens hope? The Lords promise is cleere, that whosoever hath beleevd in the sonne, shall not see death, nor shall come into judgement, but is already passed from death into life: and it is no where found that he ever damned him that was not yet baptised. Which I would not have so taken of me, as though I meant that baptisme might freely be despised (by which despising I affirme that the Lords covenant is defiled: so much lesse can I abide to excuse it): only it is enough for me to prove, that it is not so necessary, that he should be immediately thought to be lost, from whom power is taken away to obtaine it. But if we agree to their fained device, we shall damne all them without exception, whom any chance withholdeth from baptisme, with how great faith soever (by which Christ himselfe is possessed) other wise they are endued. Moreover they make all infants guilty of eternall death, to whom they denie baptisme, which by their own confession is necessary to salvation. Now let them looke how trimly they agree with the words of Christ, by which the kingdome of heaven is adjudged to that age. But, to grant them every thing so much as pertaineth to the understanding of this place, yet they shall gather nothing thereof unlessse they overthrow the former doctrine which we have established concerning the regeneration of infants.

27 But they glory that they have the strongest hold of all in the very institution of baptisme, which they fetch out of the last Chapter of *Matthew*: where Christ sending forth his Apostles to all nations, giveth them the first commandment to teach them, and the second to baptise them. Then also out of the last of *Mark* they adjoyne this, He that beleeveth and is baptised, shall be saved. What seek we further (say they) when the Lords own words doe openly sound, that we must first teach ere we baptise, and do assign to baptisme the second state after faith? Of which order the Lord also shewed an example in himselfe, which would be baptised not till the thirtieth yeere. But here, O good God, how many wayes doe they both entangle themselves, and bewray their owne ignorance? For herein they now more than childishly erre, that they fetch the first institution of Baptisme from thence, which Christ had from the beginning of his preaching given in charge to his Apostles to minister. Therefore there is no cause why they should affirme that the law and rule of Baptisme is to be fetched out of these places, as though they contained the first institution thereof. But to beare with them for this fault yet how strong is this manner of reasoning? Truly if I listed to dally with them, there is not a little lurking hole, but a most wide field offereth it selfe open for us to escape them. For when they stick so fast to the order of words, that they gather that because it was said, Goe preach and baptise. Againe, he that beleeveth and is baptised, therefore they must preach before that they baptise, and beleve before that they require baptisme: why may not we again answer them with saying that we must baptise before that we must teach the keeping of those things that Christ hath commanded, namely such it is said, baptise ye, teaching them to keep whatsoever things I have commanded you? which same things we have noted in that saying of Christ which hath been even now alleged concerning the regeneration of water and the spirit. For if it be so understood as they would have it, verily in that place baptisme must be before spiritual regeneration, because it is named in the first place, For Christ doth teach that we must be regenerate, not of the spirit and water, but of water and the spirit.

*All unbaptised
not to be adjudged
to eternall
death.*

Mat. 19. 14.

*The baptisme of
infants not dis-
proved by the
commandment
which Christ
gave to teach and
baptise, nor by
the promise of
salvation which
he maketh to
every one that
beleeveth and
is baptised.
Mat. 23. 19.
Mark. 16. 16.
Mat. 3. 13.
Luk. 3. 23.*

Mark. 16. 15.

The Gospell by
Christs appoint-
ment to be pre-
ached to men of
capacitie and they
to beleeve. If sure
they be baptised,
but not infants
therefore to be
unbaptised till
they come unto
yeeres of habitue
to beare and
believe.

Children no more
excluded from
Baptisme by com-
mandement ge-
uen that no men
shold be baptised
before they be-
leeve, than from
meat by the Apo-
stles injunction
that none should
eat that labou-
reth not.

2. Theſ. 3. 10.

Luk. 3. 23.

The Scripture
ſheweth reason
why the Lords
ſupper ſhould not
be given unto
Infants, but why
Baptiſme none.

28 Now this invincible reason wherupon they beare themselves so bold, seem th to be somewhat shaken: but because truth hath defence enough in simplicity, I will not escape away with such light arguments. Therefore let them take with them a full answer. Christ in this place giveth the chiefe commandement concerning the preaching of the Gospell, whertunto he adjoyneth the ministry of baptisme as an addition hanging upon it. Again he speaketh more otherwise of baptisme, but so farre as the ministratation of it is under the office of teaching. For Christ sendeth the Apostles to publish the Gospell to all the nations of the world, that they should from each where with the doctrine of salvation gather together into his kingdome men that before were lost. But whom, or what manner of men? It is certaine that there is no mention but of them that are able to receive teaching. Afterward he addeth that such, when they are instructed, ought to be baptised, adjoining a promise, that they that beleeve and are baptised shall be saved. Is there in all that saying so much as one syllable of infants? What forme therefore of reasoning shall this be wherewith they assaile us: they which are of growne age, must first be instructed, that they may beleeve, ere they be baptised: therefore it is unlawfull to make baptisme common to infants? Although they would burst themselves, they shall prove nothing else by this place but that the Gospell must be preached to them that are of capacitie able to heare it, before that they be baptised, forasmuch as he there speaketh of such onely. Let them hereof if they can make a stop to debarre infants from baptisme.

29 But that even blind men also may with groping find out their deceits, I will point them out with a very cleere similitude. If any man cavill that infants ought to have meat taken from them, upon this pretence that the Apostle suffereth none to eat but them that labour, shall he not be worthy that all men should spit at him? Why so? Because he without difference draweth that to all men, which was spoken of one kinde and one certaine age of men. No whit handsomer is their handling in this present cause. For that which every man seeth to belong to one age alone, they draw to infants, that this age also may be subject to the rule which was made for none but them that were more grown in yeeres. As for the example of Christ it nothing upholdeth their side, He was not baptised before that he was thirty yeeres old. That is indeed true: but there is a reason thereof ready to be shewed: because he then purposed by his preaching to lay a sound foundation of baptisme, or rather to stablish the foundation which had bene before laid of *Iobn*. Therefore when he minded with his doctrine to institute baptisme, to procure the greater authoritie to his institution, he sanctified with his owne body, and that in such times of time as was most convenient, namely when he began his preaching. Finally, they shall gather nothing else hereof, but that baptisme tooke his original and beginning at the preaching of the Gospell. If they list to appoint the thirtieth yeere, why doe they not keep it, but do receive every one to baptisme as he hath in their judgement sufficiently profited? yea and *Servetus* one of their masters when he stiffely required this time, yet began at the 21. yeere of his age to boast himself to be a Prophet. As though he were to be suffred that taketh on himselfe the place of a teacher in the Church, before that he be a member of the Church.

30 At the last they object, that there is no greater cause why Baptisme should be given to Infants, than the Lords supper, which yet is not granted them. As though the scripture did not every way expresse a large difference. The time was indeed usually done in the old Church, as it appeareth by *Cyprian* and *Augustine*: but that manner is worthily grown out of use. For if we consider the nature and property of baptisme, it is truly an entry into the Church, and as it were a forme of admission, whereby we are adnumbred into the people of God, a sign of our spiritual regeneration by which we are born again into the children of God: whereas on the other side the supper is given to them that be more growne in age, which having passed tender infancy, are now able to beare strong meat. Which difference is very evidently shewed in the scripture. For there the Lord so much as pertaineth to baptisme, maketh no choice of ages. But he doth not likewise give the supper to all to take part of it, but only to them which are fit to discern the body and blood of the Lord, to examine their owne conscience, to declare the Lords death, to waigh the power thereof. Would we have any thing plainer, than that which the Apostle teacheth when he exhorteth that every man should prove and examine himselfe, and then eat of this bread and drink of this cup? Therefore examination must goe before, which should

in vaine be looked for of infants. Againe, he that eateth unworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body. If none can partake worthily but they that can well discern the holinesse of the Lords body, why should we give to our tender children, poison in stead of lively food? What is that commandment of the Lord, ye shall doe it in remembrance of me? what is that other which the Apostle deriveth from the same. So oft as yee shall eat of this bread, ye shall declare the Lords death till he come? What remembrance (I beseech you) shall we require at our infants of the thing which they never attained with understanding, what preaching of the crosse of Christ, the force and benefit whereof they doe not yet comprehend in mind? None of these things is prescribed in Baptisme. Therefore betweene these two signes is great difference: which we note also in like signes in the old testament; Circumcision, which is knowne to answer to our Baptisme, was appointed for infants. But the Pascheover into whose place the Supper hath now succeeded, did not receive all manner of guests without difference. But was rightly eaten of them onely that might by age enquire of the signification of it. If these men had remaining one crum of sound braine, would they be blind at a thing so cleere and offering it selfe to sight.

13 Although it grieveth me to load the Readers with a heap of trifles: yet it shall be worth the travaile briefly to wipe away such gay reasons as *Servetus* not the least of the Anabaptists, yea the great glory of that company, thought himselfe to bring when he prepared himselfe to confesse. He allegeth that Christs signes as they be perfect, so doe require them that be perfect or able to conceive perfection. But the solution is easie: that the perfection of Baptisme, which extendeth even to death, is wrongfully retrained to one point of time. I say yet further that perfection is foolishly required in man at the first day, wherunto Baptisme allureth us all our life long, by continuall degrees. He objecteth that Christs signes were ordained for remembrance, that every man should remember that he was buried together with Christ. I answer that that which he hath fained of his own head, needeth no confutation: yea that which he draweth to Baptisme, *Pauls* words shew to be proper to the holy supper, that every man should examine himselfe: but of Baptisme there is no where any such thing. Whereupon we gather that they be rightly Baptized which for their finaltesse of age, are not yet able to receive examination. Whereas he thirdly allegeth, that all they abide in death which beleve not the Son of God, and that the wrath of God abideth upon them: and therefore that infants which cannot beleve lie in their damnation: I answer that Christ there speaketh not of the general guiltinesse wherewith all the posterity of *Adam* are enwrapped, but only threatneth the despisers of the Gospel, which do proudly & stubbornly refuse the grace offered them. But this nothing pertaineth to infants. Also I set a contrary reason against them: that whomsoever Christ bleaseth, he is discharged from the curse of *Adam* and the wrath of God: Sith therefore it is known that infants are blessed of him, it followeth that they are discharged from death. Then he falsly citeth that which is nowhere read, that whosoever is borne of the spirit, heareth the voice of the spirit. Which although we grant to be written, yet shall prove nothing else but that the faithfull are framed to obedience, according as the spirit worketh in them. But that which is spoken of a certaine number, it is faulty to draw indifferently to all. Fourthly, he objecteth: because that goeth before which is naturall we must tarry ripe time for Baptisme which is spirituall. But although I grant that all the posterity of *Adam* begotten of the flesh doe from the very womb bare their owne damnation, yet I deny that that withstandeth but that God may presently bring remedie. For neither shall *Servetus* prove that there were many yeares appointed by God that the spiritualnesse of life may begin As *Paul* testifieth, although they which are borne of the faithfull are by nature damned: yet by supernaturall grace they are saved. Then he bringeth forth an allegory that *David* going up into the tower of *Sion*, did lead neither blind men nor lame men with him but strong souldiers. But what if I set a parable against it, wherein God calleth to the heavenly banker blind men and lame men: how will *Servetus* unwind himselfe out of this knot? I aske also whether lame and maimed men have not first bin souldiers with *David*. But it is superfluous to tarry longer upon this reason, which the readers shall find by the holy History to be made of nicere falshood. There followeth another allegory, that the Apostles were fathers of men, not of litle children. But I aske, what that saying of Christ meaneth

1 Cor. 11. 28.

Twenty arguments of *Servetus* against the Baptisme of children answered.

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John 3. 36.

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1 Cor. 15. 46.

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1 Cor. 7. 14.

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2 Sam. 5. 8.

Luke 14. 21.

6

Mat. 4. 19.

meaneth

Mat. 13. 47.

1 Cor. 13. 7.

Mat. 24. 46.

Iohn 4. 35.

Act. 11. 26.

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11

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Act. 10. 24.

Act. 9. 27.

Iohn 1. 35.

meaneth that into the net of the Gospell are gathered all kinds of fishes. But because I like not to play with allegories, I answer that when the office of teaching was enjoyed to the Apostles, yet they were not forbidden from baptizing of infants. Howbeit I would yet know, when the Evangelist nameth them *Anthropous*, men, (in which word is comprehended all mankind without exception) why they should denie infants to be men. Seventhly he allegeth, that sith spiritual things agree with spirituall, infants which are not spirituall, are also not meet for baptisme. But first it is plainly evident how wrongfully they wrest the place of *Paul*. There is entreated of doctrine: when the Corinthians did too much stand in their own conceit for vaine sharpenesse of wit, *Paul* rebuketh their sluggishnes, for that they were yet to be instructed in the first introduction of heavenly wisdom. Who can therefore gather that baptisme is to be denied to infants, whom being begotten of the flesh, God doth by free adoption make holy to himselfe? Whereas he saith, that they must be fed with spirituall meat, if they be new men, the solution is easie that by baptisme they are admitted into the flocke of Christ, and that the signe of adoption fasteneth them, till being grown to age they be able to beare strong meat: that therefore the time of examination which God expressly requirerth in the holy Supper, must be tarried for. Afterward he objecteth that Christ calleth all his to the holy Supper. But it is certaine enough that he admitteth none, but them that be already prepared to celebrate the remembrance of his death. Whereupon followeth that infants whom he vouchsafed to embrace, doe stay in a severall and proper degree by themselves till they grow to age, and yet are not strangers. Whereas he saith, that it is monstrous that a man after that he is borne, should not eat: I answer that soules are otherwise fed than by the outward eating of the Supper: and that therefore Christ is neverthelesse meat to infants although they abstaine from the signe. But of baptisme the case is otherwise, by which onely the gate into the Church is opened to them. Againe he objecteth that a good steward distributeth meat to the household in due time. Which although I willingly grant: yet by what right will he appoint unto us the certaine time of baptisme, that he may prove that it is not given to infants out of time. Moreover he bringeth in that commandment of Christ to the Apostles, that they should make haste into the harvest, while the fields wax white. Verily Christ meaneth this onely, that the Apostles seeing the fruit of their labour present, should the more cheerfully prepare themselves to teach. Who shall therefore gather that the onely time of harvest is the ripe time for baptisme? His eleventh reason is, that in the first Church Christians and disciples were all one: but we see now that he fondly reasoneth from the part to the whole: Disciples are called men of full age, which had bene already thoroughly taught, and had professed Christ: as it behooved that the Jewes under the law should be the disciples of *Moses*: yet no man shall thereof rightly gather, that infants were strangers, whom the Lord had testified to be of his owne household. Besides these he allegeth, that all Christians are brethren, in which number infants are not unto us, so long as we debarre them from the Supper. But I returne to that principle, that none are heires of the kingdom of heaven, but they that are the members of Christ: then, that the embracing of Christ was a true token of the adoption, whereby infants are joyed in common with full grown men, and that the abstaining for a time from the Supper withstandeth not but that they pertain to the body of the Church. Neither did the thiefe that was converted on the crosse, cease to be brother to the godly, although he never came to the Supper. Afterward he addeth that none is made our brother but by the Spirit of adoption, which is given only by the hearing of faith. I answer, that he still falleth back into the same deceitfull argument, because he overthwartly draweth that to infants which was spoken onely of grown men. *Paul* teacheth there that this is Gods ordinary manner of calling to bring his elect to the faith, when he stirreth up to them faithfull teachers, by whose ministerie and travell he reacheth his hand to them. Who dare therby appoint a law to him, but that he may by some other secret way graffe infants into Christ? Where he objecteth that *Cornelius* was baptized after he had received the holy Ghost: how wrongfully he doth out of one example gather a generall rule, appeareth by the Eunuch and the Samaritanes, in whom the Lord kept a contrary order, that baptisme went before the gifte of the holy Ghost. The fifteenth reason is more than foolish. He saith that we are by regeneration made gods: and that they be gods to whom the word of God is spoken, which accordeth not to children that be infants.

ants. Whereas he saith a Godhead to the faithfull, that is one of his stages, which it pertaineth not to this present place to examine. But to wrest the place of the Psalm to so contrary a sense, is a point of desperate shamelesse. Christ saith, that Kings and Magistrates are called of the Prophet Gods, because they beare an office appointed them of God. But that which concerning the speciall commandment of governance is directed to certaine men, this hand some expositor draweth to the doctrine of the Gospell, that he may banish infants out of the Church. Againe he objecteth, that infants cannot be accounted new men, because they are not begotten by the word. But I doe now againe repeat that which I have often said, that to regenerate us, doctrine is the uncorruptible seed, if we be fit to receive it: but when by reason of age there is not yet in us aptnesse to learne, God keepeth his degrees of regenerating. Afterward he commeth back to his allegories, that in the law a sheep and a goat were not offered in sacrifice so soon as they came out of the womb. If I listed to draw figures to this purpose, I could readily object against them, that all first begotten things were consecrate to God so soon as they have opened the womb: then that a lamb must be killed at a yeeres age. Whereupon followeth that manly strength is not to be tarried for, but rather that the new & yet tender issues are chosen of God for sacrifices. Furthermore he affirmeth that none can come to Christ but they that have bin prepared of *Iohn*. As though *Iohns* office were not enduring but for a time. But to omit truly that same preparation was not in the children whom Christ embraced and blessed. Wherefore let him go with his false principle. At length he calleth for patrons *Trismegistus* and the *Sibylles*, to prove that holy washings pertaine not but to them that are of growen age. Lo how honourably he thinketh of the baptisme of Christ, which he reduceth to the ceremonies of the Gentiles, that it may be no otherwise ministred than please *Trismegistus*. But we more esteeme the authority of God, whom it hath pleased to make infants holy to himselfe, and to admit them with the holy signe, the force whereof they did not yet by age understand. Neither doe we count it lawfull to borrow out of the cleanliness of the Gentiles any thing, that may change in our Baptism the everlasting and inviolable law of God, which he hath stablished concerning circumcision. Last of all, he maketh this argument: that if it be lawfull to baptise infants without understanding, that Baptisme may enterlude like and insport be ministred of boyes when they play. But of this matter let him quarell with God by whose commandement circumcision was common to infants before that they have attained understanding. Was it therefore a playing matter, or subject to the follies of children, that they might overthrow the holy ordinance of God? But it is no marvell that these reprobate spirits, as though they were vexed with a phrensie, do thrust in all the grossest absurdities for defence of their errors, because God doth with such giddinesse justly take vengeance of their pride and stubbornnesse. Verily I trust I have made plaine with how feeble succours *Serretus* hath holpen his silly brethren the Anabaptists.

32 Now I think it wil be doubtful to no sober man, how rashly they trouble the church of Christ that move brawles and contentions for the Baptisme of infants. But it is profitable to consider, what Satan goeth about with this so great subtility: even to take away from us the singular fruit of affiance and spirituall joy which is to be gathered hereof to diminish as much also the glory of the goodnesse of God. For how sweeter is it to godly minds, to be certified not only by word, but also by sight to be seene with eyes, that they obtaine so much favor with the heavenly Father, that he hath also care of their posterity. For here it is to be seene, how he taketh upon him the person of a most provident father of household toward us, which even after our death doth not lay away his carefulnesse of us, but provideth and seeth for our children. Ought we not heere after the example of *David* with all our heart to leap up unto thanksgiving, that by such shew of his goodnesse, his name may be sanctified? This, verily Satan intendeth, in assailing with so great armies the Baptisme of infants: namely, that this testifying of the grace of God being taken away, the promise which by it is present before our eyes, may at length by little and little vanish away. Whereupon should grow not onely a wicked unthankfulness toward the mercie of God, but also a certaine slothfulness in instructing our children to godlinesse. For by this spur we are not a little pricked forward to bring them up in earnest tear of God and in the keeping of his law, when we consider that even immediately from their

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Exod. 13. 2.
Exod. 13. 5.
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The drift of Satan
is stirring up
contentions about
the Baptisme of
infants.

Psal. 48. 11.

their

their birth, he taketh and acknowledgeth them for his children. Wherefore unles we list enviously to darken the bountifullnesse of God, let us offer to him our children, to whom he giveth a place among them that be of his family and household, that is to say, the members of the Church.

THE SEVENTEENTH CHAPTER.

Of the holy Supper of Christ : and what it availeth us :

After that God hath once received us into his family, and not only to take us as his servants but as his children : that he may fulfill the office of a most good Father, and carefull for his issue, he taketh also upon him to nourish us throughout the whole course of our life. And not contented therewith, it pleased him by a pledge given, to assure us of this continuall liberality. To this end therefore he hath given his Church another Sacrament by the hand of his only begotten Sonne, namely a spirituall banquet, wherein Christ testifieth himself to be the quickning bread, wherewith our soules are fed to true and blessed immortality. But forasmuch as the knowledge of so great a mystery is very necessary, and according to the greatnesse thereof, requireth a diligent declaration: and Satan, that he might bereave the Church of this inestimable treasure, hath long ago spread mists, and since that time darkenesse, to obscure the light of it, and then hath stirred strifes and battels that might estrange the mindes of the simple from tasting of this holy food, and hath also in our time attempted the same craft : therefore when I shall have briefly knit up the sum for the capacitie of the unlearned, I will undoe those knots, wherewith Satan hath endeavoured to snare the world. First, bread and wine are signes, which represent unto us the invisible food, which we receive of the flesh and blood of Christ. For as in Baptisme God againe begetting us doth graft us into the fellowship of his Church, and by adoption doth make us his owne : so we have said that he performeth the office of a provident father of household, in this that he continually ministreth us meat, that he sustaineth and preserveth us in that life whereunto he hath by his word begotten us. Now the onely meat of our soule is Christ, and therefore the heavenly father calleth us to him, that being refreshed with common partaking of him, we may from time to time gather lively force, untill we attaine to heavenly immortality. But forasmuch as this mystery of the secret uniting of Christ wth the godly is by nature impossible to be comprehended, he giveth the figure and image thereof in visible signes most fit for our small capacite: yea, as it were by earnest and tokens given, he maketh it so assured unto us as if it were seen with our eyes, because this so familiar a similitude entrench even to the grossest minds that soules are so fed with Christ, as bread and wine doe sustaine the bodily life. Now therefore we have it declared, to what end this mysticall blessing tendeth, namely to assure us, that the body of the Lord was so once offered for us, that we now eat it, and in eating it do feele in us the effectuall working of that onely sacrifice, that his blood was so once shed for us, that it is unto us continuall drink. And so found the words of the promise there adjoynd **Take, this is my body, which is delivered for you.** The body therefore which was once offered up for our salvation, we are commanded to take and eat: that when we see our selves to be made partakers of this, we may certainly determine that the power of his death which bringeth life shall be effectuall in us. Whereupon also he calleth the cup, the covenant in his blood. For after a certaine manner it reneweth, or rather continueth the covenant which he hath once stablished with his blood, so much as pertaineth to the confirming of our faith, so oft as he reacheth unto us that holy blood to be tasted of.

2 A great fruit verily of affiance and sweetnesse may godly soules gather of this Sacrament, because they have a witness, that we are grown together into one body with Christ, so that what soever is his we may call ours. Herupon followeth that we may boldly promise unto our selves, that everlasting life is ours, whereof he is heire : and that the kingdom of heaven, wherinto he is now entred, can no more fall away from us than from him : againe that we cannot now be condemned by our sins, from the guiltinesse whereof he hath acquitted us, when he willed them to be imputed to himself as if they were his owne. This is the marvellous exchange, which of his immeasurable bountifullnes he hath made with us : that he being made with us the sonne of man, hath made us with him the sonne of God : that by his coming downe into earth, he hath made us a way to go up into

The Sacrament of the Supper of Christ instituted to signifye that our soules are not only once made alive, but continually kept and nourished by Christ as by food.

Mat. 26. 26.
Mar. 14. 17.
Luce. 22. 19.
1 Cor. 11. 24.

The exchange which Christ hath made by takinge our sins, and committing that which is his to me, confirmed by this Sacrament.

into heaven: that putting upon him our mortality, he hath given us his immortality: that taking on him our weaknesse, he hath strengthened us with his power: that taking our povertie to himselfe, he hath conveyed his riches to us: that taking to him the weight of our unrighteousnesse, wherewith we were oppressed, he hath clothed us with his righteousnesse.

3 Of all these things we have so full a witnessing in this Sacrament, that we must certainly determine, that Christ is truly given us, as if Christ himselfe were set present before our eyes, and handled with our hands. For this world can neither lie to us, nor mock us: Take, eat, drinke: This is my body, which is delivered for you: this is the blood, which is shed into the forgiveness of finnes. Whereas he commandeth to take, he signifieth that it is ours. Whereas he commandeth to eat, he signifieth that that is made one substance with us: Whereas he saith of the body that it is delivered for us: that of the blood, that it is shed for us: therein he teacheth that both are not so much his as ours: because he took and laid away both, not for his commodity, but to our salvation. And truly it is to be diligently marked, that the chiefe, and in a manner whole pith of the argument standeth in these words. Which is delivered for you, which is shed for you. For otherwise it should not much profit us, that the body and blood of our Lord are now distributed, unlesse they had bene once given forth for our redemption and salvation. Therefore they are represented under bread and wine, that we should learne that they are not only ours, but also ordained for the nourishment of spirituall life. This is it that we before said, that from the corporall things which are shewed forth in the Sacraments, we are by a certain proportionall relation guided to spirituall things. So when bread is given us for a sign of the bodie of Christ, we ought by and by to conceive this similitude: As bread nourisheth, sustaineth, & maintaineth the life of our body: so the body of Christ is the only meat to quicken and give life to our soule. When we see wine set forth for a sign of his blood: we must call to mind what uses wine bringeth to the body, that we may consider that the same are brought to us spirituallly by the blood of Christ: those uses be to cherish, to refresh to strengthen, to make merry. For if we sufficiently weigh, what the delivering of this holy body what the shedding of this holy blood hath profited us: we shall plainly perceive that these things which are spoken of bread & wine, according to such proportionall relation doe very well accord with them toward us when they are communicated unto us.

4 Therefore the chiefe parts of the Sacrament are not simply and without higher consideration to reach to us the body of Christ: but rather that same promise, whereby he certifieth, that his flesh is verily meat, and his blood is drinke, with which we are fed unto eternal life: when by he affirmeth himselfe to be the bread of life, of which who so eateth he shall live for ever: to seale (I say) and confirme that promise: and for bringing the same to passe, to lead us to the crosse of Christ, where that promise hath been truly performed and in all points fulfilled. For we doe not well and healthfully eat Christ but crucified when we doe with lively feeling conceive the effectualnesse of his death. For whereas he calleth himselfe the bread of life, he did not borrow that name of the Sacrament, as some doe wrongfully expound it: but because he was given us such of the Father, and performed himselfe such, when being made partaker of our human mortality he made us partners of his divine immortalitie: when offering himselfe for sacrifice, hee tooke our accursednesse upon himselfe, that he might fill us with blessing: when with his death hee devoured and swallowed death: when in his resurrection he raised up this our corruptible flesh which he had put on, to glory and incorruption.

5 It remaineth that by applyance all the same may come to us. That is done, both by the Gospell, and more cleerely by the holie Supper, where both he offereth himselfe to us with all his good things, and we receive him by faith. Wherefore the Sacrament maketh not that Christ first beginneth to be the bread of life: but when it bringeth into remembrance that he was made the bread of life: which we continually eat, and when it giveth unto us the taste and favour of that bread, then it maketh us to feele the strength of that bread. For it promiseth us, that whatsoever Christ did or suffered the same was done to give life to us. Then, that this giving of life is everlasting, by which we may without end be nourished, sustained, and preserved in life. For as Christ should not have been to us the bread of life, unlesse he had bin born and had died for

Christ truly given and made ours in this Sacrament the whole pith wherof in a manner standeth here in, but for us the body and blood of Christ were offered which we receive represented under bread and wine to teach that they are to the soule the same which these visible creatures to the bodie.

The highest consideration in this Sacrament is of the promise whereby Christ hath sealed his flesh to be meat and his blood to be drinke indeed.

This Sacrament maketh not Christ to be the bread of life, but it certifieth us that he is so: such as receive him in the due estimation of his merits whereby he is received, so receive him so.

to eat his flesh and
to drinke his
blood, an effect
for life, and a
thing to be dis-
tinguished from
faith.
John 6. 51.

Ephē 3. 17.

John 6. 51.

The meaning of
Saint Augustine,
and Saint Chry-
stome, when they
speak of the par-
ticipation of the
body of Christ.

Hom. in Ioh.
31. and 40.
Act. 2. 41.

Hom. 60.

for us, unless he had risen again for us: so now he should not be the same unless the effe-
ctualnes and fruit of his birth, death and resurrection, were an everlasting and immortal
thing: All which Christ hath very well expressed in these words. The bread which I will
give, is my flesh, which I will give for the life of the world. By w^{ch} words without doubt
he signifieth, that his body should therefore be to us for bread, to the spirituall life of the
Soule, because it should be given forth to death for our saluation: & that it is delivered to
us to eat of it, when by faith he maketh us partakers of it. Once therefore he gave it, that he
might be made bread, when he gave forth himselfe to be crucified for the redemption of
the world: daily he giveth it, when by the word of the Gospell he offereth it unto us to be
received, so far as it was crucified: where he sealeth that deliverance with the holy myste-
ry of the Supper: where he inwardly fulfilleth that w^{ch} he outwardly betokeneth. Now
herein we must beware of two faults, that neither doing too much in abusing the signs, we
seem to pluck them from their mysteries to which they are in a manner knit fast: nor that
being immeasurable in advancing the same, we seem in the meane time somewhat to dar-
ken the mysteries themselves. That Christ is the bread of life, wherewith the faithful are
nourished into eternal saluation, there is no man but he granteth, unless he be altogether
without religion. But this point is not likewise agreed upon among all men, what is the
manner of partaking of him. For there be that in one word desire, that to eat the flesh of
Christ and to drinke his blood, is nothing else but to beleve in Christ himselfe. But I think
that Christ meant some certainer and higher thing, in that notable sermon where he com-
mendeth to us the eating of his flesh, namely, that we are quickned by the true partaking
of him: w^{ch} also he therefore expressed by the words of eating and drinkeing, lest any man
should think, that the life which we receive of him is conceived by bare knowledge only
For as not the sight, but the eating of bread sufficeth the body for nourishment: so it beho-
veth that the soule be truly and thoroughly made partaker of Christ, that by the power of
him it may be quickned into a spirituall life. But in the meane time we confesse that there
is no other eating, but of faith: as there can no other be imagined. But this is the differēc
between my words and theirs, that with them to eat is onely to beleve: but I say that the
flesh of Christ is eaten with beleveing, because by faith he is made ours, and I say that eat-
ing is the fruit and effect of faith. Or, if you will have it plainer, w^{ch} them eating is faith
and I think it rather to follow of faith. In words verily the difference is but small: but in
the thing it selfe, not small For though the Apostle teacheth that Christ dwelleth in our
harts by faith: yet no man will expound this dwelling to be faith: but all men do perceiue
that there is expressed a singular effect of faith, for that by it the faithfull do obtaine to
have Christ dwelling in them. After this manner the Lord meant, in calling himselfe the
bread of life, not only to teach that in the faith of his death and resurrection, saluation is
reposed for us: but also that by true partaking of himselfe it is brought to passe, that his
life passeth into us and becommeth ours: like as bread, when it is taken for food, mini-
stereth liveliness to the body.

6 Neither did *Augustine*, whom they bring in for their patron in any other meaning
write, that we eat by beleveing, than to shew that this eating is of faith, not of the mouth.
Which I also deny not: but yet therewithall I adde, that we do by faith embrace Christ,
not appearing a far off, but making himselfe one with us that he may be our head, and we
his members. Yet doe not I utterly disallow that manner of speaking: but only I deny it to
be a full declaration, if they mean to define what it is to eat the flesh of Christ. Otherwise
I see that *Augustine* hath oft used this forme of speech as when he saith in the third book
of Christian doctrine, unless ye eat the flesh of the Sonne of man: this is a figure teaching
that we must communicate with the passion of the Lord, and must sweetly and profitably
lay up in remembrance that for us his flesh was crucified and wounded. Again when he
saith that the three thousand men which were converted at *Peters* sermon, did drinke the
blood of Christ by beleveing, which they had shed by cruell dealing. But in many other
places he honourably fetcheth out that benefit of faith, tha. by it our soules are no lesse re-
freshed with the communicating of the flesh of Christ, than our bodies are with the bread
which they eat. And the same is it which in a certaine place *Chrysostome* writeth, that
Christ doth not onely by faith, but also indeed make us his body. For he meaneth not
that we doe from any other where than from faith, obtaine such a benefit: but this onely
he

he meaneth to exclude that none when he heareth faith to be named, should conceive a naked imagination. As for them that will have the Supper to be onely a marke of outward profession, I doe now passe them over: because I thinke that I have sufficiently confuted their errour, when I entreated of Sacraments generally. Onely this thing let the Readers marke, that when the cup is called the covenant in the bloud, there is a promise expressed that may be of force to confirme faith. Whereupon followeth, that unlesse we have respect to God, and embrace that which he offereth, we doe not rightly use the holy Supper.

7 Moreover they also doe not satisfie me, which acknowledging that we have some communion with Christ, when they meane to expresse it, do make us partakers onely of the spirit, without making any mention of flesh and bloud. As though all those things were spoken of nothing, that his flesh is verily meat, that his bloud is verily drinke: that none hath life, but he that eateth that flesh, & drinketh that bloud: and such other sayings that belong to the same end. Wherefore if it be certain that the full communicating of Christ proceedeth beyond their description, as it is too narrowly strained: I will now goe about to knit up in few words, how large it is, and how farre it extendeth it selfe, before that I speake of the contrary fault of excesse. For I shall have a longer disputation with the excessive teachers, which, when according to their owne grossenes they frame a manner of eating & drinking full of absurditie, do also transfigure Christ stripped out of this flesh into a fantasie: if yet a man may with any words comprehend so great a mysterie, which I see that I cannot sufficiently comprehend with mind: and therefore I do willingly confesse it, that no man should measure the highnesse thereof by the small proportion of my childishnes. But rather I exhort the readers, that they doe not restraine the sense of their minds within these two narrow bounds: but endeavour to rise up much higher, than they can by my guiding. For I my selfe, so oft as I speake of this thing when I have travelled to say all, thinke that I have yet said but little in respect of the worthines therof. And although the mind can doe more in thinking than the tongue in expressing: yet with greatnesse of the thing, the mind also is surmounted and overwhelmed. Finally therefore nothing remaineth, but that I must breake forth into admiration of that mysterie, which neither the mind can suffice to thinke of, nor the tongue to declare. Yet after such a manner as I can, I will set forth the summe of my sentence: which as I nothing doubt to be true, so I trust that it will not be disallowed of godly hearts.

8 First of all, we are taught out of the Scripture, that Christ was from the beginning that life bringing word of the Father, the fountaine and originall of life, from whence all things ever received their having of life. Wherefore *Iohn* sometime calleth him the word of life, and sometime writeth that life was in him: meaning that he even then flowing into all creatures, powred into them the power of breathing and living. Yet the same *Iob* addeth afterward, that the life was then & not till then openly shewed, when the Sonne of God taking upon him our flesh, gave himselfe to be seen wicheyes & felt wih hands. For though he did before also spread abroad his power into the creatures: yet because man, being by sinne estranged from God, having lost the communion of life, saw on every side death hanging over him: that he might recover hope of immortalitie, it behoved that hee should be received into the communion of that word. For how small a confidence maist thou conceive thereof, if thou heare that the word of God indeede, from which thou art most farre removed, containeth in it selfe the fulnesse of life, but in thy selfe and round about thee nothing offreth it selfe and is present before thine eyes off hidjen from us, but presently delivereth it selfe to be partaken of us. Yea and it maketh the very flesh, wherein it resteth, to be of power to bring life to us, that by partaking thereof we may be fedde to immortalitie. I am (saith he) the bread of life, that am come downe from heaven. And the bread which I will give is my flesh, which I will give for the life of the world. In which words he teacheth not onely that he is life, in respect that he is the eternall word of God which came downe to us from heaven, but that in comming downe hee powred the same power into the flesh which he did put on, that from thence the communicating of life might flow forth unto us. Hereupon also these things now follow, that his flesh is verily meat, and his bloud is verily drinke,

Luke 22. 20.

*They straine
the Communion
of Christ too
narrowly wch
make it nothing
but the partici-
pation of his spi-
rit onely.*

*Christ from the
beginning the
fountaine of
life, by taking
our flesh maketh
us of power, be-
ing fidon, to be
substance that
foretellen to
immortalitie.*

John 6. 48 &
58.

with which sustentances the faithfull are fostered unto eternall life. Herein therefore consisteth singular comfort to the godly, that now they finde life in their owne flesh. For so they doe not onely with easie passage attaine unto it, but have it of it selfe laid abroad for them and offering it selfe unto them. Oaely let them hold open the bosome of their heart that they may embrace it being present, and they shall obtaine it.

9 But although the flesh of Christ have not so great power of it selfe, that it can give life to us, which both in the owne first estate of it was subject to mortalitie, and now being endued with immortalitie, liveth not by it selfe: yet it is rightfully called life-bringing, which is filled with fulnesse of life to powre it into us. In which meaning I do with *Cyril* expound that saying of Christ: as the Father hath life in himselfe, so he hath also given to the Sonne to have life in himselfe. For there he properly speaketh of his gifts, not which he from the beginning possessed with the Father, but with which he was garnished in the same flesh in which he appeared. Therefore he sheweth that in his manhood also dwelleth the fulnesse of life, that whosoever partaketh of his flesh and blood, may therewithall also enjoy the partaking of life. Of what sort that is, we may declare by a familiar example. For as out of a fountaine water is sometime drunke, sometime is drawne, sometime by furrowes is conveighed to the watering of grounds, which yet of it selfe doth not overflow into so many uses, but from the very spring it selfe which with everlasting flowing yeeldeth and miniteth unto it from time to time new abundance: so the flesh of Christ is like a rich and unwaied fountaine which powreth into us the life, springing from the Godhead into it selfe. Now who seeth not that the communion of the flesh and blood of Christ is necessarie to all that aspire to heavenly life? Hereunto tendeth that saying of the Apostle, that the Church is the bodie of Christ and the fulfilling of it: and that hee is the head out of which the whole body coupled and knit together by joints maketh increase of the body: that our bodies are the members of Christ. All which things we understand to be impossible to be brought to passe, but that he must wholly cleave to us in spirit and body. But that most neere fellowship whereby wee are coupled with his flesh, he hath yet set out with a more glorious title, when he said that we are members of his bodie, and are of his bones and of his flesh. At the last, to declare it to be a matter greater than all words, he concludeth his saying with an exclamation. This is (saith he) a great secret. Therefore it should be a point of extreme madnesse to acknowledge no communion of the faithfull when the flesh and blood of the Lord, which the Apostle declareth to be so great, that he had rather wonder at it than expresse it.

10 Let the summe be, that our soules are so fed with the flesh and blood of Christ, as bread and wine doe maintaine and sustaine the bodily life. For other wise the proportionall relation of the signe should not agree, unlesse soules did finde their food in Christ. Which cannot be done, unlesse Christ doe truly grow into one with us, and refresh us with the eating of his flesh and drinking of his blood. But although it seeme incredible, that in so great distance of places the flesh of Christ reacheth to us that it may be near to us: let us remember how much the secret power of the Spirit surmounteth above all our senses, and how foolish it is to goe about to measure his unmeasurablenesse by our measure. That therefore which our minde comprehendeth not, let our faith conceive, that the Spirit truly kniteth in one those things that are severed in places. Now that same holy communicating of his bodie and blood, whereby Christ powreth his life into us, even as if he had pearced it into our bones and marrowes, he in the Supper also resisteth and sealeth: and that not with setting before us a vaine or void signe. but bringing forth there the effectuall working of his Spirit whereby hee fulfilleth that which he promiseth. And verily he there offereth and delivereth the thing signified to all them that sit at that spirituall banquet: although it be received with fruites of the faithfull onely, which receive so great bountifulnesse with true faith and thankfulness of minde. After which manner the Apostle said, that the bread which wee breake is the communion of the bodie of Christ: and that the cup which we ballow with the word and prayers to that purpose, is the communion of his blood. Neither is there any cause why any man should object, that it is a figurative speech, by which the name of the thing signified is given to the signe. I grant verily that the breaking of the bread

The flesh of Christ being (though not of it selfe) an unwaied fountaine from whence life floweth, be that will live must of necessitie be partaker thereof, and have fellowship with it.
John 5. 19.

Eph. 5. 30.

The bodie and blood of Christ truly given us, and not bare & naked figures thereof in this Sacrament.

1 Cor. 10. 16.

is a signe, nor the thing it selfe. But this being admitted, yet we shall rightly gather of the deliuerance of the signe, that the thing it selfe is deliuered. For unlesse a man will call God a deceiver, he can never be so bold to say that he setteth before us an empty signe. Therefore if by the breaking of bread the Lord doth truly represent the partaking of his body, it ought to be out of doubt that hee truly performeth and deliuereth it. And this rule, is alway to be holden of the Godly, that so oft as they see the signes ordained of the Lord, they certainly thinke and perswade themselves that the truth of the thing signified is there present. For to what purpose should the Lord deliuer to thee into thy hand the signe of his body, but to assure thee of the true partaking of it? If it be true, that a visible signe is given us, to seale the gift of an invisible thing: when we receive the signe of the body, let us no lesse certainly beleeve that the body it selfe also is given us.

11 I say therefore (which both hath been alway received in the Church, and all they teach at this day that thinke right) that the holy mystery of the Supper consisteth of two things: that is to say of the bodily signes, which being set before our eyes do represent unto us invisible things: according to the capacity of our weaknes: and of spirituall truth, which is by those signes both figured & deliuered. Of what sort that is, when I meane to shew it familiarly, I use to set three things: the signification, the matter which hangeth of the signification, the vertue or effect which followeth of both. The signification consisteth in the promises, which are after a certaine manner wrapped together with the signe. The matter of substance I call Christ with his death and resurrection. By effect I understand the redemption, righteousnes, sanctification & eternal life, & whatsoever other benefits Christ bringeth us. Now although all these things have respect to Faith: yet I leave no place to this cavillation: as though when I say that Christ is received by Faith, I would have him conceived with understanding only and imagination. For the promises offer him, not that we should sticke fast in the sight alone and in bare knowledge: but that we should enjoy the true communicating of him. And truly I see not how any man may have confidence that he hath redemption & righteousnes in the crosse of Christ, & life in his death, but principally standing upon the true communion of Christ himselfe. For those good things should not come to us unlesse Christ first made himselfe ours. I say therefore, that in the mystery of the Supper, by the signes of bread and wine Christ is truly deliuered to us, yea and his body and blood, in which he hath fulfilled all obedience for purchasing of righteousnes to us: namely that first wee should grow together into one body with him: and then being made partakers of his substance, we may also feele his power in the communicating of all his good things.

12 Now I come downe to the excessive mixtures, which superstition hath brought in. For herein Satan hath played with marvellous subtiltie, that withdrawing the minds of men from heaven, he might fill them with perverse error, as though Christ were fastned to the element of bread. And first we must not dreame such a presence of Christ in the Sacrament, as the craftsmen of the Court of Rome have faigaed: as though the body of Christ were made present with presence of place, to bee handled with hands, to be broosed with teeth, and swallowed with mouth. For this forme of recantation Pope Nicholas eridited to Berengarius, to be a witness of his repentance: namely with words so far monstrous, that the Author of the Gloffe cryeth out that there is danger, if the readers doe not wisely take heed to themselves, lest they sucke out of them an heresie worse than was that of Berengarius. In the second distinction, in the Chapter beginning thus, *Ego Berengarius*. But Peter Lombarde, although he travell much in excusing the absurditie, yet more inclineth to the contrary sentence. For as we nothing doubt that it hath limits according to the perpetuall nature of the body of men, and is holden in heaven, into which it was once received, until he returne to judgement: so to draw it backe under these corruptible elements or to imagine it present every where, we account it to be utterly unlawful. Neither verily is it so needfull to this that we may enjoy the partaking of it: for as much as the Lord giveth us this benefit by his Spirit that wee bee made one with him in body, spirit, and soule. The bond therefore of this conjoyning is the spirit of Christ, by the knitting wherof we be coupled together, and as it were a certaine conduit, by which whatsoever Christ himselfe both is and hath, is conveyed to us. For if we behold the sunne shining forth with his beames upon the earth after a certain manner to

Christ himselfe by faith, even his body and blood truly participated, in this Sacrament.

A local presence of the body of Christ not needfull unto this, that we may enjoy the partaking of it which the Spirit of Christ performeth without such generation.

Chrysos. Ser. de Spiritu Sancto.

cast forth his substance unto it to engender, nourish, and quicken the fruits thereof: why should the extending of beames of the spirit of Christ be inferior to conveigh the communion of his flesh and blood into us? Wherefore the Scripture, when it speaketh of our partaking with Christ, referreth the whole force thereof to the spirit. Yet instead of many one place shall be sufficient. For *Paul* in the eighth chapter to the Romans, saith that Christ dwelleth in us none other wise than by his spirit: whereby yet he taketh not away that communion of his flesh and blood of which wee now speake, but teacheth that the Spirit alone worketh that we possesse whole Christ and have him dwelling in us.

13 The Schoolmen thought more shame fastly which were with holden with horror of so barbarous ungodlinesse. Yet they also themselves doe nothing but mocke with subtiller deceits. They grant that Christ is not contained there by way of circumscription, nor after a bodily manner: but afterward they invent a way, which neither themselves doe understand, nor they can declare to other: yet it is such as falleth to this point that Christ must be sought in the forme of bread as they call it. For what is it? When they say that the substance of bread is turned into Christ, doe they not fasten him to the whitenesse which they there leave? But (say they) he is so contained in the Sacrament, that he abideth in heaven: and wee determine no other presence but of habitude. But whatsoever words they bring in, to cloake it with a deceitfull colour, this is the end of all that that is by consecration made Christ, which before was bread: that from thenceforth Christ lyeth hid under that colour of bread. Which also they are not ashamed in plaine words to expresse. For these be the words of *Lombard*: that the body of Christ, which in it selfe is visible, when the consecration is ended, lyeth hidden and is covered under the forme of bread. So the forme of that bread is nothing else but a visor, that taketh away the sight of the flesh from the eyes. Neither need we many conjectures to finde what snares they minded to lay with these words, such the thing it selfe plainly speaketh it. For it is to be seene with how great superstition in certaine ages past, not only the common sort of men, but also the very chiefe of them have bene holden, and at this day be holden in Popish Churches. For having little care of true faith (by which alone we both come into the fellowship of Christ, and doe cleave together with him) so that they have a carnall presence of him, which they have framed beside the word, they thinke that they have him present enough. Therefore in a summe, we see that this hath bene gotten by this witty subtilty that bread was taken of God.

14 From hence proceeded that same fained transubstantiation, for which at this day they fight more earnestly than for all the other articles of their faith. For the first builders of that locall presence could not unwind themselves from this doubt, how the body of Christ should be mingled with the substance of bread, but that by and by many absurdities did thrust themselves in place. Therefore they were driven of necessitie to flee to this invention, that there is made a turning of bread into the body: not that the body is properly made of the bread, but because Christ that he might hide himselfe under the forme, bringeth the substance to nothing. But it is marvellous, that they fell to so great ignorance; yea senselesse dulnesse, that not onely that Scripture but also the consent of the old Church fighting against it, they brought abroad that monster. I grant indeed that some of the old writers sometime used the name of turning: not for that they would destroy the substance in the outward signes, but that they might teach that the bread dedicate to the mystery differeth far from common bread and is now other. But each where they all plainly declare, that the holy Supper consisteth of two parts, an earthly part, and a heavenly: and the earthly part they doe without controversie expound to be bread and wine. Truly whatsoever they bable, it is plaine that in confirming of this doctrine they want the defence of antiquitie, which they oftentimes presume to set against the evident word of God. For it is not so long agoe since it was invented, it was verily unknowne nor onely to those better ages, in which the purer doctrine of religion yet flourished, but also even when that same purenesse was much defiled. There is none of the old writers that doth not in expresse words confesse that the holy signes in the Supper are bread and wine. Although, as wee have said, they sometime set it out with divers titles, to advance the dignitie of the Mysterie. For whereas they say that in the consecration

The manner of
presence which
the Schoolmen
have devised in
this Sacrament.

Lib. 4. dist.

Transubstanti-
ation destitute
of antiquity to
desend us.

eration is made of a secret turning, that now it is another thing than bread and wine : I have even now given warning that they doe not thereby meane that the things themselves, are brought to nought, but that they are now to bee otherwise esteemed than common meats, which are appointed onely to feed the belly : for as much as in them is delivered to us the spirituall meat and drinke of the Gule. This we also denie not. If (say these men) there be a turning, it must needs be that there is of one thing made another thing. If they meane that there is some thing made which before was not, I agree with them. If they will draw it to that their owne imagination, let them answer me what change they thinke to be made in baptisme. For herein the Fathers also doe determine a marvellous turning, when they say that of a corruptible element is made a spirituall washing of the soule, yet none of them denyeth that water remaineth. But (say they) there is no such thing in baptisme, as is that in the Supper. This is my body. As though the question were of those words, which have a meaning plaine enough : and not rather of that word of turning, which ought to signifie no more in the Supper than in baptisme. Therefore farewell they with these snares of syllables, whereby they doe nothing else but bewray their owne hungrienesse. For otherwise the signification would not agree together unlesse the truth which is there figured, had a lively image in outward signe. Christs will was by the outward signe to testifie that his flesh is meat. If hee did set before us only an empty imaginative forme of bread not true bread, where were the correlation or similitude which should lead us from the visible thing to the invisible? For, that all things may agree together, the signification shall extend no further, but that we be fed with the forme of the flesh of Christ. As, if in baptisme the forme of water should deceive our eyes, it should not be to us a certaine pledge of our washing : yea by that deceitfull shew there should be given us an occasion of wavering. Therefore the nature of the Sacrament is overthrowne, unlesse in the manner of signifying the earthly signe answer to the heavenly thing. And therefore wee loose the truth of this mysterie, unlesse true bread represent to us the true body of Christ. I repeat it againe : Sith the Supper is nothing else, than a visible testifying of that promise which is in the sixt Chapter of *John*, namely that Christ is the bread of life, which came downe from heaven : there must be visible bread used for a meane whereby that same spirituall bread may be figured : unlesse wee will that wee loose all the fruit which in this behalfe God tenderly granteth to sustaine our weaknesse. Now by what reason should *Paul* gather, that all wee are one body and one bread, which do together partake of one bread, if there remained onely an imaginative forme and not rather a naturall truth of bread?

15 But they could never have beene so fowly beguiled with the deceits of Satan, but because they were already bewitched with this errour, that the body of Christ inclosed under bread was by the bodily mouth sent downe into the belly. The cause of so brutish imagination was, that consecration signified as much among them as a magicall enchantment. But this principle was drawne to them, that bread is a Sacrament to none but to men, to whom the word is directed : like as the water of baptisme is not changed in it selfe, but so soone as the promise is adjoynd, it begetteth to be that to us which it before was not. This shall better appeare by example of a like Sacrament. The water springing out of the rocke in the desert was to the fathers a token and signe of the same thing, which the wine doth figure to us in the Supper. For *Paul* teacheth that they drunke the same spirituall drinke. But it was a common watering for the beasts and cattell of the people. Whereupon it is easily gathered, that in earthly elements, when they are applied to a spirituall use, there is made no other turning but in respect of men, inasmuch as they are to them seales of the promises. Moreover sith Gods purpose is (as I often repeat) as it were by handsome chariots to lift us up to himselfe, they doe by their waywardnesse wickedly disappoint the same, which doe indeed call us to Christ, but lurking invisibly under bread. For it is not possible that the mind of men, uncombring it selfe from the immeasurableness of places, should attaine to Christ even above the heavens. That which nature denied them, they attempted to amend with a more hurtfull remedie : that abiding in

1 Cor. 10. 17.

The visible elements in this Sacrament changed maintain respect of their nature but of their use onely.

Exo. 17. 6.

1 Cor. 10. 4.

earth, wee should neede no heavenly neereffesse of Christ. Loe, this is the necessitie, that compelled them to transfigure the body of Christ. In *Bernards* time, although a harder manner of speaking was growne in use, yet transubstantiation was not then knowne. And in all ages before that, this similitude did flie about in euery mans mouth, that there is with bread and wine a spirituall thing joyned in this mynery. Of the words they answer as they thinke, wittily: but bringing in nothing fit for this present cause. The rodde of *Moses* (say they) being turned into a serpent, although it did get the name of a serpent, yet keepeth still the old name, and is called a rodde. So in their opinion it is as probable, that although the bread passe into a new substance, it may be abaiuely and yet not unaptly called that which it appeareth to the eyes. But what likelihood or neereffesse find they betweene a cleere miracle, and their failed illusion, of which no eye in earth is witness? The magicians had made with deceit, so that the Egyptians were perswaded, that they excelled in diuine power to charge creatures above the order of nature. *Moses* came forth, and driving away all their deceits, shewed that the invincible power of God was on his side, because his owne rod consumed all the rest. But for as much as that was a turning discernable with eyes, therefore as wee have said, it pertaineth nothing to this present cause: and a little time after, the rodde visibly returned into his owne forme. Beside that it is not knowne, whether that sudden turning was of substance or no. Also the illuding to the rodde of the magicians is to be considered, which the Prophet therefore would not call serpents, lest he should seeme to signifie a turning where none was: because those deceivers had done nothing but cast a mist before the eyes of the beholders. What likelihood here with have these formes of speech. The bread which we breake, So of as yee shall eat this bread. They communicated in breaking of bread, and such other? It is certaine that their eyes were only deceived with the enchantment of the magicians. As concerning *Moses*, the matter is more doubtfull, by whose hand it was no more hard for God to make of a rod a serpent, and againe of a serpent to make a rod, than to clothe Angels with fleshy bodies, and by and by after to uncloth them. If the nature of this mynery were the same or like, there were some colour for their solution. Let this therefore remaine certaine, that it is not truly nor fitly promised us that in the Supper the flesh of Christ is truly to us for meat, unlesse the true substance of the outward signe agree with it. And (as one error groweth of another) the place of *Jeremie* is so foolishly wrested to prove transubstantiation, that it irketh me to rehearse it. The Prophet complaineth that wood is put in his bread: meaning that by the enuilty of his enemies, his bread was infected with bitternesse. As *David* with a like figure bewaileth that his meat was corrupted with gill, and his drinke with vinegar. These men will haue it that the body of Christ was by way of allegorie fastned to the crosse. But some of the old Fathers thought so. As though wee ought not rather to pardon their ignorance, and to bury their shame, than to adde shamelesnesse to compell them yet still to fight like enemies with the naturall meaning of the Prophet.

16 Other, which see that the proportionall relation of the signe and the thing signified, cannot bee overthrowne, but that the truth of the mynery must fall, doe confesse that the bread of the Supper is verily a substance of an earthly and corruptible element, and suffereth no change in it selfe, but hath under it selfe the body of Christ included. If they did so declare their meaning, that when the bread is delivered in the mynery, there is adjoynded the delivering of the body, because the truth is unseverable from the signe: I would not much strive with them. But because they placing the body in the bread, doe faigne to it a being every where contrary to the nature thereof, and in adding under the bread, they will haue it lye there hidden: it is necessary a little while to draw such subtilties out of their dennes. For my mind is not as of set purpose to goe through with all this point: but only that I may lay the foundations of the disposition which shall by and by follow in place fit for it. They will therefore haue the body of Christ to be invisible and immeasurable, that it may be hid under the bread: because they thinke they doe not otherwise communicate with him than if hee d. I see and into the bread: but they comprehend not the manner of descending, whereby hee lieth

Exod. 4.3.
87.19.

1 Cor. 10. 16.
8. 11. 26.
A. 2. 24.

Jer. 11. 19.

Sal. 69. 22.

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tethus upward to himselfe. They lay up in it all the colours that they can : but when they have laid all, it sufficiently appeareth, that they stay upon the locall presence of Christ. Whence cometh that ? even because they can abide to conceive no other partaking of the flesh and blood, but which consisteth either of joyning and touching of place, or of some grosse enclousing.

17 And, that they may obstinately defend the error once rashly conceived, some of them sicken not to say, that the flesh of Christ had never any other measurings, but so farre and wide as heaven and earth is broad. Whereas hee was borne a child out of the wombe, whereas he grew, whereas hee was spread abroad on the crosse, whereas hee was inclosed in the sepulchre, the same was done by a certaine dispensation, that he might be borne and die, and performe the other duties of man. Whereas after his resurrection hee was seene in his wonted forme of body, whereas he was taken up to heaven, whereas last of all also after his ascension hee was seene of *Stephen* and *Paul* : it was done by the same dispensation, that it might appeare to the sight of men that hee was made a king in heaven. What is this else, but to raise up *Marcion* out of hell. For no man can doubt that the body of Christ was a tantise or a phantasticall thing, if hee was of such state. Some slip away somewhat more subtly, with saying that this body which is given in the Sacrament is glorious and immortal : and that therefore it is no absurditie, if it be contained in many places, if in no place, if with no forme, under the Sacrament. But I aske what manner of body Christ gave to the disciples, the day before that hee suffered ? doe not the words sound that hee gave the same mortall body, which was within a litle after to be delivered ? Hee had already before (say they) shewed his glory to be seene to three of the disciples. That is true indeed, but his will was by that brightnesse to give them a taste of immortality for an hower. In the meane time they shall not there find a double body, but that one body which Christ did beare, garnished with new glory. But when hee distributed his body at his first Supper, the time was now at hand, when hee being stricken of God, and humbled should lye without glorie as a leproous man : so farre is it off that hee then would shew forth the glory of his resurrection. And how great a window is here opened to *Marcion*, if the body of Christ was seene in one place mortall and base, and in another place was holden immortal and glorious ? Howbeit if their opinion take place, the same hapneth daily : because they are compelled to confesse that the body of Christ being visible in it selfe, lyeth hid invisibly under the signe of bread. And yet they that vomit out such monstruousnes are so not ashamed of their owne shame, that they doe unprovoked, hainously raile at us, because we doe not subscribe to them

18 Now if they list to tasten the body and blood of the Lord to bread and wine : the one shall of necessity be plucked in sunder from the other. For as the bread is delivered severally from the cup, so the body united to the bread must needs be divided from the blood inclosed in the cup. For when they affirme that the body is in the bread and the blood in the cup : and the bread and wine are by spaces of place distant the one from the other : they can by no shift escape, but that the body must be severed from the blood. But whereas they are wont to alledge, that by accompanying (as they saie) in the body is the blood, and likewise in the blood is the body, that verily is too trifling : for as much as the signes in which they are enclosed, are so severed. But if we be lifted up with our eyes and minds to heaven, that we seeke Christ there in the glory of his kingdome : as the signes doe allure us to him whole, so under the signe of bread, wee shall be fed with his body, under the signe of wine wee shall severally drinke his blood, that at length wee may enjoy him whole. For although he hath taken away his flesh from us, and in his body is ascended up into heaven, yet hee sitteth at the right hand of the Father, that is to say he reigneth in the power, and majesty, and glory of the Father. This kind of me is neither bounded with any spaces of place, nor compassed about with any measurings, but that Christ may shew forth his might whersoever it pleaseth him both in heaven and in earth : but that he may shew himselfe present with power and strength : but that he may alway be at hand with them that be his, breathing his life into them, may live in them, strengthen them, quicken them, preserve them safe even as if he were present in body : finally, but that he may feed them with his own body

The flesh of Christ by some, grossly extended as wide as heaven and earth, by others, subtly imagined to be because glorious therefore free from all natural properties of things corporeal. Act. 17. 29. and 7. 55. and 9. 2.

Matt. 17. 2.

Esa. 53. 4.

The body and blood of Christ though not fastned unto, yet spiritually delivered in the bread and wine of the holy Eucharist.

the communion whereof hee doth by the power of his spirit powre into them. After this manner the body and blood of Christ is delivered to us in the Sacrament.

19 But we must appoint such a presence of Christ in the Supper, as may neither fasten him to the element of bread, nor shut him up in the bread, nor by any means compass him in, (for it is plaine that all these things abate his heavenly glory) finally such as may neither take from him his owne measure, nor diversly draw him in many places at once, nor faile to him such an unmeasurable greatnes as is spread abroad throughout heaven and earth, for these things are plainly against the truth of the nature of manhood. Let us (I say) never suffer these two exceptions to be taken away from us. The one, that nothing be abated from the glory of Christ, which is done, when hee is brought under the corruptible elements of this world, or is bound to any earthly creatures. The other, that nothing be by faining, applied to his body, that agreeth not with the nature of man: which is done, when it is either said to be infinite, or is set in many places at once. But these absurdities being taken away, I willingly receive whatsoever may avail to expresse the true and substantiall communicating of the body and blood of the Lord, which communicating is delivered to the faithfull under the holy signes of the Supper: and so that they may be thought not to receive it by imagination only or understanding of mind, but to enjoy it indeed to the foode of eternall life. Why this sentence is so hatefull to the world, and all defence taken away from it by the unjust judgements of many, there is no cause at all, but for that the divell hath with horrible bewitching madded their minds. Truly that which we teach, doth in all points very well agree with the Scriptures: it containeth neither any absurdity, nor darknesse, nor doubtfulness: it is not against true godlinesse and sound edification: finally, it hath nothing in it, that may offend, saving that in certaine ages past, when that ignorance and barbarousnesse of Sophisters raigned in the Church, so cleere light and open truth hath been unworthily oppressed. Yet because Satan at this day also travaileth by troublesome spirits to spot it with all the slanders and reproches that he can, and bendeth himselfe to no other thing with greater endeavour: it is profitable the more diligently to defend and rescue it.

20 Now before that we goe any further, we must entreat of the selfe institution of Christ: specially because this is the most glorious objection that our adversaries have, that we depart from the words of Christ. Therefore, that we may be discharged of the false cause of malice wherewith they burden us, our fittest beginning shall be at the exposition of the words. Three Evangelists and *Paul* rehearse, that Christ tooke bread: when hee had given thanks he brake it, gave it to his disciples and said, Take, eat, this is my body which is delivered, or broken for you. Of the cup *Matthew* and *Marke* say thus: This cup is the blood of the new Testament, which shall be shed for many unto forgiveness of finnes. But *Paul* and *Luke* say thus: This cup is the new Testament in my blood. The patrones of transubstantiation will have by the pronoun (this) the forme of bread to be signified, because the consecration is made in the whole content of the sentence, and there is no substance that can be shewed. But if they be holden with religious care of the words, because Christ testified, that that which he reached into the disciples hands, was his body: truly this their devile, that that which was bread is now the body, is most far from the proper meaning of them. That which Christ tooke into his hands and gave the Apostles, hee affirmeth to be his body: but hee tooke bread: who therefore cannot understand that bread is yet shewed? and therefore there is no greater absurditie, than to remove that to the forme, which is spoken of the bread. Other, when they expound this word (is) for (to be transubstantiated,) doe flee to a more enforced and violently wrested gloss. Therefore there is no cause why they should pretend that they be moved with reverence of words. For this was unheard of among all nations and languages, that the word (is) should be taken in this sense, namely for to be turned into another thing. As for them that leave bread in the Supper, and affirme that there is the body of Christ, they much differ among themselves. They which speake more modestly, although they precisely exact the letter. This is my body, yet afterward swarve from their precisenesse, and say that it is as much in effect as that the body of Christ is with bread, in bread, and under bread. Of

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The true manner of Christs presence, and the substantiall communicand of his body and blood in the Lords Supper, made hatefull to the world by the unjust judgements of men.

The words of Christs institution, in word held, indeed perverted and forsaken as well of transubstantiation as consubstantiation.
Matt. 26. 26.
Mark. 14. 22.
Luk. 22. 17.
1 Cor. 11. 24.

the matter it selfe which they affirme, wee have already touched somewhat, and wee shall by and by have occasion yet to speake more. Now I dispute only of the words, by which they say they are restrained that they cannot admit bread to be called the body, because it is a signe of the body. But if they than all figures, why doe they leape away from the plaine shewing of Christ, to their owne manners of speaking farre differing from it? For there is great difference betweene this that bread is the body, and this that the body is with bread. But because they saw it to be impossible, that this simple proposition might stand, that bread is the body: they have attempted to scape away by those formes of speech, as if were by crooked turnings. Some more bold sticke not to affirme that even in proper speaking, bread is the body, and by this meane they truly prove themselves to be literall men. If it be objected, that therefore the bread is Christ, and is God: this verily they will denie, because it is not expressed in the words of Christ. But they shall nothing prevaile by denying it: for as much as all doe agree that whole Christ is offered us in the Supper. But it is an intolerable blasphemy, that it be without figure spoken of a fraile and corruptible element, that it is Christ. Now I aske of them, whether these two propositions be both of one effect, Christ is the Sonne of God, and bread is the body of Christ. If they grant that they are diverse, (which wee will enforce them to grant whether they will or no) then let them answer whence cometh the difference. I thinke they will bring none other but that the bread is after the sacramentall manner called the body. Whereupon followeth, that Christs words are not subject to the common rule, nor ought to be tried by Grammar. Also I aske of the precise and stiffe requirers of the letter, where *Jake* and *Paul* doe call the cup the Testament in the blood, whether they doe not expresse the same thing which they did in the first part, wherethey call bread the body. Truly the same religion was in the one part of the mystery that was in the other: and because shortwesse is darke, longer speech doth better open the meaning. So oft therefore as they shall affirme by one word, that the bread is the body: I will out of moe words bring a fit exposition, that it is the Testament in the body. For why? Shall we need to seeke a more faithfull or surer expofitor than *Paul* and *Luke*? Neither yet doe I tend hereunto, to diminish any thing of that communicating of the body of Christ which I have confessed: onely my purpose is to confute that foolish waiwardnesse, whereby they doe so hatefully braule about words. I understand, by the authority of *Paul* and *Luke*, that the bread is the body of Christ, because it is the covenant in the body. If they fight against this, they have warre not with me, but with the spirit of God. Howsoever they cry out that they be touched with reverence of the words of Christ, whereby they doe not figuratively understand those things that are plainly spoken: yet this is not a pretence rightfull enough, why they should so refuse all the reasons which we object to the contrarie. In the meane time, as I have already given warning, it is convenient to learne, what manner of thing this is, The testament in the body and blood of Christ: because the covenant established with the sacrifice of death, should otherwise not profit us, unlesse there were adjoynd that secret communicating whereby wee growe into one with Christ.

Luk. 22. 10.
1 Cor. 11. 7.

21 It remaineth therefore that for the affinitye which the things signified have with their signes, we confesse that the selfe name of the thing was given to the signe. figuratively indeed, but not without a most fit proportionall agreement. I leave allegories and parables, least any man should quarrell that I seeke starting holes, and wander out of the present purpose. I say that this is a speech by figure of transfiguration, which is commonly used in the Scripture, when myteries are increased of. For neither can you otherwise understand that which is said: that circumcision is a covenant: that the lambe is the passeover: that the Sacrifices of the law are expiations: finally that the rocke, out of which water flowed in the desert, was Christ, unlesse you take it to be spoken by way of transferring of names. Neither are names transferred onely from the higher name to the lower? but contrariwise the name of the visible signe is also given to the thing signified: as when it is said that God appeared to *Moses* in the bush: when the Arke of the covenant is called God, and the face of God: and the dove is called the holy Ghost. For though the signe differ in substance from the thing signi-

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Exod. 5. 3.
Psa. 84. 8.
and 40. 3.
Matt. 3. 16.

fied:

hied : because this is spirituall and heavenly, and that is corporall and visible : yet because it doth not onely figure the thing which it is holily appointed to represent, as a railed and empty token, but doth also truly deliver it indeed : why may not the name of the thing rightly accord with it ? If signes devised by men, which are rather images of things absent, than marks of things present, which selfe absent things, they doe oftentimes deceitfully shadow, are yet sometime garnished with the titles of the things : then those things that are ordained of God, doe by much greater reason borrow the name of those things, of which they alway both beare a sure and not deceitfull signification, and have the truth adjoynd with them. There is therefore so great likenesse and neere nesse of the one to the other, that it is easie to draw their names to and fro. Therefore let our adversaries cease to heape unfavourie scoffings against us, in calling us Tropists, because wee expound the sacramentall manner of speaking after the common use of the Scripture. For whereas the Sacraments agree together in many things : in this transferring of names, they have all a certaine communitie together. As therefore the Apostle teacheth, that the stone out of which spirituall drinke did spring to the Israelites, was Christ, because it was a visible signe, under which that spirituall drinke was truly indeed (but not discernably to the eye) perceived : so bread is at this day called the bodie of Christ, for as much as it is a signe whereby the Lord offereth to us the true eating of his body. Neither did *Augustine* otherwise thinke or speake least any man should despise this as a new invention. If (saith he) the sacraments had not a certaine likenesse of those things whereof they are sacraments, they should not be sacraments at all. And of this likenesse oftentimes they take the names of the things themselves. As therefore after a certaine manner the Sacrament of the body of Christ, is the body of Christ : the Sacrament of the blood of Christ, is the blood of Christ : so the Sacrament of faith is faith. There bee in him many like places, which it were superfluous to heape together, such that one sufficeth : saying that the readers must be warned that the holie man teacheth the same thing in the Epistle to *Euodim*. But it is a trifling shift to say, that where *Augustine* teacheth, that when transferring is often and commonly used in mysteries, hee maketh no mention of the Supper : because if this shift were received, we might not reason from the generalitie to the specialtie, neither were this a good argument : Every feeling creature hath power of moving, therefore an ox and an horse have power of moving. Howbeit long disputation hereof is in another place ended by the words of the same holie man, where he saith, that Christ ticked not to call it his body, when hee gave the signe of his body. Against *Adimantum* the Manichean, in the twelfth chapter. And in another place, upon the third Psalme. Marvellous (saith he) is the patience of Christ, that hee received *Indu* to the banker, wherein hee committed and delivered to his Disciples the figure of his body and blood.

22 But if some precise man, being blind at all the rest, doe stand onely upon this word (this is) as though it severed this mysterie from all other, the solution is easie. They say that the vehemence of the substantive verbe (is) is so great that it admitteth no figure. Which if wee grant to them : even in the words of *Paul* is read the substantive verbe, where hee calleth bread the communicating of the body of Christ. But the communicating is another thing than the body it selfe. Yea commonly where Sacraments are intreated of, wee finde the same word used. As : this shall be to you a covenant with me. This Lambe shall be to you a passeover. To rehearse no more : when *Paul* saith that the rocke was Christ, why doe they take the substantive verbe in that place to bee of lesse vehemence than in the speech of Christ ? Let them also answer, where *John* saith, the holy Ghost was not yet, because *Jesus* was not yet glorified, of what force the substantive verbe is in that place. For if they abide fastened to their rule, the eternall essence of the holy Ghost shall be destroyed, as though it tooke beginning at the Ascension of Christ. Finally let them answer, what meaneth that saying of *Paul*, that Baptisme is the washing of regeneration and renewing, which it is evident to be unprofitable to many. But nothing is stronger to confute them, than that saying of *Paul*, that the Church is Christ. For bringing a similitude of the body of man, he addeth, So is Christ : in which place hee understandeth the onely begotten

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1 Cor. 10. 4.

Epist. 23. ad
Bonifac.

The force of the
substantive
verbe in the
words of con-
secration.
1 Cor. 10. 16.

Gen. 17. 13.
Exod. 13. 43.
1 Cor. 10. 4.

John 17. 39.

Tit. 3. 5.

1 Cor. 11. 12.

sonne of God, not in himselfe, but in his members. Hereby I thinke I have obtained that to found witted and uncorrupted men the slanders of our enemies, are lothsome, when they spread abroade, that we withdraw credit from the words of Christ: which we doe no lesse obediently embrace than they, and doe weigh them with more godly reverence. Yea their negligent carelesse sheweth that they doe not greatly care what Christ meant, so that it give them a buckler to defend their obstinacie: like as our earnest searching ought to bee a witness how much wee esteeme the authoritie of Christ. They odiously spread abroade, that naturall sense of man withholdeth us from beleeving that which Christ hath uttered with his owne holie mouth: but how maliciously they burden us with this slander, I have a great part already made plaine, and hereafter it shall more cleerly appeare. Therefore nothing withholdeth us from beleeving Christ when hee speaketh, nor from obeying so soone as he doth but with becke will this or that. Onely this is the question, whether it be unlawfull to inquire of the naturall meaning.

23 These good masters, that they may seeme well lettered, doe forbid men to depart be it never so little from the letter. But I on the other side, when the Scripture nameth God a warlike man, because I see that without figurative translation it is too rough a manner of speaking, doe not doubt that it is a comparison taken from men. And truly upon none other pretence in the old time the Anthropomorphites troubled the true teaching fathers, but that catching fast hold of these sayings. The eyes of God doe see, It went up to his eares, His hand stretched out. The earth his footstool, they cryed out that God had his body taken from him, which the Scripture assigneth unto him. If this law bee received, outrageous barbarousnesse shall overwhelm the whole light of faith. For what monstrosities of absurdities may not phrantike men picke out, if it be granted them to alleadge every small title to stablish their opinions? That which they object, that it is not likely, that when Christ prepared for his Apostles a singular comfort in adversities, hee did then speake in a riddle or darkely, maketh of our side. For if it had not come in the minds of the Apostles that bread was figuratively called the body, because it was the signe of the body, they had without doubt been troubled with so monstrous a thing. Almost at the same moment *John* reporteth that they did sicke in perplexitie at every of the least difficolties. They which strive among themselves, how Christ will goe to the father: and do move question, how he will goe out of the world: they which understand nothing of those things that are spoken concerning the heavenly father, till they see him: how would they have bene so easie to beleeve that which all reason refuseth, that Christ sitteth at the boord in their sight, and is inclosed invisible under bread? Whereas therefore they in eating the bread without doubting, testified their consent, hereby appeareth that they tooke Christs words in the same sense that wee doe, because they remembered that which ought not to seeme strange in mysteries, that the name of the thing signified is transferred to the signe. Therefore it was to the disciples, as it is to us, a certaine and cleere comfort, entangled with no riddle. Neither is there any other cause why some should depart from our exposition, but because the enchantment of the divell hath blinded them, namely that they should faine darknes to themselves, where the exposition of an apt figure offereth it selfe. Moreover if wee precisely stand upon the words, Christ should wrongfully have spoken in one place severally another thing concerning the bread than he speaketh of the cup. He calleth the bread his bodie, he calleth the wine his blood: either it shall bee a confused vaine repetition, or it shall bee such a partition as shall divide the body from the blood. Yea it shall as truly be said of the cup, This is my body, as of the bread it selfe, and it may likewise interchangeably be said, that the bread is the blood, if they answer that we must consider to what end or use the signes were ordained: I grant it indeed: but in the meane time they shall not unwind themselves, but that their error must draw this absurditie with it, that the bread is the blood, and the wine is the body. Now I wot not what this meaneth, when they grant the bread and the body to bee divers things, yet to affirme that the one is spoken of the other properly and without any figure, as, if a man should say that a garment is indeed a thing differing from a man, and yet that it is properly called a man. In the

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unto the speaker.*

meane while as though their victorie consisted in obstinacie and railing, they say that Christ is accused of lying, if an exposition be sought of the words. Now it shall be easie for us to shew to the Readers how unjust wrong these catchers of syllables doe to us, when they fill the simple with this opinioin, that we withdraw credit from the words of Christ, which wee have proved to be furiously perverted and confounded by them, but to be faithfully and rightly expounded by us.

24 But the slander of this lie cannot be utterly purged, till another crime be wiped away. For they spread abroad, that we be so addicted to naturall reason, that we give no more to the power of God, than the order of nature suffereth and common sense teacheth. From so malicious slanders I appeale to the very doctrine it selfe which I have declared: which doth clearly enough shew, that I doe not measure this mystery by the proportion of mans reason, nor doe make it subject to the lawes of nature. I beseech you, have we learned out of naturall Phylosophie, that Christ doth so from heaven feede our Soules and bodies with his flesh, as our bodies are nourished with bread and wine? Whence commeth this power to flesh, that it may give life? All men will say that it is not done naturally. It will no more please mans reason, that the flesh of Christ teacheth to us, that it may be food unto us. Finally whosoever hath tasted of our doctrine, shall be ravished into admiration of the secret power of God. But these good men that be so zealous of it, forge to themselves a miracle, which being taken away, God himselfe vanisheth with his power. I desire to have the Readers once againe warned, that they diligently weigh what our doctrine bringeth, whether it hang upon common sense, or with the wings of Faith, surmounting the world, climbeth up beyond it into the heavens. We say that Christ as well with the outward signe as with his spirit, descendeth to us, that hee may truly quicken our soules with the substance of his flesh and of his blood. In these few words he that perceiveth not to bee contained many miracles, is more than senselesse: forasmuch as there is nothing more beside nature, than that Soules should borrow spirituall and heavenly life, of the flesh which rooke her beginning of the earth, and which was subject to death. Nothing is more incredible, than that things distant and a sunder by the whole space of heaven and earth, should in so great distance of places not onely be conjoynded, but also united, that Soules may receive food of the flesh of Christ. Therefore let wayward men cease to procure hatred to us, by a filthy slander, as though wee did enviously restraints any thing of the immeasurable power of God. For they doe either too foolishly erre, or too maliciously lye. For it is not here in question what God could, but what he would. We affirme that to be done which pleased him. But it pleased him, that Christ should be made like to his brethren in all things, except sinne. What manner of thing is our flesh? Is it not such as consisteth of the certaine measure of it, as is contained in place, as is touched, as is seene? And why (say they) may not God make, that one selfe same flesh may occupie many and divers places, may bee contained in one place, may bee without measure and forme? Thou mad man, why requirest thou of the power of God to make flesh at one selfe time to bee and not to be flesh? Like as if thou shouldest instantly require him to make at one selfe time the light to bee both light and darknesse. But he willeth light to be light, darknesse to bee darknesse, flesh to be flesh. He shall indeed when it pleaseth him, turne darknesse into light, and light into darknesse, but when thou requirest that light and darknesse may not differ, what dost thou else but pervert the order of the wisdom of God? Therefore flesh must bee flesh: and Spirit Spirit, every thing in such law and condition as God hath created it. But such is the condition of flesh, that it must be in one yea and that a certaine place, and consist of her measure and of her forme. With this condition Christ tooke flesh upon him, to which (as *Augustine* witnesseth) hee hath given indeed incorruption and glory, but he hath not taken from it nature and truth.

25 They answer, that they have the word, whereby the will of God is made plaine: namely if it be granted them to banish out of the Church the gift of exposition, which may bring light to the word, I grant that they have the word: but such as in old time the Anthropomorphites had, when they made God having a body: such as *Marcion* and the *Muniches* had, when they faigned the body of Christ to be either

heavenly

The unmeasurable power of God not at all diminished by them, who refuse the doctrine of consubstantiation.

Heb. 4. 13.

Ep. ad Dard.

They that make Christ to lurke invisible under bread, are neither therein nor led by the words

heavenly or phantasticall. For they alleadged for testimonies. The first *Adam* was of the earth earthly, the second *Adam* is of heaven, heavenly: Again, Christ abased himselfe, taking upon him the forme of a servant, and was found in likeness as a man. But the grosse eaters thinke that there is no power of God, unless with the monster forged in their braines, the whole order of nature be overthrowne: which is rather to limit God, when we cover with our fained inventions to prove what hee can doe. For out of what word have they taken that the body of Christ is visible in heaven, but lurketh invisible in earth under innumerable little peeces of bread? They will say that necessity requireth this that the body of Christ should bee given in the Supper. Verily because it pleased them to gather a fleshly eating out of the words of Christ: they being carried away by their owne forejudgement, were driven of necessity to coine this subtilty, which the whole Scripture cryeth out against. But that any thing is by us diminished of the power of God, is so false that by our doctrine the praise of it is very honorably set out. But forasmuch as they alway accuse us, that wee defraud God of his honor, when wee refuse that which according to common sense is hard to be beleevd, although it have beene promised by the mouth of Christ: I make againe the same answer that I made even now, that in the mysteries of Faith we doe not aske counsell of common sense, but with quiet willingness to learne, and with the spirit of meeknesse, which *James* commendeth, we receive the doctrine come from heaven. But in that when they perniciously erre, I denie not that we follow a profitable moderation. They hearing the words of Christ, This is my bodie, imagine a miracle most far from his minde. But when out of this fained invention arise fowle absurdities, because they have already with headlong hast put snares upon themselves, they plunge themselves into the bottomelesse depth of the almightinesse of God, that by this means they may quench the light of truth. Hereupon commeth that proud precisenesse: We will not know how Christ lyeth hid under the bread, holding our selves contented with this saying of his, This is my bodie. But we, as we doe in the whole Scripture, doe with no lesse obedience than care, studie to obtaine a sound understanding of this place: neither doe we with preposterous heate rashly and without choice catch hold of that which first thrusteth it selfe into our mindes: but using diligent musing upon it, we embrace the meaning which the spirit of God ministreth: and standing thereupon wee doe from aloft despise whatsoever earthly wisdom is set against it. Yea we hold our mindes captive that they may not be bold so much as with one little word to carpe against it: and doe humble them, that they may not dare to rise up against it. Hereupon sprung up the exposition of the words of Christ, which to be by the continuall usage of the Scripture common to all Sacraments, all they that have beene thought but meanely exercised therein, doe know. Neither doe we, after the example of the holy Virgin, thinke it lawfull for us, in a hard matter to enquire how it may be done.

26 But because nothing shall more availle to confirme the Faith of the Godly, than when they have learned that the doctrine which wee have taught is taken out of the word of God, and standeth upon the authoritie thereof: I will make this also evident with as great briefenesse as I can. The bodie of Christ, since the time that it rose againe, not *Aristotle* but the holy Ghost teacheth to bee limited, and that it is comprehended in heaven untill the last day. Neither am I ignorant that they boldly mocke out those places that are alleadged for this purpose. Sooft as Christ saith that hee will depart, leaving the world, they answer that that departing is nothing else but a changing of mortall estate. But after this manner, Christ should not let the Holy Ghost in this place to supply (as they call it) the want of his absence: forasmuch as hee doth not succede into this place, nor Christ himselfe doth descend againe out of the heavenly glorie to take upon him the state of mortall life. Truly the coming of the holy Ghost, and the ascending of Christ are things set as contrarie: therefore it cannot be that Christ should according to the flesh dwell with us after the same manner that hee sendeth his Spirit. Moreover hee in plaine words expresseth, that he will not be alway with his Disciples in the world. This saying also they thinke that they doe gaily wipe away, as though Christ said that hee will not alway bee poore and miserable or subject to the necessities of this fraile life. But the circumstance of

*of Christ, nor
be upon the
by Gods almight
in the
1 Cor. 15. 47.
Phil. 2. 7.*

Jan. 1. 21.

Luke 1. 34.

*Christ proved
by Scripture not
to be on earth
according to the
presence of the
flesh, but only by
majestic, provid
ence & grace.
John 14. 27.
& 28.*

Mat. 25. 7.

the place cryeth plainly to the contrarie, because there is not entreated of povertie and neede, or of the miserable estate of earthly life, but of worship and honour. The anointing pleased not the Disciples, because they thought it to bee a superfluous and unprofitable cost, and neere unto riotous excesse, therefore they had rather that the price thereof which they thought to bee ill waisted, had been bestowed upon the poore. Christ answered that hee shall not alwaie bee present that he may bee worshipped with such honour. And none otherwise did *Augustine* expound it, whose words bee these which are nothing doubtful. When Christ said, Yee shall not alway have mee, hee spake of the presence of his bodie. For according to his majestie, according to his providence, according to his unspeakable and invisible grace, this was fulfilled which he said, behold, I am with you even to the ending of the world. But according to the flesh which the Word tooke unto him, according to this that hee was borne of the Virgin, according to this that hee was taken of the Jewes, that hee was fastned to the tree, that he was taken downe from the Crosse, that he was wrapped in linnen clothes, that he was laid in the grave, that hee was manifestly shewed in the resurrection, this was fulfilled, Yee shall not alway have mee with you. Why so? Because hee was conversant according to the presence of his bodie forty dayes with his disciples, and while they accompanied him in seeing, not in following, he ascended. Hee is not here: for hee sitteth there at the right hand of the Father. And yet hee is here: because hee is not gone away in presence of Majestie. Otherwise according to the presence of Majestie wee have Christ alway: and according to the presence of the flesh it is rightly said, But me ye shall not alway have. For according to the presence of the flesh, the Church had him a few dayes: now shee holdeth him by Faith, but seeth him not with eyes. Where (that I may note this also briefly) hee maketh them present to us three wayes, by majestie, providence, and unspeakable grace, under which I comprehend this marvellous communion of his body and blood: if so that wee understand it to bee done by the power of the holy Ghost, nor by that feigned enclosing of his bodie under the element. For our Lord hath testified, that hee hath flesh and bones which may be felt and seene. And to goe away and Ascend doe not signifie to make a shew of one ascending and going away, but to doe indeed that which the words sound. Shall we then (will some man say) assigne to Christ some certaine coast of heaven? But I answer with *Augustine* that this is a most curious and superfluous question, if so that yet we beleve that he is in heaven.

27 But what doth the name of ascending so oft repeated? doth it not signifie a removing from one place to another? They denie it: because after their opinion, by height is onely signified Majestie of Empire. But what meaneth the very manner of ascending? was he not in sight of his Disciples looking on, lifted up on high? Doe not the Evangelists plainly declare that he was taken up into the heavens? These witty Sophisters doe answer that with a cloud set betweene him and them hee was conveyed out of their sight, that the faithfull might learne that from thence forth he should not be visibly in the world. As though, to make credit of his invisible presence, he ought not rather to vanish away in a moment, or as though the cloud ought not rather to compasse him before that he stirred his foote. But when he is carried upon high into the aire, and with a cloud east underneath him, teacheth that hee is no more to be sought in the earth: we safely gather, that now he hath his dwelling place in the heavens: as *Paul* also affirmeth, and from thence he biddeth us to looke for him. After this manner the Angels warned the Disciples, that they in vaine gazed up into heaven: because Jesus which is taken up into heaven, shall so come as they have seene him goe up. Here also the adversaries of sound doctrine start away with a pleasant shift as they thinke, saying that hee shall then come visible, which never went out of the earth but that hee abideth invisible with them that see him. As though the Angels did there signifie a double presence, and doe not simply make the Disciples witnesses of his going up seeing it with their eyes, that no doubting might remaine: even as if they had said: hee in your sight beholding it, being taken up into heaven, hath claimed to himselfe the heavenly Empire: it remaineth that yee patiently abide in expectation, till he come againe the Judge of the world: because he is now entred into heaven,

Tract. in Ich.
50.

Mat. 28. 10.

Lib. de fide
sym. cap. 16.

Ascending sobri-
tally expoun-
ded to be nothing
else but convey-
ance out of sight.
A. C. 1. 9.
Mar. 16. 16.
Luke 24. 51.

Phil. 3. 10.

heaven, not that he may alone possess it, but that he may gather together with him you and all the godly.

28 But forasmuch as the defenders of this bastard doctrine are not ashamed to garnish it with the consenting voices of the old writers, and specially *Augustine*: I will in few words declare how perversly they goe about it. For whereas their testimonies have beene gathered together of learned and godly men, I will not doe a thing already done : let him that will, seeke them out of their works. I will not heape together, neither out of *Augustine* himselfe, all that might make to the purpose : but will bee content to shew by a few that hee is without controversie whole on our side. As for this that our adversaries, to writh him from us, doe alleadge that it is commonly read in his bookes, that the flesh and blood of Christ is distributed in the Supper, namely the sacrifice once offered in the crosse : it is but trifling : sith he also calleth it either thanksgiving, or the Sacrament of the body. But in what sense hee useth the words of flesh and blood, we need not to seeke with long compassing about : for asmuch as he declareth himselfe, saying that Sacraments take their names of the likenesse of the things which they signifie : and that therefore after a certaine manner the Sacrament of the bodie is the bodie. Wherewith accordeth another place which is well enough knowne, The Lord sticked not to say, This is my bodie, when he gave the signe of it. Againe they object, that *Augustine* writeth expressly, that the body of Christ falleth to the ground, and entrench into the mouth : even in the same sense, that he affirmeth it to be consumed, because he joyneth them both together. Neither doth that make to the contrarie, which he saith, that when the mysterie is ended, the bread is consumed : because he had a litle before said : sith these things are knowne to men, forasmuch as they are done by men, they may have honour as things : but as marvellous things, they may not. And to no other end tendeth that which our adversaries doe too unadvisedly draw, to themselves : that Christ did (after a certaine manner) beare himselfe in his owne hands, when he reacheth the mysticall bread to the Disciples. For by entrelacing this adverb of likenesse (after a certaine manner) he sufficiently declareth, that he was not truly or really inclosed under the bread. And no marvell : sith in another place hee plainly affirmeth that bodies, if spaces of places bee taken from them, shall bee no where : and because they shall bee no where, they shall not bee at all. It is an hungry cavillation, to say that in that place is not entreated of the Supper, in which God uttereth speciall power : because the question was moved concerning the flesh of Christ, and the holy man of set purpose answering, saith : Christ gave immortality to his flesh, but tooke not nature from it. After this forme it is not to be thought that he is each where spread abroad : for wee must beware that wee doe not so affirme the Godhead of the man, that we take away the truth of the bodie. And it followeth not, that that which is in God must bee each where as GOD is. There is a reason by and by added : for one person is God and man, and both are one Christ : each where, by this that hee is God : in heaven, by this that hee is man. What negligence had it beene, not to except the mytery of the Supper, being a thing so earnest and waighty, if there had beene in it any thing against the doctrine which hee entreated of. And yet if a man doe heedfully reade that which followeth within a litle after, he shall find that under that generall doctrine, the Supper is also comprehended, that Christ the onely begotten Sonne of God and the same the Sonne of man is each where whole present as God : that he is in the Temple of God (that is in the Church) God as it were there dwelling, and in some certaine place of heaven by reason of the measure of his true bodie. Wee see how, to the uniting of Christ with the Church, he doth not draw his bodie out of Heaven : which surely he would have done, if the body of Christ were not truly meat to us unlesse it were enclosed under bread. In another place defining how the faithfull doe now possess Christ. Thou hast him (saith hee) by the signe of the Crosse, by the Sacrament of Baptisme by the meate and drinke of the Altar. How rightly hee reckoneth a superstitious usage among the signes of the presence of Christ, I doe not now dispute : but hee that compareth the presence of the flesh to the signe of the Crosse, sufficiently sheweth that he raineth not a two bodied Christ, that the same hee, may lurke hidden under

Augustine wrested and abused by the maintainers of consubstantiation.

Ad Bonifac. Epist. 4. 25.

Contra Adam. Mini. Lib. 1. 2.

Lib. 5. de trinit. c.

In psal. 33.

Epist. ad Dardan.

Tract. 20. in. loh.

Mat. 26. 11.

Mat. 28. 20.

the bread, which sitteth visible in heaven. If this need plainer declaration, it is by and by after added in the same place, that according to the presence of majesty, we alway have Christ : that according to the presence of the flesh, it is rightly said, Mee yee shall not alway have. They answer, that this is also added, that according to an unspeakable and invisible grace, it is fulfilled which is said of him, I am with you, even unto the ending of the world. But that is nothing for their advantage : because this is at length restrained to his majesty, which is ever in comparison set against the body, and his flesh by expresse name is made different from his grace and power. As in another place the same comparison of contraries is read in him, that Christ by bodily presence, left the Disciples, that by spirituall presence he may be still with them : where it is plaine that the substance of the flesh is distinguished from the power of the spirit, which conjoyneth us with Christ, though we be otherwise farre severed by distance of places. The same manner of speaking he oftentimes useth, as when he saith : He is to come againe to the quick and the dead with bodily presence, according to the rule of Faith and sound doctrine. For with spirituall presence he was also to come to them and to abide with the whole Church in the world untill the ending of the world. Therefore this speech is directed to the beleivers whom he had already begun to save with bodily presence, and whom he was to leave with bodily absence : that he might with his Father save them with spirituall presence. To take bodily for visible is but trifling : sith he setteth also the body in comparison against the divine power : and adding (to save with the Father) he clearly expresth that he doth powre abroad his grace from heaven to us by his Spirit.

The body of Christ
by glory not made
invisible, which
saith concerning
Christ saith no
manner of ground
in Scripture.

Act. 3. 21.

29 And sith they put so much confidence in this lurking hole of invisible presence, goe too let us see how well they hide themselves in it. First they shall not bring fourth one syllable out of the Scriptures, whereby they may prove that Christ is invisible : but that they take that for confessed which no man that hath his sound wit will grant them, that the body of Christ cannot otherwise bee given in the Supper but being covered with the visour of bread. And this is the very point about which they strive with us, so farre is it off from having the place of a principle. And when they so babble, they are compelled to make a double body of Christ : because after their opinion it is in selfe visible in heaven, but invisible in the Supper after a speciall manner of dispensation. But how trimly this agreeth, it is easie to judge both by other places of Scripture, and by the witness of Peter. Peter saith that Christ must bee holden or contained in heaven, till he come againe. These men teach that hee is every where, but without forme. They take exception and say that it is unjust dealing, to make the nature of a glorified body subject to the lawes of common nature. But this answer draweth with it that doing error of *Servetus*, (which is worthily to be abhorred of all the godly) that the body was swallowed up of the Godhead. I doe not say that they thinke so. But if this bee reckoned among the qualities of a glorified bodie, to fill all things after an invisible manner, it is evident, that the bodily substance is destroyed, and that there is left no difference of the Godhead and the nature of man. Againe If the body of Christ bee of so many fashions and divers, that it is seene in one place, and is invisible in another : where is the very nature of a bodie which consisteth of his measured proportions ? and where is unity ? Much more rightly doth *Tertullian* say, which affirmeth that the body of Christ was a true and naturall body, because in the misterie of the Supper the figure of it is set before us for a pledge and assurance of the spirituall life. And verily Christ said of his glorified body, see and feele, for a spirit hath not flesh and bones. Loe by Christs owne mouth the truth of the flesh is proved, because it can bee felt and seene : Take away these things, then it shall cease to bee flesh. They still flee to their denne of dispensation which they have framed to themselves. But it is our part so to embrace that which Christ absolutely pronounceth, that that which he meaneth to affirme may bee of force with us without exception. He prooveth himselfe to bee no Ghost, because he is visible in his flesh. Let that bee taken away which he claimeth as proper to the nature of his bodie : must they not then be faine to coine a new definition of a bodie ? Now whither soever they turne themselves about, their fained dispensation hath no place

Luke 24. 39.

in that place of *Paul* where hee saith, that wee looke for a Saviour from heaven which shall fashion our base body like to his glorious body. For we may not hope for a like fashioning in those qualities which they feigne to Christ, that every one should have an invisable and namelesse body. Neither shall there be found any man so dill-witted whom they may make to beleve so great an absurditie. Let them not therefore ascribe this gift to Christs glorified body, to bee at once in many places, and to be contained in no space. Finally let them either openly denie the resurrection of the flesh, or let them graunt that Christ being clothed with heavenly glory, did not put off his flesh, who shall make us in our flesh fellowes and parteners of the same glorie, when wee shall have the resurrection common with him. For what doth the Scripture teach more plainely, than that as Christ did put on our true flesh when he was borne of the Virgin, and suffered in our true flesh when he satisfied for us: so hee received againe also the same true flesh rising againe, and carried it up to heaven? For this is to us the hope of our resurrection and ascending into heaven, that Christ is risen againe and ascended: and (as *Tertullian* saith) hee carryed the earnest of our resurrection into the heavens with him. Now how weake and fraile should that hope bee, unlesse this our selfe flesh had bene raised up with Christ, and entered into the kingdome of heaven? But this is the proper truth of a body, to be contained in space, to consist of his measured proportions, to have his forme. Therefore away with this foolish device, which doth fasten both the minds of men and Christ to the bread. For to what purpose serveth the secret presence under bread, but that they which covet to have Christ joyned with them, may rest in that signe? But the Lord himselfe willed us to withdraw not onely our eyes but all our senses from the earth, forbidding himselfe to be touched of the women untill hee had gone up to his Father. When hee seeth *Marie* with godly zeale of reverence to make haste to kisse his feet, there is no cause why hee should disallow and forbid this touching till hee have bene taken up into heaven, but because hee will be sought no where else. Whereas they object, that hee was afterward seene of *Stephen*, the solution is easie. For neither was it therefore necessarie that Christ should change place, which could give to the eyes of his servant such sharpnesse of sight as might pearce through the heavens. The same also is to be said of *Paul*. Whereas they object that Christ came out of the Sepulchre being shut: and entered in among the disciples, the doores being shut: that maketh never a whit more for maintenance of their errour. For as the water like a fast pavement made a way to Christ walking upon the lake: so it is no marvell, if at his comming the hardnesse of the stone yeelded it selfe. Howbeit it is more proveable, that by his commandement the stone was removed, and by and by after passage given him returned into his place. And to enter the doores being shut, is not as much in effect as to pearce through the whole substance, but by divine power to open an entrie for himselfe, that hee suddenly stood among the Disciples, verily after a marvellous manner, when the doores were fast locked. That which they alleage out of *Luke*, that Christ suddenly vanished away from the eyes of the disciples with whom hee went to *Emau*, profiteth them nothing, and maketh for us. For, that hee might take away the sight of himselfe from them, he was not made invisable, but onely went out of sight. As when hee went in journey together with them (as the same *Luke* witnesseth) hee did not put on a new face, that hee might not be knowne, but held their eyes. But these fellowes doe not onely transforme Christ, that he may be conversant in earth, but in divers places they make him divers and unlike himselfe. Finally, in so trifling they doe not by one word indeed, but by a circumstance, make of the flesh of Christ a spirit: and not contented therewith, they put upon it altogether contrarie qualities. Whereupon of necessitie followeth that it is double.

30 Now although wee graunt them that which they prate of the invisable presence, the unmeasurablenesse shall not be yet proved, without which they shall in vaine attempt to enclose Christ under bread. Unlesse the bodie of Christ may be everie where at once, without any compasse of place, it shall not be likely that he lyeth hidden under bread in the Supper. By which necessitie they brought in the monstrous

Phil 3.21.

John 10.17.

Act 7.55.

Act 9.4.

Mat 28.6.

John 20.19.

Mat 11.25.

Luk 24.31.

Luk 24.16.

Though the invisable of the body of Christ were granted, yet the unmeasur-

At times thereof,
which being
denied taketh
away the pre-
sence of Christ
in or under the
bread, was both
condemned in
the heresie of
Eutiches, and
both in Scrip-
ture no colour
of profane.
Mat. c. 28. a. c.

John 3. 13.
John 1. 18.

1 Cor. 10.

Christ present
in the Supper
though he des-
cend not to
present his body
invisible in bread.

being every where. But it is shewed by strong and plaine witness of Scripture, that it was limited about by the measure of the body of a man : and then that by his ascending he hath made it plaine that he is not in all places, but that when he passeth into one place, he leaveth the other that he was in before. Neither is the promise which they alledge, to be drawne to the bodie, I am with you even to the ending of the world. First the continuall conjoyning cannot stand, unlesse Christ dwell in us corporally without the use of the Supper. Therefore there is no just cause why they should so sharply brawle about the words of Christ, that they may in the Supper enclose Christ under bread. Again the text it selfe proveth, that Christ speaketh nothing lesse than of his flesh, but promiseth to his Disciples invincible help, whereby hee may defend and sustaine them against all the assaults of Satan and the world. For when he enjoyned them a hard charge : least they should doubt to take it in hand, or should fearefully execute it, he strengtheneth them with affiance of his presence : as if he had said, that his succour shall not faile them, which shall be impossible to be overcome. Unlesse they lifted to confound all things, ought they not to have made distinction of the manner of presence. And verily some had rather with great shame to utter their ignorance, than to yeeld never so litle of their errour. I speake not of the Papiits : whose doctrine is more tolerable, or at the least more shamefast. But contentionlesse so carrieth some away, that they say that by reason of the natures united in Christ, wheresoever the Godhead of Christ is, there is also his flesh, which cannot bee severed from his Godhead. As though that same uniting have compounded of those two natures I wot not what meane thing which was neither God nor man. So indeed did *Eutiches*, and after him *Servetus*. But it is plainly gathered out of the Scripture, that the onely one person of Christ doth so consist of two natures, that either of them hath still her owne proprietie remaining safe. And that *Eutiches* was rightfully condemned, they will be ashamed to denie : it is marvell that they marke not the cause of his condemning, that taking away the difference betweene the natures, enforcing the unitie of person, he made of God man, and of man God. What madnesse therefore is it, rather to mingle heaven and earth together, than not to draw the body of Christ out of the heavenly sanctuarie ? For whereas they bring for themselves these testimonies, None is gone up to heaven but hee that is come downe the sonne of man which is in heaven. Again, The sonne which is in the bosome of the Father, he shall declare them : it is a point of like senselesse dulnesse, to despise the communicating of properties which was in old time not without cause invented of the holy Fathers. Truly, when the Lord of glorie is said to be crucified, *Paul* doth not meane that he suffered any thing in his Godhead : but because the same Christ which being an abject and despised in the flesh did suffer, was both God and Lord of glorie. After this manner also the Sonne of man was in heaven : because the selfe same Christ, which according to the flesh did dwell in the Sonne of man in earth, was God in heaven. In which sort he is said to have descended from the said place according to his Godhead : not that the Godhead did forsake heaven to hide it selfe in the prison of the body : but because, although it filled all things, yet in the very manhood of Christ it dwelled corporally, that is to say naturally and after a certaine unspeakable manner. It is a common distinction in schooles, which I am not ashamed to rehearse : that although whole Christ be every where, yet not the whole that is in him is every where. And I would to God the schoolemen themselves had well weighed the pith of this saying : for so should the unfavorable invention of the fleshly presence of Christ have bene met withall. Therefore our mediator, such he is whole every where, is alway at hand with his, & in the Supper after a speciall manner giveth himselfe present : but yet so, that whole he is present, not the whole that he is : because, as it is said, in his flesh he is contained in heaven till he appears to judgement.

31 But they are far deceived, which conceive no presence of the flesh of Christ in the Supper, unlesse it be made present in bread. For so they leave nothing to the secret working of the Spirit, which uniteth Christ himselfe unto us. They thinke not Christ present, unlesse hee come downe to us. As though if hee did lift us up to him, we should not as well enjoy his presence. Therefore the question is onely of the manner : because they place Christ in the bread, but we thinke it not lawfull for us to plucke him out of Heaven.

Heaven. Let the readers judge whether is the righter. Onely let this cavillation be driven away, that Christ is taken away from his Supper, unless he be hidden under the cover of bread. For such this mysterie is heavenly, it is no need to draw Christ into the earth, that he may be joynd to us.

32 Now if any man doe aske me of the manner, I will not be ashamed to confesse, that it is a higher secret than that it can be either comprehended with my wit, or uttered with my words : and, to speake it more plainly, I rather feele it, than I can understand it. Therefore I doe herein without controverſie embrace the truth of God, in which I may safely rest. Hee pronounceth that his flesh is the meat of my soule, and his blood is the drinke. With such foode I offer my soule to him to be fed. In his holy Supper he commandeth me under the signes of bread and wine to take, eat, and drinke his bodie and blood. I nothing doubt that both hee doth truly deliver them, and I doe receive them. Onely I refuse the absurdities, which appears to be either unworthie of the heavenly majestie of Christ, or disagreeing from the truth of his nature of manhood: for as much as they must also fight with the word of God, which also teacheth that Christ was so taken up into the glory of the heavenly kingdome that it lifteth him up above all estate of the world, and no lesse diligently setteth forth in his nature of man, those things that are properly belonging to his true manhood. Neither ought this to seeme incredible, or not consonant to reason, because as the whole kingdome of Christ is spirituall, so whatsoever he doth with his Church, ought not to be reduced to the reason of this world. Or, that I may use the words of *Augustine*, this mysterie, as other are, is done by men, but from God: in earth, but from heaven. Such (I say) is the presence of the body, as the nature of the Sacrament requireth: which wee say here to excell with so great force, and great effectualnesse, that it not onely bringeth to our minds undoubted trust of eternall life, but also assureth us of the immortalitie of our flesh. For it is now quickned of his immortall flesh, and after a certaine manner communicateth of his immortalitie. They which are carried above this with their excessive speeches, doe nothing but with such entanglements darken the simple and plaine truth. If any be not yet satisfied, I would have him here a while to consider with me, that we now speake of a Sacrament, all the parts whereof ought to be referred to faith. But we doe no lesse daintily and plentifully feede faith with this partaking of the body which we have declared, than they that plucke Christ himselfe out of heaven. In the meane time I plainly confesse, that I refuse that mixture of the flesh of Christ with our soule, or the pouring out of it such as they teach: because it sufficeth us, that Christ doth out of the substance of his flesh breath life into our soules, yea doth powre into us his owne life, although the very flesh of Christ doth not enter into us. Moreover it is no doubt that the proportion of faith, whereby *Paul* willeth us to examine all exposition of Scripture, doth in this behalfe very well agree with me. As for them that speake against to evident a truth, let them looke after what rule of faith they fashion themselves. He that doth not confesse that *Jesus Christ* is come in the flesh, is not of God. These men, although they cloke it, or marke it not, doe spoile him of his flesh.

33 Of communicating is to be likewise thought, which they acknowledge none, unless they devoure the flesh of Christ under bread. But there is no small wrong done to the holy Ghost, unless wee believe that it is brought to passe by his incomprehensible power, that wee communicate with the flesh and blood of Christ. Yea if the force of the mysterie, such as it is taught of us, and as it was knowne to the old Church from fower hundred yeeres agoe, were weighed according to the worthinesse of it, there was enough and more whereupon we might be satisfied: the gate had bene shut against many foule errors, out of which have bene kindled many horrible dissensions wherewith both in old time and in our age the Church hath bene miserably vexed, while curious men doe enforce an excessive manner of presence, which the Scripture never sheweth. And they turmoile about a thing fondly and rashly conceived, as if the enclosing of Christ under bread were (as the proverbe is) the prowe and poupe of godlinesse. It principally behoved to know, how the body of Christ, as it was once delivered for us, is made ours: how we are made partakers of his blood that was shed: because this is to possesse whole Christ crucified, that we may enjoy all his

The manner of the presence of Christ in the Sacrament incomprehensible, inexplicable.

Luk 24 16.

Iren. lib. 4. ca: 34.

Rom. 12. 3.

: John 7.

Our communicating of Christ in the Sacrament spirituall not carnall, such as receive Christ himselfe not the effects of his grace onely, otherwise sacramentall then Lombard: and after him others have dre med, who thinke his flesh eaten without faith, without faith.

good things. Now these things, in which was so great importance, being omitted, yea neglected, and in a manner buried, this onely crabbed question pleaseth them, how the body of Christ lyeth hid under bread or under the forme of bread. They falsly spread abroad that whatsoever wee teach concerning spirituall eating, is contrarie to the true and reall eating, as they call it: because we have respect to nothing but to the manner, which among them is carnall, while they enclose Christ in bread: but to us it is spirituall, because the secret power of the spirit is the bond of our conjoyning with Christ. No truer is that other objection, that we touch onely the fruit or effect which the faithfull take of the eating of the flesh of Christ. For we have said before, that Christ himselfe is the substance of the Supper: and that thereupon followeth the effect, that by the sacrifice of his death we are cleansed from sinnes, by his blood wee are washed, by his resurreccion wee are raised up into hope of the heavenly life. But the foolish imagination, whereof *Lombard* was the author, hath perverted their minds, while they thinke that the eating of the flesh of Christ is the Sacrament. For this saith he: The Sacrament and not the thing are the formes of bread and wine: the Sacrament and the thing, are the flesh and blood of Christ: the thing and not the Sacrament, is the mysticall flesh. Againe within a little after. The thing signified and contained, is the proper flesh of Christ: the thing signified and not contained, is his mysticall body. Whereas hee maketh difference betweene the flesh of Christ, and the effectuall power of nourishing, wherewith it is endued, I agree: but whereas he saigneth it to be a Sacrament, yea and contained under bread, it is an error not to be suffered. Hereupon hath growne the false exposition of sacramentall eating, because they have thought that wicked men also and evill doers doe eat the flesh of Christ, how much soever they be strangers from him. But the flesh of Christ, it selfe in the mysterie of the Supper is no lesse a spirituall thing, than eternall salvation. Whereupon we gather, that whatsoever are void of the spirit of Christ, can no more eat the flesh of Christ, than they can drinke wine wherewith is joyned no taste. Truly Christ is too hainously torne in sunder, when that dead body, and which hath no lively strength, is given forth in common to unbelievers: and his expresse words are directly against it. Whosoever eateth my flesh and drinketh my blood, abideth in me, and I in him. They answer that in that place is not intreated of the sacramentall eating: which I grant, so that they will not now and then stumble against the same stone, saying that the flesh it selfe is eaten without fruit. But I would know of them, how long they hold it when they have eaten it. Here, in my judgement, they shall have no way to get out. But they object, that nothing can bee withdrawne or faile of the promises of God by the unthankfulness of men. I grant indeed, and I say that the force of the mysterie remaineth whole, howsoever wicked men doe, as much as in them lyeth, endeavour to make it void. Yet it is one thing to bee offered, and another thing to bee received. Christ reacheth this spirituall meat, and offereth this spirituall drinke to all men, some doe greedily eat of it, some doe lothingly refuse it: shall these men refusing make the meat and the drinke to lose their nature? They will say that their opinion is holpen by this similitude, namely, that the flesh of Christ, thought it be unfavorie, is neverthelesse his flesh. But I denie that it can be eaten without the taste of faith: or (if wee list rather to speake as *Augustine* doth) I say that men beare away no more of this Sacrament, than they gather with the vessell of faith. So nothing is abated from the Sacrament, yea the truth and effectualnesse thereof remaineth unminished, although the wicked depart emptie from the outward partaking of it. If they againe object that this word, this is my bodie, is diminished, if the wicked receive corruptible bread and nothing else, wee have a solution readie, that God will not bee acknowne true in the receiving it selfe, but in the stedfastnesse of his owne goodnesse, when hee is readie to give, yea liberally offereth to the unworthie that which they refuse. And this is the fulnesse of the Sacrament, which the whole world cannot breake, that the flesh and blood of Christ is no lesse given to the unworthie, than to the chosen faithfull ones of God: but therewithall it is true, that as water lighting upon a hard stone, falleth away, because there is no entrie open into the stone: so the wicked doe with their hardnesse drive backe the grace

Lib. 4. Dist. 8.

John 6. 56.

of God that it cannot pierce into them. Moreover, that Christ should be received with our faith, is no more agreeing with reason, than seed to bud in the fire. Whereas they aske, how Christ is come to damnation to some, unless they receive him unworthily, it is a very cold question: forasmuch as we no where read, that men doe procure death to themselves by unworthy receiving Christ, but rather by refusing him. Neither doth Christs parable helpe them, where he saith that seed groweth up among thornes, and afterward being choaked is marred: because he there entreareth, of what value the faith is which endureth but for a time, which they doe not thinke to be necessary to the eating of Christs flesh and drinking of his blood, that in this behalfe doe make *Iudas* equally fellow with *Peter*. But rather by the same parable their error is confuted, where Christ saith that some seed falleth in the high-way, other some upon stones, and neither of them taketh roote. Whereupon followeth that to the unbelievers their owne hardnesse is a let that Christ attaineth not to them. Whosoever desireth to have our salvation holpen by this mystery, shall find nothing sicker, than that the faithfull being led to the very fountaine, should draw life out of the Sonne of God. But the dignitie of it is honourably enough set out, when we keep in mind that it is a helpe whereby wee be grafted into the body of Christ, or being grafted doe more and more grow together, till he doe fully make himselfe one with us in the heavenly life. They object that *Paul* ought not to have made them guilty of the body and blood of Christ, unless they were partakers of them. But I answer that they are not therefore condemned because they have eaten them, but onely because they have prophaned the mystery, in treading vnder feet the pledge of the holy conjoyning with God, which they ought reverently to receive.

34 Now because *Augustine* among the old writers chiefly hath affirmed that article of doctrine, that nothing is abated from the Sacraments, nor the grace which they figure is made voide by the infidelity or naughtinesse of men: it shall be profitable to prove clearly by his owne words, how unfitly and perversly they doe draw that to this present cause, which cast the body of Christ to dogs to eat. The Sacramentall eating, after their opinion, is whereby the wicked receive the body and blood of Christ without the power of the Spirit, or any effect of grace. *Augustine* contrariwise weying wisely those words. He that eateth my flesh, and drinketh my blood, shall not die for ever, saith: Namely the power of the sacrament, not onely the visible sacrament: and verily within, not without: he that eateth it with hart, not he that presseth it with tooth. Whereupon at length he concludeth that the sacrament of this thing, that is to say, of the unity of the body and blood of Christ, is set before men in the supper of the Lord, to some unto life, to some unto destruction: but the thing it selfe whereof it is a sacrament to all men unto life, to none unto destruction, whosoever be partakers of it. That none should here cavill, that the thing is called not the body, but the grace of the spirit which may be severed from the body, the contrary comparisons betweene these two words of addition Visible and Invisible drieveth away all those mists: for under the first of them cannot be comprehended the body of Christ. Whereupon followeth that the unbelievers doe communicate only of the visible signe. And that all doubting may be better taken away, after that he had said that this bread requireth the hunger of the inward man, he addeth: *Moses* and *Aaron* and *Phinees*, and many other that did eat, Manna, pleased God. Why so? because the spirituall meat they spiritually understood, spiritually hungred, spiritually tasted, that they might be spiritually filled. For we also at this day have received spirituallly meat: but the Sacrament is one thing, and the power of the Sacrament is another. A little after: and by this he that abideth not in Christ, and in whom Christ abideth not, without doubt neither eateth spiritually his flesh, nor drinketh his blood, though carnally and visibly he presseth with teeth the signe of the body and blood. We heare againe that the visible signe is set in comparison as a contrarie to spirituall eating. Whereby that error is confuted, that the body of Christ invisible is in deed eaten sacramentally, though not spiritually. We heare also that nothing is granted to prophane and uncleane men beside the visible receiving of the signe. Hereupon commeth his famous saying, that the other disciples did eat the bread the Lord: but *Iudas* did eat the bread of the Lord: wherein he plainly excludeth the unbelievers from

Mat. 13.7.

1 Cor. 11.29.

Hom. in Ioh. 16.
Lect. 6. 50.

Exod. 16. 14.

Hom. in Ioh. 39.

Hom. 62.
2 Col. 12. 7.
Lib. 5. de bap.
c. n. Dona.
1 Cor. 11. 29.

Iob. 6. 56.
Lib. de civit.
Dei. 1. c. 25.

Cont. Faust.
Lib. 13. cap. 16.
Ser. 2. de verb.
Apost.

In Psal. 98.

Hom. in Ioh.
27.

In 6. Ioan. ca.
17.

from the partaking of the body and blood. Neither tenderth it to any other end which he saith in another place : What marvellest thou, if to *Iudas* was given the bread of Christ, by which he might be made bound to the devill: when thou seest on the contrary side that to *Paul* was given the anngell of the devill, by whom he might be made perfect in Christ? he saith verily in another place, that the bread of the Supper was the body of Christ to them to whom *Paul* said, He that eateth unworthily, eateth and drinketh judgement to himselfe : and that they have not therefore nothing, because they have received naughtily. But in what sense, he declarerh more fully in another place, For taking in hand purposely to define how the wicked and evill doers, which professe the Christian faith with mouth but with deedes doe denie it, doe eat the body of Christ, (and that against the opinion of some which thought that they did not eate in sacrament onely but in very deed.) But neither (saith he) ought it to be said that they eate the body of Christ, because they are not to bee reckoned among the members of Christ. For (to speake nothing of the rest) they cannot together be the members of Christ, and the members of a harlot. Finally where himselfe saith, He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, he sheweth that it is not sacramentally but in very deed to eat the body of Christ. For this is to abide in Christ, that Christ may abide in him. For he so said this as though hee had said, he that abideth not in me, and in whom I abide not, let him not say or thinke that hee doth eat my body or drinke my blood. Let the readers weigh the things set as contraries in the comparison to eat, sacramentally, and in very deed: and there shall remaine no doubt. He confirmeth the same, no lesse plainly in these words : Prepare not your jawes, but your heart. Hereupon is this Supper commended. Loe we beleeve in Christ, when we receive by faith : in receiving we know what to thinke. We receive a litle and are fatted in heart. Therefore not that which is seene, but that which is beleeved, doth feed. Here also that which the wicked receive, he restraineth to the visible signe : and teacheth that Christ is none otherwise received than by faith. So also in another place, pronouncing expressly that the good and the evill doe communicate together in the signes he excludeth the evill from the true eating of the flesh of Christ. For if they received the thing it selfe, he would not utterly have left that unpoken which was more fit for his matter. Also in another place, entreating of the eating and the fruit thereof, he concludeth thus : then shall the body and blood of Christ bee life to every man, if that which in the sacrament is visibly received, be in the truth it selfe spirituall eaten, spirituall drunke. Therefore who so make unbelievers partakers of the flesh and blood of Christ, that they may agree with *Augustine*, let them shew us the visible bodie of Christ forasmuch as by his judgement, the whole truth is spirituall. And it is certainly gathered out of his words, that the sacramentall eating, when unbeliefe closeth up the entry to truth, is as much in effectt as visible or outward eating. If the body of Christ might be eaten truly and yet not spirituall, what should that meane which he saith in another place? Yee shall not eate this body which yee see, and drinke the blood which they shall shed that shall crucifie me. I have commanded a certaine sacrament unto you being spirituall understood it shall quicken you. Verily hee would not deny but that the same body which Christ offered for sacrifice, is delivered in the Supper: but he did set out the manner of eating: namely that being received into heavenly glory, by the secret power of the spirit, it breatheth life into us. I grant indeed that there is oftentimes found in him this manner of speaking, that the body of Christ is eaten of the unbelievers: but he expoundeth himselfe, adding, In Sacrament. And in another place he describeth spirituall eating, in which our bitings consume not grace. And least mine adversaries should say, that I fight with them with a heape of places, I would know of them how they can unwind themselves from one saying of his, where he saith that Sacraments doe worke in the onely elect that which they figure. Truly they dare not deny but that the bread in the supper figureth the body of Christ. Whereupon followeth that the reprobate are debarred from the partaking of it. That *Cyrill* also thought none otherwise, these words doe declare, as if a man upon molten wax doe powre other wax, he wholly tempereth the one wax with the other : so it is necessary if any man receive the flesh and blood of the Lord that he be joynd with him that Christ may be found

in him and he in Christ. By these words, I thinke it is evident, that they are bereaved of the true and reall eating, that doe but sacramentally eat the bodie of Christ, which cannot be severed from his power : and that therefore faileth not the faith of the promises of God, which ceaseth not to raîne from heaven, although the stones and rockes conceive not the liquor of the raîne.

35 This knowledge shall also easily draw us away from the carnall worshipping, which some have with perverse rashnesse erected in the sacrament : because they made account with themselves in this manner : If it be the body, then both the soule and the Godhead are together with the body, which now cannot be severed : therefore Christ is there to bee worshipped. First if their accompaning which they pretend bee denied them, what will they doe ? For how much soever they cry out upon an absurdity, if the body bee severed from the soule and the Godhead : yet what sound witted and sober man can perswade himselfe that the body of Christ is Christ : They thinke themselves indeede gaily to prove it with their logicall arguments. But sich Christ speaketh distinctly of his body and bloud, but describeth not the manner of presence: how will they of a doubtfull thing gather certainly that which they would ? What then ? If their consciences chance to be exercised with any more grievous feeling, shall not they by and by with their logicall arguments bee dissolved and melt ? namely when they shall see themselves destitute of the certaine word of God, upon which alone our soules doe stand fast, when they are called to account, and without which they faint at every first moment : when they shall call to minde that the doctrine and examples of the Apostles are against them, and that themselves alone are to themselves the authors of it. To such motions shall be added other not small prickinhs. What ? Shall it be a matter of no importance, to worship God in this forme, where nothing was prescribed unto us ? When it concerned the true worship of God, ought they with so great lightnesse to have at tempted that of which there is no where read any one word ? But if they had, with such humbleness as they ought, holden all their thoughts under the word of God, they would truly have harkened to that which he said, Take, eat, drinke, and would have obeyed this commandement, wherein he biddeth the Sacrament to be received, not to be worshipped. But they which, as it is commanded of God, doe receive it without worshipping, are assured that they doe not swarve from Gods commandement : than which assurednesse there is nothing better when wee take any worke in hand. They have the example of the Apostles, whom wee reade not to have fallen downe flat and worshipped it, but even as they were sitting to have received it and eaten it. They have the use of the Apostolike Church, wherein *Luke* reporteth that the faithfull did communicate not in worshipping but in the breaking of bread. They have the Apostles doctrine, wherewith *Paul* instructed the Church of the Corinthians, professing that hee had received of the Lord that which he delivered.

36 And these things verily tend to this end, that the godly reader should weigh how perillous it is in so high matters to wander from the simple word of God to the dreames of our owne braine. But those things that are above said, ought to deliver us from all doubt in this behalfe. For that godly soules may therein rightly take hold of Christ they must needs be lifted up to heaven. If this be the office of a Sacrament, to helpe the minde of man which otherwise is weake, that it may rise upward to reach the height of spirituall mysteries : then they which are holden downe in the outward signe doe stray from the right way of seeking Christ. What then ? Shall we deny that it is a superstitious worshipping, when men doe throw themselves downe before bread to worship Christ therein ? Doublelesse the *Nicene* Synode meant to meet with this mischief, when it forbade us to be humbly intentive to the signes set before us. And for none other cause was it in old time ordained, that before the consecration the people should with a loud voice be put in mind to have their hearts lifted upward. The Scripture it selfe also, beside that it diligently declareth unto us the ascension of Christ, whereby hee conveyed away the presence of his body from our sight and conversation: to shake away from us all carnall thinking of him, so oft as it maketh mention of him, commandeth us to be in mindes raised upward, and to seeke him in heaven sitting at the right hand of the father. According to this rule he was rather to be spirituall worshipping.

Adoration of Christ in the Sacrament unwar-ranted.

Act. 2.4.

1 Cor. 11.

Adoration of the sacrament of Christ's body superstitious, condemned in effect by the Councell of Nice, by the use of the old Church and by Scripture.

Surtum corda.

Col. 3.

which none other can more vehemently encourage and enflame us both to purenesse and holinesse of life, and also to charity, peace and agreement. For the Lord doth therein so communicate his body to us, that hee is made throughly one with us, and we with him. Now such hee hath but one body, whereof hee maketh us all partakers, it is necessary that all wee also bee by such partaking made one body. Which unity the bread which is delivered in the Sacrament, representeth: which as it is made of many grains in such sort mingled together that one cannot bee discerned from another: after the same manner wee also ought to bee conjoynd and knit together with so great agreement of minds, that no disagreement or division come betwene us. This I had rather to be exprest with *Pauls* words. The cup of blessing (saith he) which we blesse is the communicating of the blood of Christ: and the bread of blessing which wee breake, is the partaking of the body of Christ, therefore wee all are one body that partake of one bread. Wee shall have very well profited in the Sacrament, if this thought so shall be imprinted and ingraven in our minds, that none of the brethren can be hurt, despised, refused, abused, or any wise bee offended of us, but that therewithall we doe in so doing hurt, despise, and abuse Christ with our injurious dealings: that we cannot disagree with our brethren but that we must therewithall disagree with Christ: that Christ cannot be loved of us, but that hee must be loved in our brethren: that what care we have of our own body, such also we ought to have of our brethren which are members of our body: as no part of our body is touched with any feeling of griefe, which is not spread abroad into all the other parts, so wee must not suffer our brother to bee grieved with any evill whereof we should not also be touched with compassion. Therefore *Augustine* not without cause so oft calleth this Sacrament that bond of charity. For what sharper spur could be put to us, to stir up mutuall charitie among us, than when Christ giving himselfe to us, doth not only allure us with his owne example, that we should mutually dedicate and deliver our selves one to another: but in so much as hee maketh himselfe common to all, hee maketh all us also one in himselfe?

39 But hereby is that very well confirmed which I have said in another place, that the true ministracion of the Sacrament standeth not without the word. For whatsoever profit cometh to us of the Supper, requireth the word: whether we be to be confirmed in faith, or to be exercised in confession, or to be stirred up to duty, prayer is needfull. Therefore nothing can be more disorderly done in the Supper, than if it be turned to a dumbe action: it hath been done under the tyrannie of the Pope. For they would have the whole force of consecration to hang upon the intent of the Priest, as though this nothing pertained to the people, to whom it most of all behooved that the mystery should be declared. But thereupon hath growne this error, that they marked not that those promises wherewith the consecration is made, are directed not to the elements themselves, but to them that receive them. But Christ speaketh not to the bread, that it may be made his body, but commandeth his Disciples to eat, and promiseth to them the communicating of his body and blood. And none other order doth *Paul* teach than that together with the bread and the cup, the promises should be offered to the faithfull. Thus it is truly. Wee ought not to imagine any magicall enchantment, that it bee sufficient to have mumbled up the words, as though the elements did heare them: but let us understand that those words are a lively preaching, which may edifie the hearers, which may inwardly pearce into their minds, which may be imprinted and sealed in their hearts, which may shew forth effectualnesse in the fulfilling of that which it promiseth: by these reasons it cleerly appeareth that the laying up of the Sacrament, which many doe earnestly require, that it may be extraordinarily distributed to the sicke, is unprofitable: For either they shall receive it without rehearsing of the institution of Christ, or the minister shall together with the signe joyne the true declaration of the mystery. In silence is abuse and fault. If the promises be rehearsed, and the mystery declared, that they which shall receive it may receive it with fruit, there is no cause why we should doubt that this is the true consecration. To what end then will that other consecration come, the force wherof cometh not so far as to the sicke men? But they that doe so, have the example of the old Church. I

A third use of this Sacrament in stirring up unto unity and love.

1 Cor. 10. 16.

This Sacrament severed from the word making but a dumbe show.

grant : but in so great a matter, and in which we erre not without great danger, nothing is safer than to follow the truth it selfe.

40. Now as wee see that this holy bread of the Supper of the Lord is spirituall meat, no lesse sweet and delicate than healthfull to the godly worshippers of God, by the taste whereof they feele that Christ is their life, whom it raiseth up to thanksgiving, to whom it is an exhortation to mutuall charity among themselves : so on the other side it is turned into a most noisome poison to all them whose faith it doth not nourish and confirme, and whom it doth not stir up to confession of praise and to charity. For as bodily meat, when it findeth a stomacke possessed with evill humors, being it selfe also thereby made evill and corrupted doth rather hurt than nourish : so this spirituall meat, if it light upon a soule defiled with malice and naughtinesse, throweth it downe headlong with greater fall : verily not by the fault of the meat it selfe, but because to defiled and unbelieving men nothing is cleane, though otherwise it bee never so much sanctified by the blessing of the Lord. For (as *Paul* saith) they that eat and drinke unworthily are guilty of the body and bloud of the Lord, and doe eat and drinke judgement to themselves, not discerning the body of the Lord. For such kinde of men as without any sparkle of Faith, without any zeale of charitie, doe thrust themselves forth like swine to take the Supper of the Lord, doe not discern the body of the Lord. For in so much as they doe not beleve that that body is their life, they doe as much as in them lyeth dishonour it, spoiling it of all the dignity thereof, and finally in so receiving it they prophane and defile it. But in so much as being estranged and disagreeing from their brethren, they dare mingle the holy signe of the body of Christ with their disagreements, it is no thanke to them that the body of Christ is not rent in sunder, and limbe meale torne in pieces. And so not unworthily they are guilty of the body and bloud of the Lord, which they doe with ungodlinesse full of sacriledge so foully defile. Therefore by this unworthy eating, they take to themselves damnation. For whereas they have no faith reposed in Christ, yet receiving the Sacrament they professe that there is salvation for them no where else than in him, and doe forswear all other assistance. Wherefore they themselves are accusers to themselves, they themselves pronounce witness against themselves, and they themselves seale their owne damnation. Againe when they being with hatred and evill will divided and drawn in sunder from their brethren, that is from the members of Christ have no part in Christ : yet they doe testify that this is the onely salvation to communicate with Christ, and to bee made one with him. For this cause *Paul* commandeth, that a man prove himselfe, before that hee eat of this bread or drinke of this cup. Whereby (as I expound it) he meant that every man should descend into himselfe, and weigh with himselfe, whether he doe with inward assistance of heart rest upon the salvation which Christ hath purchased : whether hee acknowledge it with confession of mouth : then whether hee doe with desirous endeavour of innocencie and holinesse aspire to the following of Christ : whether after his example hee be ready to give himselfe to his brethren, and to communicate himselfe to them with whom hee hath Christ common to him : whether, as hee himselfe is accounted of Christ, hee doe likewise on his behalfe take all his brethren for members of his owne body : whether he covet to cherish, defend and helpe them as his owne members. Nor for that these duties both of faith and charitie can now be perfect in us : but because we ought to endeavour this, and with all our desires to long toward it, that we may daily more and more encrease our faith begun.

41. Commonly when they goe about to prepare men to such worthinesse of eating, they have in cruell wise tormented and vexed poore consciences : and yet they brought never a whit of all those things that might serve to the purpose. They said that those did eat worthily which were in state of grace. To bee in state of grace they expounded to bee pure and clenfed from all sinne. By which doctrine all the men that ever have at any time bene, or now bee in earth, were debarred from the use of this Sacrament. For if we goe about this, to fetch our worthinesse from our selves, wee are utterly undone : only despaire and damnable ruine abideth for us. Though we endeavour with our whole strengths, we shall nothing more prevaile, but that then

The danger of unworthily receiving this Sacrament.

Tit. 1. 17.
2 Cor. 11. 29.

1 Cor. 11. 27.

Conferences recommended by that worthinesse of receiving which is taught in the Church of Rome.

at last wee shall be most unworthy, when we have moit of all travelled about seeking of worthineffe. To salve this fore, they have devised a way to attaine worthineffe: that, as much as in us lyeth, making examination, and requiring of our selves accompt of all our doings, wee should with contrition, confession, and satisfaction cleanse our unworthineffe, which way of cleansing, what manner of thing it is, we have already shewed there where was more convenient place to speake of it. So much as serveth for our present purpose, I say that these be two hungry and vanishing comforts, too distyned and discouraged consciences, and such as are stricken with horror of their sinne. For if the Lord by speciall forbidding admitteth none to the partaking of the Supper but the righteous and innocent: there needeth no small heed that may make a man assured of his owne righteoussesse which he heareth to be required of God. But whereby is this assurednesse confirmed unto us, that they are discharged afore God, which have done so much as in them lay? But although it were so, yet when shall it be that a man may be bold to assure himselfe that he hath done as much as in him lay? So when there is made no certaine assurance of our worthineffe, the entry shall alway remaine shut by this horrible forbidding, whereby is pronounced that they eat and drinke judgement to themselves, which eat and drinke unworthily.

42 Now it is easie to judge what manner of doctrine this is which reigneth in the Papacy, and from what Authour it hath proceeded, which with the outragious rigor thereof, bereaveth and spoyleth, miserable sinners and such as yee be tormented with feare and sorrow, of the comfort of this Sacrament in which yet all the sweet delicacies of the Gospell were set before them. Surely the devill could by no readier way destroy men, than by so making them senselesse, that they could not perceive the taste and flavor of such food, where-with it was the will of the most good heavenly Father to feed them. Least therefore wee run into such headlong downefall, let us remember that this holy banquet is medicine to the sicke, comfort to sinners, liberall gift to the poore: which bring no profit to the healthy, righteous, and rich, if any such could be found. For whereas in it Christ is given us for meat: wee understand that without it him we pine, starve, and faint, like as famine destroyeth the lively strength of the body: Againe, whereas hee is given us for life: wee understand that without him wee are in our selves utterly dead. Wherefore this is the worthineffe both the oarely and best that wee can bring to God, if wee offer to him our owne vilenesse: and (as I may so call it) unworthineffe, that of his mercy hee may make us worthy of him: if wee despair in our selves, that wee may be comforted in him: if wee humble our selves, that wee may be raised up of him: if wee accuse our selves, that wee may be justified of him: moreover if wee aspire to that unitie which he commendeth to us in his Supper: and as hee maketh us all one in himselfe, so if we will to us all altogether one soule, one heart, one tongue. If we have these things throughly well weighed and considered, such thoughts which might shake us yet shall never overthrow us. As how should we being needy and naked of all good things, we defiled with filthineffe of finnes, we halfe dead, eat the body of the Lord worthily? We will rather thinke that wee being poore come to the liberall giver, we sicke to the Physitian, we sinners to the authour of righteoussesse, finally, we dead men to him that giveth life: that that worthineffe which is commanded of God, consisteth chiefly of Faith, which repositeth all things in Christ and nothing in us: and next of charitie, and the selfe same charitie which it is enough to offer unperfect to God, that hee may increase it to better, forasmuch as it cannot be given perfect. Some other agreeing with us in this, that the worthineffe it selfe consisteth in Faith and Charity: yet in the measure of worthineffe have gone farre out of the way, requiring a perfection of Faith, whereunto nothing may be added, and a charity equall with that which Christ hath shewed toward us. But hereby they doe none otherwise than those other before, drive all men away from coming to this holy Supper. For if their sentence should take place, no man should receive but unworthily, for as much as all without exception should be holden guilty and convict of their unperfectnesse. And truly it were a point of too much amazed dulnesse, I will not say foolishnesse, to require such perfection in the Sacrament, as may make the Sacrament voide and superfluous: which was not ordained for the perfect, but for the weak and feeble

*The medicinable
vertue of this
Sacrament
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worthineffe.*

The liberty
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wano's folly
Iced in cere-
monies annexed
to the admini-
stration of this
Sacrament.
Luk. 22. 17.

to a weake, to stir up, to pricke forward and exercise the affection of Faith and Charity, and to correct the default of either of them.

43 But so much as concerneth the outward forme of doing, whether faithfull receive it in their hand or no, whether they divide it, or every one eat that which is given him: whether they put againe the cup in the hand of the Deacon, or deliver it to the next: whether the bread be leavened, or unleavened: whether the wine be red or white: it maketh no matter. These things be indifferent and left in the liberty of the Church. Howbeit it is certaine, that the usage of the old Church was, that every one should take it into his hand. And Christ said, Divide it among you. The Histories report that it was leavened and common bread before the time of *Alexander* Bishop of Rome, which first delighted in unleavened bread: But for what reason I see not, unlesse it were with a new sight to draw the eyes of the common people to wondering at it, rather than to instruct their minds with good religion. I adjure all them that are touched with any thought but light zeale of godlinesse, to tell whether they doe not evidently see, both how much more brightly the glory of God shineth herein, and how much more abundant sweetness of spirituall comfort cometh to the faithfull, than in these cold and player-like trifles, which bring none other use but to deceive the sense of the amazed people. This they call the holding of the people in religion, when being made foolish and senselesse with superstition it is drawne whether they list. If any man will defend such inventions by antiquity, I my selfe also am not ignorant how ancient is the use of chrisme, and blowing in Baptisme: How nigh to the age of the Apostles the Supper of the Lord was infected with rustinesse: but this verily is the waywardnesse of mans boldnesse, which cannot with hold it selfe but that it must alway play and be wanton in the mysteries of God. But let us remember that God doth so highly esteeme the obedience of his word, that hee willet us in it to judge both his Angels and the whole world. Now, bidding fare well to so great a heape of ceremonies: it might thus have been most comely ministered, if it were oft and at least every weeke set before the church but that first they should begin with publike prayers: then a sermon should be made; then the minister having bread and wine set upon the boord, should rehearse the institution of the Supper: and then should declare the promises that are in it left unto us? and therewithall should excommunicate all them that by the Lords forbidding are debarred from it, afterward they should pray that with what liberality the Lord hath given us this holy foode, hee would instruct and frame us also with the same faith, and thankfulness of minde to receive it, and that forasmuch as we are not of our selves, he would of his mercy make us worthy of such a banquet: that then either Psalmes should be sung, or somewhat read, and the faithfull should in seemely order communicate of the holy banquet, the Ministers breaking the bread and giving it to the people: that when the Supper is ended, exhortation should be made to pure faith and confession of faith, to charity, and to manners meete for Christians: last of all that giving of thanks should be rehearsed, and praises be sung to God: which being ended the congregation should be let goe in peace.

44 These things that wee have hitherto spoken of this Sacrament, doe largely shew, that it was not therefore ordayned, that it should be received yeerely once, and that slightly for manners sake (as now commonly the custome is) but that it should be in often use to all Christians that with often remembrance they should repeate the passion of Christ: by which remembrance they might sustaine and strengthen their faith, and exhort themselves to sing confession of praise to God, and to publish his goodnesse: finally by which they might nourish mutuall charity, and testifie it among themselves, whereof they saw the knot in the unitie of the body of Christ. For so oft as wee communicate of the signe of the body of the Lord, wee doe as by a token given and received, interchangeably binde our selves one to another unto all duties of love, that none of us doe any thing whereby hee may offend his brother, nor leave any thing undone whereby hee may helpe him, when need requireth and ability sufficeth. That such was the use of the Apostolike Church, *Luke* rehearseth in the Acts, when hee saith that the faithfull were continuing in the doctrine of the Apostles, in communicating, in breaking of bread, and in prayers. So was it altogether meete

The often recei-
ving of this Sa-
crament.

Act. 2. 42.

to be done, that there should bee no assemblie of the Church without the word, prayers, partaking of the Supper and almes. That this order was also institute among the *Corinthians* wee may also sufficiently gather of *Paul*, and it is certaine that in many ages afterward it was in use. For thereupon came those old Canons, which they father upon *Anacletus* and *Calixtus*, that when the consecration is done, all should communicate, that will not bee without the doores of the Church. And it is read in those old Canons, which they call the Canons of the Apostles: that they which continue not unto the end, and doe not receive the holie Communion, must be corrected as men that move unquietnesse to the Church. Also in the Councell at *Antioch*, it was decreed that they which enter into the Church, and heare the Scriptures, and doe abtaine from the Communion, should be removed from the Church, till they have amended this fault. Which although in the first Councell at *Toletum* it was either somewhat qualified, or at least set forth in milder words, yet is there also decreed, that they, which when they have heard the Sermon, are found never to communicate, should be warned: if after warning they abstaine, they should be debarred from it.

45 Verily by these ordinances the holie men meant to retaine and maintaine the often use of the Communion, which often use they had received from the Apostles themselves, which they saw to bee most wholesome for the faithfull, and by little and little by the negligence of the common people to grow out of use, *Augustine* testifieth of his owne time: The Sacrament (saith he) of this thing, of the unitie of the Lords body, is somewhere daily, somewhere by certaine distances of the daies, prepared unto the Lords table, and is there received at the table, to some unto life, to other some unto destruction. And in the first Epistle to *Jeanusrius*: some doe daily communicate of the body and blood of the Lord: some receive it at certaine daies: in some places there is no day let passe wherein it is not offered: in some other places onely upon the Saturday and the Sunday, and in some other places never but on the Sunday. But so much as the common people was (as wee have said) somewhat sick, the holie men did call earnestly upon them with sharp rebukings, least they should seeme to wake at such slothfulness. Such an example is in *Chrysostom* upon the Epistle to the *Ephesians*. It is not said unto him that dishonoured the banquet: wherefore didst thou sit downe? but wherefore diddest thou come in? Who soever is not partaker of the mysteries, hee is wicked and shamelesse for that hee standeth here present. I beseech you if any be called to a banquet, watheth his hands, sitteth downe, seemeth to prepare himselfe to eat, and then doth taste of nothing: shall hee not shame both the banker, and the maker of the banker? So thou standing among them that with prayer doe prepare themselves to receive the holie meat, hast even in this that thou hast not gone away, confessed that thou are one of the number of them, at the last thou dost not partake: had it not been better that thou hadst not beene present? Thou wilt say, I am unworthy. Therefore neither wait thou worthy of the communion of prayer, which is a preparing to the receiving of the holy mysterie.

46 And truly this custome, which commandeth to communicate yeerely once, is a most certaine invention of the divell, by whose ministerie soever it was brought in. They say that *Zepherinus* was author of that decree, which it is not likely to have beene such as wee now have it. For hee by his ordinance did peradventure not after the worst manner provide for the Church, as the times then were. For it is no doubt but that then the holy Supper was set before the faithfull so oft as they came together in assemblie, neither is it any doubt but that a good part of them did communicate. But when it scarcely at any time happened that all did communicate together, and whereas it was necessarie that they which were mingled with prophane men and idolaters, should by some outward signe testifie their faith: the holy man for order and policies sake, appointed that day, wherein the whole people of Christians should by partaking of the Lords Supper utter a confession of their faith. The ordinance of *Zepherinus* being otherwise good hath beene evill wrested of them that came after, when a certaine law was made of one communicating yeerely: whereby it is come to passe, that almost all men when they have once communicate, as though they had gaily discharged themselves for all the rest of the yeere, sleepe soundly on both eares.

The first beginnings of Sacraments to communicate.

In 6 cap. Johan. tract. 16.

In cap. I. Hom. 16. 12.

The custome of yeerely once receiving of the Sacrament.

It ought to have bene farre otherwise done. Every weeke at the left, the Lords table should bee set before the assemblie of the Christians : the promises should be declared, which might feed us spiritually at it : none should indeed be compelled by necessity, but all should bee exhorted and pricked forward : the sluggishnesse also of the slothfull should be rebuked. All should by heapes, as hungrie men, come together to such dainties. Not without rightfull cause therefore at the beginning I complained, that by the craft of the devill this custome was thrust in, which when it appointeth one certaine day of the yeere, maketh men slothfull for all the rest of the yeere. We see indeed that this perverse abuse was crept in even in the time of *Chrysostome* : but wee may also therewithall see how much it displeated him. For hee complaineth with grievous words in the same place which I even now alleadged, that there is so great inequalitye of this matter, that often in some times of the yeere they came not even when they were cleane, but at Easter they came even when they were uncleane. Then he cryeth out : O custome, O presumption. Then in vaine is the daily offering used : in vaine we stand at the Altar : there is none that partaketh together with us. So farre is it off that he allowed it by his authoritie adjoynd to it.

An ordinance
to take away
halfe this Sa-
crament from
the people.

47 Out of the same shop proceeded also another ordinance, which hath stolen away or violently taken away the halfe of the Supper from the better number of the people of God, namely the signe of the bloud, which being denyed to lay and profane men (for with such titles forsooth they set out Gods inheritance) became a peculiar possession to shaven and annoited men. It is the commandement of the eternall God, that all should drinke : which commandement man dare discontinue and repell with a new and contrary law, commanding that not all should drinke. And that these law-makers should not seeme to sight without reason against their God, they pretend perils that might happen if this holie cup were commonly given to all : as though those dangers had not bene foreseene and marked of the eternall wisedome of God. And then subtilly forsooth they reason, that the one is enough for both. For if (say they) it be the body, it is whole Christ, which cannot now be severed from his body. Therefore by accompanying the bodie containeth the bloud. Loe how our wit agreeth with God, when it hath never so little begun with loose raines to be wanton and wilde. The Lord shewing bread saith that it is his body : when he sheweth the cup, hee calleth it his bloud. The boldnesse of mans reason cryeth out contrariwise, that the bread is the bloud, and the wine is the body : as though the Lord had for no cause severed his body from his bloud both in words and in signes : or as though it had ever been heard spoken that the body or bloud of Christ is called God and Man. Verily if hee had meant to signifie whole himselfe, hee might have said it is I : as he is wont to speake in the Scriptures, and not, this is my body, this is my bloud. But hee willing to help our weakenesse, did set the cup severally from the bread, to teach that hee sufficeth no lesse for drinke than for meat. Now let one part be taken away, then we shall finde but the one halfe of the nourishments in him. Therefore, although it be true which they pretend, that the bloud is in the bread by way of accompanying, and againe, the body in the cup, yet they defraud godly soules of the confirmation of Faith which Christ delivereth us as necessary. Therefore bidding their subtilties farewell, we must bold fast the profit which is by the ordinance of Christ in the two earnestes.

Cavillous alle-
gations (or de-
fense of the halfe
communion.

48 I know indeed that the ministers of Satan doe here cavill, as it is an ordinarie thing with them to make mockery of the Scriptures. First they alleadge that of one bare doing ought not to bee gathered a rule whereby the Church should be bound to perpetuall observing. But they lye when they say that it was but a bare doing : for Christ did not onely deliver the cup, but also did institute that his Apostles should in time to come doe the same. For they are the words of a commander, Drink ye all of this cup. And *Paul* so rehearseth that it was a deede, that he also commendeth it for a certaine rule. Another starting hole is, that the Apostles alone were received of Christ to the partaking of this Supper whom hee had already chosen and taken into the order of the sacrificing Priests. But I would have them answer me to five questions, from which they shall not bee able to escape, but that they shall be easily convinced with their lyes. First, by what oracle have they this solution revealed, being so strange from

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the word of God? The Scripture reckoneth twelve that ate with Iesus: but it doth not so obscure the dignitie of Christ that it calleth them sacrificing Priests, of which name we will speake hereafter in place fit for it. Though he gave it then to the twelve, yet hee commanded that they should doe the same, namely, that they should so distribute it among them. Secondly, why in that better age, from the Apostles almost a thousand yeeres, were all without exception made partakers of both the signes? was the old Church ignorant what guests Christ had received to the Supper? It were a point of most desperate shamelesnesse, here to sticke and dally in granning it to be true. There remaine the Ecclesiasticall histories, there remaine the bookes of the old writers, which minister evident testimonies of this matter. The flesh (saith *Tertullian*) is fed with the body and bloud of Christ, that the soule may be fattened with feeding upon God. How (saith *Ambrose* to *Theodosius*) wilt thou receive with such hands the holie body of the Lord? With what boldnesse wilt thou with thy mouth partake of the cup of the precious bloud? And *Hierome* saith. The Priests which make the Thanksgiving, and doe distribute the bloud of the Lord to the people. *Crysostome*. Not as in the old law the Priest did eat part, and the people part: but one body is before all, and one cup. Those things that pertaine to the Thanksgiving are all common betweene the Priest and the people. The selfe same thing doth *Augustine* testifie in many places.

49 But why dispute I about a thing most knowne? Let all the Greeke and Latine writers be read over: such testimonies shall each where offer themselves. Neither was this custome growne out of use, while there remained one drop of purenesse in the Church. *Gregory*, whom you may rightly say to have beene the last Bishop of Rome, teacheth, that it was kept in his time. What is the bloud of the Lambe, yee have now learned, not by hearing, but by drinking. His bloud is poured into the mouthes of the faithfull. Yea it yet endured foure hundred yeeres after his death, when all things were growne out of kinde. For neither was that taken onely for an usage, but also for an inviolable law. For then was in force the reverence of Gods institution; & they doubted not that it was sacriledge, to sever those things which the Lord had cojoynded. For thus saith *Gelasius*. We have found, that some receiving onely the portion of the holy body, doe abstaine from the cup. Let them without doubt, because they seeme to be bound with I wot not what superstition, either receive the Sacraments whole, or be debarred from their whole. For the dividing of this mylerie is not committed without great sacriledge. Those reasons of *Cyprian* were heard, which truly ought to move a Christian minde. How (saith he) doe we teach or provoke them to shed their bloud in the confessing of Christ, if we denie his bloud to them that shall fight? Or how doe wee make them fit for the cup of Martyrdome: if we doe not first in the Church by the right of communion admit them to drinke the cup of the Lord? Where is the Canonists doe restraine that decree of *Gelasius* to the Priests, that is so chiddish a cavill that it needenot to be confuted.

50 Thirdly, why did hee simply say of the bread, that they should eat: but of the cup, that they should all drinke? even as if hee had meant of set purpose to meeete with the craft of Satan. Fourthly, if (as they would have it) the Lord vouchsafed to admit to his Supper onely sacrificing Priests, what man ever durst call to the partaking of it, strangers whom the Lord had excluded? yea and to bee partaking of that gift, the power whereof was nor in their hands, without any commandement of him which onely could give it. Yea upon confidence of what warrant doe they use at this day to distribute to the common people the signe of the body of Christ, if they have neither commandement nor example of the Lord? Fifthly, did *Paul* ye, when he said to the Corinthians, that he had received of the Lord that which hee had delivered to them? For after ward hee declareth the thing that hee delivered, that all without difference should communicate of both the signes. If *Paul* received of the Lord, that all should bee admitted without difference: let them looke of whom they have received which doe drive away almost all the people of God: because they cannot now pretend God to bee the Authour of it, with whom there is nor yea and nay. And yet still for cloking of such abominations they dare pretend the name of the Church, and wick

Lit. de resur-
rect. carnis.
Theod. lib. 3.
ca. 8. Eucha-
ristia.
Hier. in 2. Mal.
Chy. l. 2.
Cor. Cap. 8.
Eucharistia.

The reason of
ministring the
cup to the people
is abrogated
as long as here
ensured any
drop of purenes
in the Church.

De consecr.
dist. 2. cap.
conper.

Ser. 5 de lap.

Three other
reasons why the
people should
communicate
in both kinds.

(sch)

such pretence defend it. As though either these Antichrists were the Church, which so easily tread under foote, scatter abroad, and destroy the doctrine and institution of Christ: or the Apostolike Church were not the Church, in which the whole force of religion flourished.

THE EIGHTEENTH CHAPTER.

Of the Popish Masse, by which sacriledge the Supper of Christ hath not onely bene prophaned, but also brought to nought.

The sacrifice of
the Masse being
to be a sa-
tisfaction
is nothing
but a weare pro-
phanation of
the Supper of
the Lord.

With these and like inventions Satan hath travelled, as by overspreading of darkenesse to obscure and defile the holy Supper of Christ, that at least the purenesse of it should not be kept still in the Church. But the head of horrible abomination was when hee advanced a signe, by which it might not onely be darkened and perverted, but being utterly blotted and abolished should vanish and fall out of the remembrance of men: namely when he blinded almost the whole world with a most pestilent error that they should beleve that the Masse is a sacrifice and oblation to obtaine the forgiveness of finnes. How at the beginning the sounder sort of the schoolemen tooke this doctrine, I nothing regard: farewell they with their crabbed subtleties: which howsoever they may be defended with cavilliing, yet are therefore to be refused of all good men, because they doe nothing else but spread much darkenesse over the brightnesse of the Supper. Therefore bidding them farewell, let the readers understand that I here march in sight with that opinion, wherewith the Romish Antichrist and his Prophets have infected the whole world, namely that the Masse is a worke whereby the sacrificing Priest which offereth up Christ, and the other that doe partake at the same oblation, doe deserve the favour of God: or that it is a cleansing sacrifice, whereby they reconcile God to themselves. Neither hath this bene received onely in common opinion of the people, but the very doing it selfe is so framed, that it is a kind of pacifying wherewith satisfaction is made to God for the purging of the quick and dead. The words also which they use, doe expresse the same: and no other thing may we gather of the daily use of it. I know how deepe rootes this pestilence hath taken, under how great seeming of goodnes it lurketh, how it beareth in shew the name of Christ, how in the one name of Masse many beleve that they comprehend the whole summe of faith. But when it shall be by the word of God most cleerely proved, that this Masse, how much soever it must be coloured and glorious, yet shamefully dishonoureth Christ, burieth and oppresseth his crosse, putteth his death in forgetfulnesse, takech away the fruit that commeth thereof unto us, doth weaken and destroy the Sacrament wherein was left the memorie of his death: shall there then bee any so deepe rootes, which this most strong axe, I meane the word of God, shall not cut downe and overthrow? Is there any face so beautifull, that this light cannot bewray the evill which lurketh under it?

2. Let us therefore shew that which hath bene set in the first place, that in it is intolerable blasphemie and dishonour done to Christ. For he was consecrate of his Father a Priest and bishop, not for a time as we read that they were ordained in the old testament, whose life being mortall their Priesthood also could not bee immortall: for which cause also there needed successours that should from time to time bee put in the place of them that died. But in place of Christ, which is immortall, there needeth no vicar to be set after him. Therefore he was ordained of the Father a Priest for ever, according to the order of *Mekhisdech*, that he should execute an everlasting Priesthood. This mystery had bene long before figured in *Mekhisdech*, whom when the Scripture had once brought in for the Priest of the living God, it never afterward made mention of him, as though he had had no end of his life. After this point of likenesse, Christ was called a Priest according to his order. Now they that doe daily sacrifice, must needs appoint Priests to make the oblations whom they must appoint as it were successours and vicars in stead of Christ. By which putting in stead of him, they doe not onely speile Christ of his honour, and plucke from him the prerogative of eternall Priesthood, but also travell to thrust him downe from the right hand of his Father, on which hee cannot sit immortall, but that hee must therewithall remaine the eternall Priest.

Neither

Christ dishono-
red by the sa-
crifice of the
Masse.
Heb. 5. 5. & 7.
17. & 9. 11.
& 21.

Psal 110. 14.

Gencl. 14. 18.

Neither let them say for themselves that their petty sacrificers are not put in place of Christ as if he were dead, but onely are helpers of his eternall Priesthood, which ceaseth not therefore to continue. For they are more strongly holden fast with the words of the Apostle, than that they may so escape : namely, that there were many other Priests made, because they were by death letted to continue. Therefore there is but one that is not letted by death, and he needeth no companions. Yet, such is their forwardnesse, they armethemselfes with the example of *Melchisedech* to defend their wickednesse. For, because it is said that hee off. red bread and wine, they gather that he was a foreshewing of their Masse : as though the likenesse betweene him and Christ were in the offering of bread and wine. Which is so emprie and trilling that it needeth no confutation. *Melchisedech* gave bread and wine to *Abraham* and his companions, to refresh them being wearie after their journey and battle. What is this to a sacrifice? *Moses* praileth the gentlenesse of the holy King : these fellowes unteasonably coynce a mysterie whereof no mention is made. Yet they deceitfully paint their error with another colour, because it followeth by and by after. And he was the priest of the highest God. I answer, that they wrongfully draw to the bread and wine that which the Ap. stle referreth to the blessing. Therefore when hee was the Priest of God hee blessed *Abraham*. Whereupon the same Apostle (than whom wee need to seeke no better expositor) gathereth his excellencie, because the lesser is blessed of the greater. But if the oblation of *Melchisedech* were a figure of the sacrifice of the Masse, would the Apostle, I pray you, which searcheth our all even the least things, have forgotten so earnest and weighty a thing? Now (howsoever they trifle) they shall in vaine goe about to overthrow the reason which the Apostle himselfe bringeth, that the right and honour of sacrificing Priesthood ceaseth among mortall men, because Christ which is immortall, is the onely and perpetuall sacrificing Priest.

3 Another vertue of the Masse was, that it oppresseth and burieth the crosse and passion of Christ. This verily is most certaine, that the Crosse of Christ is overthrowen so soone as the Altar is set up. For if hee offered himselfe for a sacrifice upon the Crosse, that hee might sanctifie us for ever, and purchase to us eternall redemption : undoubtedly the force and effectualnes of that sacrifice continueth without any end. Otherwise wee should thinke nothing more honourably of Christ, than of oxen and calves which were sacrificed under the law : the offerings whereof are proved uneffectuall and weake by this that they were oft renewed. Wherefore either we must confesse, that the sacrifice of Christ, which hee fulfilled upon the Crosse, wanted the force of eternall cleansing, or that Christ hath made an end of all with one sacrifice once for ever. This is it that the Apostle saith, that this chiefe Bishop Christ once appeared by offering up of himselfe before the ending of the world, to the driving away of sinne. Againe, that we are sanctified by the will of God, by the offering of the body of Jesus Christ once. Againe, That Christ with one oblation for ever hath made perfect them that are sanctified : whereunto hee adjoyneth a notable sentence, that forgiveness of sins being once purchased, there remaineth no more any oblation. This also Christ signified by his last saying and uttered among his last gaspings, when hee said, it is ended. Wee are wont to note the last sayings of men when they are dying, for oracles. Christ dying, testified that by his owne sacrifice is perfired and fulfilled whatsoever was for our salvation. Shall it be lawfull for us daily to patch innumerable sacrifices to such a sacrifice, (the perfection whereof hee hath so shiningly set forth) as though it were imperfect? When the holy word of God not only affirmeth, but also cryeth out, and protesteth, that this sacrifice was once fully done that the force thereof remaineth everlasting : who so require another sacrifice, doe they not accuse this of imperfection and weaknesse? But as for the Masse, which hath bene delivered in such sort that there may every day be made a hundred thousand sacrifices, to what end tendeth it, but that the passion of Christ whereby hee offered him an onely sacrificed oblation to the Father, should lye buried and drowned? Who, unlesse he be blind, cannot see that it was the boldnesse of Satan, which wrestled against so open and cleare truth? Neither am I ignorant with what deceits that Father of lying useth to colour this his fraude, saying that there are not sundry nor divers sacrifices, but that one selfe same sa-

Heb.7.13.

Heb.7.7.

The crosse of
Christ secretly
buried and op-
pressed.
Heb.9.12.

Heb.9.26.
& 10.10.

John 19.19.

crifice

crifice is repeated. But such smokes are easily blowne away. For in the whole discourse the Apostle travelleth to prove : not onely that there are no other sacrifices, but that that one sacrifice was once offered up, and shall no more bee repeared. The subtiller men doe yet slip out at a narrower hole, saying, that it is not a repeating but an applying. But this Sophisticall argument also is no lesse easily confuted. For neither did Christ once offer up himselfe with this condition : that his sacrifice should bee daily confirmed with new oblations : but that by the preaching of the Gospell, and ministring of the holy Supper, the fruit thereof should bee communicated unto us. So *Paul* saith that Christ our Paschever was offered up, and bidderh us to eate of him. This (I say) is the meane whereby the Sacrifice of the Crosse is rightly applied to us, when it is communicated to us to take the use of it, and we with true faith receive it.

1 Cor. 5.7.

The *make up*
porters of the
Masse.
Mal. 1.8.

4 But it is worth the labour to heare, with what other foundation beside these they uphold the sacrifice of the Masse. For they draw to this purpose the Prophecie of *Malachie*, whereby the Lord promiseth that the time shall come when throughout the whole world there shall bee offered to his name incense and a cleane sacrifice. As though it were a new or unwonted thing among the Prophets, when they speake of the calling of the Gentiles to expresse by the outward ceremonie of the law the spirituall worshipping of God, to which they exhort them, that they might the more familiarly declare to the men of their age, that the Gentiles should bee called into the true fellowship of religion. Like as also they are wont altogether to describe by figures of their law, the truth that was delivered by the Gospell. So they set for turning to the Lord, ascending into Jerusalem : for the worshipping of God, the offering of all kindes of gifts : for larger knowledge of him which was to be given to the faithfull in the kingdome of Christ, dreames and visions. That therefore which they alleadge, is like unto another Prophecie of *Esay*, where the Prophet foretelleth of three Altars to be set up in Assyria, Ægypt, and Iurie. For first I aske, whether they doe not grant that the fulfilling of this Prophecie is in the kingdome of Christ. Secondly, where bee these Altars, or when were they ever set up. Thirdly whether they thinke that to every severall kingdome is appointed a severall Temple, such as was that at Jerusalem. These things if they weigh, I thinke they will confesse, that the Prophet under figures agreeable with his time, prophecieth of the spirituall worship of God to be spread abroad into the whole world. Which we give to them for a solution. But of this thing sith there doe every where examples commonly offer themselves, I will not buse my selfe in longer rehearfall of them. Howbeit herein also they are miserably deceived, that they acknowledge no sacrifice but of the Masse, whereas indeed the faithfull doe now sacrifice to the Lord, and doe offer a cleane offering, of which shall bee spoken by and by.

Joel 2.8.

Esay 19.21.

By the sacrifice
of the Masse,
the memorie of
the death of
Christ blossd
out.

5 Now I come downe to the third office of the Masse, where I must declare how it blotteth out the true and onely death of Christ, and shaketh it out of the remembrance of men. For as among men the strength of a Testament hangeth upon the death of the Testator : so also our Lord hath with his death confirmed the Testament whereby hee hath given us forgiveness of finnes and eternall righteousness. They that dare varie or make new any thing in this Testament, doe denie his death, and hold it as it were of no force. But what is the Masse, but a new and another divers Testament? For why? Doth not every severall Masse promise new forgiveness of finnes, new purchasing of righteousness : so that now there bee so many Testaments, as there be Masses? Let Christ therefore come againe, and with another death confirme this Testament, or rather with inhoite deaths confirme innumerable Testaments of Masses. Have not I therefore said true at the beginning, that the onely and true death of Christ is blotted out by Masses? Yea what shall wee say of this that the Masse directly tendeth to this end, that if it be possible, Christ should be slaine againe? For where is a Testament (saith the Apostle) there of necessitie must bee the death of the Testator. The Masse sheweth it selfe to be a new Testament of Christ : therefore it requireth his death. Moreover the hoste which is offered, must necessarily bee slaine and sacrificed. If Christ in every severall Masse bee sacrificed, then hee must at every moment bee in a thousand places cruelly slaine. This is not mine but the Apo-

Heb. 9.16.

stles

titles argument. If he had needed to offer himselfe oft, hee must oft have died since the beginning of the world. I know that they have an answer in readinesse, whereby also they charge us with slander. For they say that that is objected against them which they never thought, nor yet can. And wee know, that the death and life of Christ is not in their hand. We looke not whether they goe about to kill him: onely our purpose is to shew, what manner of absurditie followeth of their ungodly and wicked doctrine. Which selfe thing I prove by the Apostles owne mouth. Though they cry out to the contrarie a hundred times, that this sacrifice is unbloudie: I will denie that it hangeth upon the will of men, that sacrifices should change their nature, for by this meane the holy and inviolable ordinance of God should faile. Whereupon followeth that this is a sure principle of the Apostle, that there is required shedding of blood, that washing may not be wanting.

6 Now is the fourth office of the Masse to be entreated of, namely to take away from us the fruit that came to us of the death of Christ, while it maketh us not to acknowledge it and thinke upon it. For who can call to minde that hee is redeemed by the death of Christ, when hee seeth a new redemption in the Masse? Who can trust that finnes are forgiven him: when he seeth a new forgivenesse? Neither shall he escape that shall say, that wee doe for no other cause obtaine forgivenesse of finnes in the Masse, but because it is already purchased by the death of Christ. For he bringeth nothing else than as if he should boast, that Christ hath redeemed us with this condition, that wee should redeeme our selves. For such doctrine hath bene spread by the ministers of Satan, and such at this day they maintaine with cryings out with sword and fire, that we when in the Masse we offer up Christ to his Father, by this worke of offering doe obtaine forgivenesse of finnes, and are made partakers of the passion of Christ. What now remaineth to the passion of Christ, but to be an example of redemption, whereby wee may learne to be our owne redeemer? Christ himselfe, when in the Supper hee sealeth the confidence of pardon, doth not bid his Disciples to sticke in that doing, but sendeth them away to the sacrifice of his death: signifying that the Supper is a monument or memoriall (as the common speech is) whereby they may learne that the satisfactorie cleansing sacrifice, by which the Father was to be appeased, must have bene offered but once. For neither is it enough to know that Christ is the onely sacrifice, unless the onely sacrificing be joynd with it, that our faith may be fastned to his croffe.

7 New I come to the conclusion, namely that the holy Supper, in which the Lord had left the remembrance of his passion graven and expressed, is by the setting up of the Masse, taken away, defaced, and destroyed. For the Supper it selfe is the gift of God, which was to be received with thanksgiving. The sacrifice of the Masse is fained to pay a price to God, which he may receive for satisfaction. How much difference there is betwene to give and to receive, so much doth the sacrifice differ from the Sacrament of the Supper. And this truly is the most wretched unthankfulnesse of man, that where the largenesse of Gods bountie ought to have bene acknowledged, and thanks to be given, therein he maketh God his debtor. The Sacrament promised, that by the death of Christ wee are not onely once restored into life, but are continually quickned, because then all the parts of our salvation were fulfilled. The sacrifice of the Masse singeth a farre other song, that Christ must bee daily sacrificed, that hee may somewhat profit us. The Supper should have bene distributed in the common assemblie of the Church, that it might informe us of the communion whereby wee all cleave together in Christ Jesus. The sacrifice of the Masse dissolveth and plucketh in sunder this communitie. For after that the errour grew in force, that there must be sacrificers that should sacrifice for the people, the Supper of the Lord as though it were possted over to them, ceased to bee communicated to the congregation of the faithfull, according to the commandement of the Lord. An entrie was made open to private Masses, which might rather resemble a certaine excommunication, than that same communitie ordained of the Lord, when that pettie sacrificer willing severally by himselfe to devour his sacrifice, doth sever himselfe from the whole people of the faithfull. I call private Masse (least any man be deceived) wherefoever there is

*The death of
Christ made
unprofitfull by
the sacrifice of
the Masse.*

*The Sacrament
of that holy Sup-
per thereby de-
faced and de-
stroyed.*

no partaking of the Lords Supper among the faithfull, although otherwise a great multitude of men be present.

8 And whence the very name of Masse first sprung, I could never certainly judge: saving that it seemeth to me likely that it was taken of the offerings that were given. Whereupon the old writers use it commonly in the plural number. But to leave striving about the name, I say that private Masses are directly against the ordinance of Christ, and therefore they are a wicked prophaning of the holy Supper. For what hath the Lord commanded us? not to take, and divide it among us? What manner of obscuring of the commandment doth *Paul* teach? not the breaking of bread, which is the communion of the bodie and bloud? Therefore when one taketh it without distributing, what likenesse is there? But that same one man doth it in the name of the whole Church. By what commandment? Is not this openly to mocke God, when one man privately taketh to himselfe that which ought not to have bene done but among many? But because the words of Christ and *Paul* are plaine enough, we may briefly conclude, that wheresoever is not breaking of bread to the communion of the faithfull, there is not the Supper of the Lord, but a false and wrongfull counterfeiting of the Supper. But a false counterfeiting is a corrupting. Now the corrupting of so great a mysterie is not without wickednesse. Therefore in private Masses is a wicked abuse. And (as one fault in religion from time to time breedeth another) after that that manner of offering without communion was once crept in, by little and little they began in every corner of Churches to make innumerable Masses, and diversly to draw the people hither and thither, which should have come together into one assemblie, that they might reknowledge the mysterie of their owne unitie. Now let them goe and denie it to be idolatrie, that in their Masses they shew forth bread to be worshipped in stead of Christ. For in vaine they boast of those promises of the presence of Christ, which howsoever they be understood, verily were not given to this purpose, that wicked and prophane men so oft as they will, and to whatsoever abuse they list, may make the bodie of Christ: but that the faithfull, when with religious observation they doe in celebrating of the Supper follow the commandment of Christ, may enjoy the true partaking of him.

9 Beside that, this perversnesse was unknowne to the purer Church. For howsoever the more shamelesse sort among our adversaries doe here goe about to disguise the matter with false colours, yet it is most sure that all antiquitie is against them, as wee have afore proved in other things, and it may more certainly be judged by the continuall reading of old writers. But ere I make an end of speaking of it, I aske our Massing doctors, sith they know that obedience is more esteemed of God than oblations, and that hee more requireth that his voice bee hearkened to, than that sacrifices bee offered: how they beleve that this manner of sacrificing is acceptable to God, whereof they have no certaine commandment, and which they see not to be allowed by any one syllable of the Scripture. Moreover when they heare the Apostle say, that no man taketh to himselfe the name and honour of sacrificing priesthood, but hee that is called as *Aaron* was: yea and that Christ himselfe did not thrust in himselfe, but obeyed the calling of his Father: either they must bring forth God the Authour and ordainer of their sacrificing Priesthood, or they must confesse that the honour is not of God, into which they have with wicked rashnesse broken in uncalled. But they cannot shew one title of a letter that maintaineth their sacrificing Priesthood. Why therefore shall not their sacrifices vanish away which cannot be offered without a Priest?

10 If any man doe thrust in short sentences of the old writers gathered here and there, and doe by their authoritie travaile to prove that the sacrifice which is done in the Supper is farre otherwise to be understood than wee doe expound it: let him bee briefly answered thus: if the question bee of allowing the forged devise of sacrifice, such as the Papists have feigned in the Masse, the old writers doe never speake in defence of such sacriledge. They doe indeed use the word Sacrifice: but there withall they expound, that they meane nothing else but the remembrance of that true and onely sacrifice, which Christ our onely sacrificing Priest (as they each where report of him) made on the Crosse. The Hebrewes (saith *Augustine*) in the sacrifices of beasts

Private Masses
wicked abuses.

1 Cor. 10. 16.

No commande-
ment in Scrip-
ture to warrant
Massing sacrific-
ers.
1 Sam. 16. 22.

Such sacrifice
never allowed
by old writers
as the Church of
Rome hath de-
vised in the
Masse.

Lib. 20 con-
tra Faust. c. 18.

beasts which they offered to God, did celebrate a prophetic of the sacrifice to come, which Christ offered: the Christians doe with the holy oblation and partaking of the body of Christ celebrate a remembrance of the sacrifice already made. Here verily he reacheth altogether the same thing, which is written in moe words in the booke of Faith to *Peter* the Deacon, whosoever be the author of it. The words be these, Beleeve most stedfastly and doubt not at all, that the onely begotten himselfe, being made flesh for us, offered himselfe for us a sacrifice and oblation to God into a favour of sweetnesse: to whom with the Father and the Holy Ghost in the time of the old Testament beasts were sacrificed: and to whom now with the Father and the Holy Ghost (with whom he hath one Godhead) the holie Church throughout the whole world ceaseth not to offer the sacrifice of bread and wine. For in those fleshly sacrifices was a figuring of the flesh of Christ which hee should offer for our sinnes, and of his blood which hee should shed for the forgiveness of sinnes. But in this sacrifice is thanksgiving and rehearsal of the flesh of Christ which he offered for us, and of his blood which the same he hath shed for us. Whereupon *Augustine* himselfe in many places expoundeth it to be nothing else but a sacrifice of praise. Finally you shall commonly find in him that the Supper of the Lord is for no other reason called a sacrifice, but because it is the remembrance, image, and witness of that singular, true and onely sacrifice wherewith Christ hath cleansed us. Also there is a notable place in his fourth booke of the Trinitie the xxxij. Chapter, where after that he hath discoursed of the onely sacrifice, he thus concludeth: because in a sacrifice foure things are considered, to whom it is offered, and of whom, what is offered, and for whom. The same he himselfe the one and true Mediatour reconciling us to God by the sacrifice of peace, remaineth one with him to whom hee offered: maketh them one in him for whom hee offered: is one himselfe which offered, and the thing which he offered. To the same effect also speaketh *Chrysostome*. But they so challenge the honour of sacrificing priesthood to Christ, that *Augustine* testified that be the voice of Antichrist if any man make a Bishop intercessor betweene God and men.

11 Yet do we nordeny but that the offering up of Christ is there so shewed in us, that the spectacle of the Crosse is in a manner set before our eyes: as the Apostle saith that Christ was crucified in the eyes of the Galatians, when the preaching of the Crosse was set before them. But forasmuch as I see that those old fathers also wrested this remembrance another way than was agreeable with the institution of the Lord, (because their supper contained I wot not what repeated or at least renewed forme of sacrificing) the safest way for godly hearts shall bee to rest in the pure and simple ordinance of God: whose also the supper is therefore called, because in it his authoritie alone ought to be in force. Truly sith I finde that they have kept a godly and true sense of this whole myserie, and I doe not perceive that they meant to abate any thing were it never so little from the onely sacrifice of the Lord, I cannot condemne them of ungodlinesse: yet I thinke that they cannot be excused, but that they have offended somewhat in the manner of the celebration. For they counterfeited the Jewish manner of sacrificing more neerely than either Christ had ordained, or the nature of the Gospell did beare. Therefore that same overthrowe appliance to heavenly things is the onely thing wherin a man may worthily blame them, for that being not contented with the simple and naturall institution of Christ, they swarved to the shadows of the law.

12 If a man doe diligently weigh, that this difference is put by the word of the Lord betweene the sacrifices of *Moses*, and our Thanksgiving, that whereas those did represent to the Jewish people, the same effectualnesse of the death of Christ, which is at this day delivered to us in the Supper, yet the manner of representing was divers. For in those, the Leviticall priests were commanded to figure that which Christ should performe: there was brought a sacrifice which should be in the stead of Christ himselfe: there was an altar whereupon it should bee offered: Finally all things were so done, that there was set before their eyes an image of the sacrifice which was to bee offered to God for a satisfactorie cleansing. But since the time that the sacrifice is ended the Lord hath appointed to us another order: namely, that it should convey to

Contadversis
regis.

Lib. 1. cont.
Earm. cap. 8

Christ after a
form offered be-
ca. se his offering
as it were painted
out by this
myserie, in ce-
lebration where-
of the Fathers
not simple to be
allowed, though
not to be cen-
sured of un-
godlinesse mister
C. 13. 1.

The difference
betweene the
sacrifices of
Moses, and our
thanksgiving.

The faithfull people the fruit of the sacrifice offered to him by the sonne. Therefore hee hath given us a table whereat we should eat, not an altar whereupon sacrifice should be offered: hee hath not consecrated priests to sacrifice, but Ministers to distribute the holy banquet. How much more high and holy the mystery is, so much more religiously and with greater reverence it is meet to be handled. Therefore there is no way safer than putting away all boldnesse of mans understanding, to stick fast in that alone, which the Scripture teacheth. And truly if wee consider that it is the Supper of the Lord and not of men, there is no cause why we would suffer our selves to be removed one haire's breadth from it by any authority of men or prescription of yeeres. Therefore when the Apostle minded to cleanse it from all faults which had alreadie crept into the Church of the Corinthians, he useth the readiest way thereunto, that is, he calleth it backe to the only institution of it, from whence he sheweth that a perpetuall rule ought to be fetched.

1 Cor. 11. 20.

The name of sacrifice, two kinds thereof in the law, in the Gospell, two other thereunto answerable.

13 Now lest any wrangler, should stirre us up strife by reason of the names of sacrifice and sacrificing priest, I will also declare, but yet briefly what in the whole discourse I have meant by a sacrifice, and what by a sacrificing priest. Who so stretch the word sacrifice to all holy Ceremonies and doings of Religion, I see not by what reason they do it. We do know that by the continuall use of the Scripture a sacrifice is called that which the Greeks call sometime Thusia, sometime Prophora, sometime Telete. Which being generally taken comprehendeth whatsoever is in any wise offered to God. Wherefore we must make distinction: but yet so that this distinction may have a supernall appliance of similitude from the sacrifices of the law of *Moses*: under the shadows whereof the Lord willed to represent to his people the whole truth of sacrifices. Of those although there were divers formes, yet they may all be referred to two sorts. For either there was oblation made for sinne after a certaine manner of satisfaction, whereby guiltinesse was redeemed before God: or it was a signe of the worshipping of God, and a testifying of religion: sometime in stead of supplication, to crave the favour of God: sometime in stead of thanksgiving, to testify thankfulness of minde for benefits received: sometime only for an exercise of godlinesse, to renew the stablishing of the covenant, to which latter sort pertained burnt offerings, drinke offerings, oblations, first fruits, and peace offerings. Wherefore let us also divide ours into two kinds; and for teachings sake let us call the one the sacrifice of worship and of godly devotion, because it consisteth in the honouring and worshipping of God, which the faithfull both owe and yeeld unto him: or, if you will, the sacrifice of Thanksgiving: for as much as it is given to God of none but of them that being laden with immeasurable benefits, do render to him themselves with all their doings. The other may be called propitiatory or of expiation. The sacrifice of expiation is that which tendeth to appeale the wrath of God, to satisfie his judgement, and so to wash and wipe away finnes: whereby the sinner cleansed from the filthy spots of them, and restored into purity of righteousness, may returne into favour with God himselfe. So in the law those were called sacrifices that were offered for the purging of finnes: not for that they were sufficient to recover the favour of God, or to put away iniquity: but for that they shadowed out such a true sacrifice which at length was fully done by Christ alone: and by him alone, because it could be done by none other: and once, because the effectualnesse and force of that one sacrifice which Christ hath fully done, is eternall, as he himselfe hath testified with his owne mouth, when he said that it was ended and fulfilled: that is to say, that whatsoever was necessary to the reconciling of the fathers favour, to the obtaining of the forgiveness of finnes, to righteousness and to salvation, all the same was performed and fulfilled with that his onely oblation, and there so nothing wanted thereof, that there was afterward no place left to any other sacrifice.

Excd. 29. 3.

John 19. 30.

In the sacrifice of the Masse Christ blasphemed and solo, the sacrificer himselfe not authorized.

14 Wherefore I determine, that it is a most wicked reproch, and blasphemie not to be suffered, as well against Christ as against the sacrifice which hee hath fully done by his death upon the crosse for us, if any man by renewing an oblation thinke to purchase the pardon of finnes, to appease God, and to obtaine righteousness. But what is else done by Massing, but that by deservings of new oblation we may be made partakers

partakers of the passion of Christ. And that there might bee no measure of madding, they thought it but a small thing to say that there is made indifferently a common sacrifice for the whole Church, unless they further said that it is in their choice to apply it peculiarly to this man or that man to whom they would, or rather to every one who-foever he were that would buy for himselfe such ware with ready money. Now because they could not reach to the price that *Iudas* had, yet that they might in some marke resemble their author, they kept the likeness of number. *Iudas* sold him for thirty silver pence: these fellows sell him after the French account, for thirty brazen pence: but *Iudas* sold him once, these fellows sell him as oft as they can finde a buyer. In this sense also we deny that they be sacrificing priests, that is to say, they that with such an oblation are meanes to God for the people, they that appealing God, may purchase the satisfactory purging of finnes. For Christ is the onely Bishop and sacrificing priest of the new Testament, into whom all priesthoods are removed, and in whom they be shut up and ended. And if the Scripture had made no mention of the eternall priesthood of Christ: yet forasmuch as God, since that hee hath taken away those old priesthoods, hath ordained none, the Apostles argument remaineth invincible, that no man taketh honour to himselfe, but he that is called of God. By what assistance therefore dare these robbers of God, that boast themselves for the butchers of Christ, call themselves the sacrificing Priests of the living God?

15 *Plato* hath an excellent place in his second booke of common weale. Where when he treateth of the old manners of expiation, and laugheth to scorne the foolish confidence of evill men and wicked doers, which thought that their wicked doings were by these as by coverings hidden that the gods could not see them, and did, as if they had gotten warrant of the gods by covenant, more carelesly follow their owne lusts: hee seemeth throughly to touch the manner of satisfactory purging of the Masse, such as is at this day in the world. To beguile and undermine another man, all men know to be unlawfull. To grieve widowes with wrongfull dealings, to rob the fatherlesse, to trouble the poore, by evill craftie meanes to catch other mens goods to themselves, with forswearings and deceits to enter forcibly into any mans possessions, to oppresse any man with violence and tyrannous feare, all men confesse to be wicked. How therefore dare so many commonly do all these things, as though they should freely be bold to doe them? Truly, if we rightly weigh it, no other cause doth so much encourage them, but because they have confidence, that by the sacrifice of a Masse, as by payment of full price for recompence, they shall satisfie God, or at the least that this is an easie way to compound with him. Then *Plato* proceedeth further to scorne their grosse blockishnesse, which thinke that by such satisfactorie cleansings those paines are redeemed that otherwise they should suffer in hell. And whereto serve at this day the yearely obites, and the greater part of Masses, but that they which throughout all their life have bene most cruell tyrants, or most ravenous robbers, or given forth to all mischievous doings, should as though they were redeemed by this price, escape the fire of purgatory?

16 Under the other kinde of sacrifice, which we have called the sacrifice of thanksgiving, are contained all the dutifull workes of charity, which when wee extend to our brethren, wee honour the Lord himselfe in his members: then, all our prayers, praissions, giving of thanks, and whatsoever we doe to the worshipping of God. All which things finally doe hang upon the greater sacrifice, whereby we are in soule and body hallowed to be a holy Temple to the Lord. For neither is it enough, if our outward doings be applied to the obeying of him: but first our selves, and then all that is ours ought to be consecrate and dedicate to him: that whatsoever is in us, may serve his glory, and may favour of zealous endeavour to advance it. This kind of sacrifice tendeth nothing at all to appease the wrath of God, nothing at all to obtaine forgiveness of finnes, nothing at all to deserve righteousness: but is occupied onely in magnifying and extolling of God. For it cannot be pleasant and acceptable to God, but at their hands, whom by forgiveness of finnes already received hee hath by other meanes reconciled to himselfe, and therefore acquitted them from guiltinesse. But it is so necessary for the Church, that it cannot bee away from it. Therefore it shall bee

The common price of a Masse in France is three karolus, which make twenty deniers about the value of a sterling groat. Hoos 4.

The very practice of the Church of Rome in the masse and the grosse. Masse is of condemned opinion by *Plato* himselfe.

The sacrifice of praise and thanksgiving.

Rom. 12. 1.

Eph. 13. 7.
Eph. 4. 1. 8.

Prayer and other good duties
termed sacrifices by the Prophets
and Christians do respect thereof
Ezech. 40.
Psal. 141. 2.
Q. See 14. 3.
Psal. 51. 17.
Hebr. 13. 15.
1 Pet. 29.

Matt. 23. and
deceives of the
world.
Revel. 1. 6.

Queene Helene the
Grecian had the
cause of the
war of Troy.

* So Surronent
in the claustrat
only a p. p. p. p.
and the Lords
Supper.

everlasting, so long as the people of God shall continue, as wee have before already shewed out of the Prophet: for in that meaning I will take this propheticke. For from the rising of the Sunne to the going downe thereof, great is my name among the Gentiles, and in every place incense shall be offered to my name, and a cleane offering: because my name is terrible among the Gentiles, saith the Lord: so farre is it off, that we would put it away. So *Paul* biddeth us to offer our bodies a sacrifice living, holy, acceptable to God, a reasonable worship. Where he spake very pithily, when he added that this is our reasonable worshipping: for he meant the spirituall manner of worshipping of God, which hee did secretly set in comparison against the carnall sacrifices of the law of Moses. So liberall doing of good and communicating, are called sacrifices by which God is pleased. So the liberality of the Philippians, whereby they had relieved the poverie of *Paul*, is called a sacrifice of sweet smelling. So all the good works of the faithfull are called spirituall sacrifices.

17 And why do I seeke out many examples? For commonly this manner of speaking is often found in the Scriptures. Yea and while the people of God was yet holden under the outward schooling of the law, yet the prophets did sufficiently expresse, that under those carnall sacrifices was the truth, which the Christian Church hath common with the nation of the Jewes. After which manner *David* prayed, that his prayer might as incense ascend into the sight of God. And *Osée* called giving of thanks, the calves of lips, which in another place *David* calleth the sacrifices of praise. Whom the Apostle himselfe following, calleth them also the sacrifices of praise, and expoundeth them the fruits of lips confessing to his name. This kind of sacrifice the Supper of the Lord cannot want: wherein when we declare his death and render thanksgiving, wee doe nothing but offer the sacrifice of praise. Of this office of sacrificing, all wee Christians are called a kingly priesthood: because by Christ wee offer to God that sacrifice of praise of which the Apostle speaketh, the fruit of lips that confesse to his name. For neither do we with our gifts appeare in the sight of God without an intercessour. Christ is he, which being the Mediator coming betweene, we offer us and ours to the Father. He is our Bishop, which being entred into the sanctuary of heaven, hath opened the entrie for us. He is the altar, upon which wee lay our gifts, that in him we may be bold all that we are bold. It is shee (*Isay*) that hath made us a kingdome and Priests to the Father.

18 What remaineth, but that the blinde may see, the deafe may heare, children themselves may understand this abomination of the Masse? which being offered in a golden cup, hath made drunke the kings and people of the earth from the highest to the lowest, hath so stricken them with drowsie esse and giddinesse, that being become more senselesse than brut beasts, they have set the whole ship of their safetie onely in this deadly devouring gulfe. Truly Satan never did bend himselfe with a stronger engine then this to assaile and vanquish the kingdome of Christ. This is the *Helene* for whom the enemies of the truth fight at this day with so great rage, so great furiousnesse, so great crueltie: and a *Helene* indeed, with whom they do defile themselves with spirituall whoredome, which is the most cursed of all. I doe not here so much as once touch with my little finger those grosse abuses wherewith they might colour the unholy purenesse of their holy Masse: how filthie marketings they use, how unonest gaines they make with their massings, with how great ravening they fill their covetousnesse. Onely I doe point unto, and that with few and plain words, what manner of thing is even the very hullest holinesse of the Masse, for which it hath deserved in certaine ages past to be so honourable and to be had in so great reverence. For to have these so great mysteries set out according to their worthinesse, requireth a greater worke: and I am unwilling to mingle herewith those filthie uncleanneses that commonly shew themselves before the eyes and faces of all men, that all men may understand, that the Masse taken in her most picked purenesse, and wherewith it may be set out to the best shew, without her appendances, from the roote to the top swarmeth full of all kinde of wickednesse, blasphemie, idolatrie, and sacriledge.

19 * The readers now have in a manner almost all those things gathered into an abridgement, which wee have thought behoovefull to be knowne concerning these

two Sacraments: the use of which hath bene delivered to the Christian Church from the beginning of the new Testament, to continue to the very end of the world: namely, that Baptisme should be as it were a certaine entry into it, and an admission into faith: and the Supper should be as it were a continuall food, wherwith Christ spirituallly feedeth the family of his faithfull. Wherefore as there is but one God, one faith, one Christ, one Church, his body: so there is but one Baptisme, and is not oft ministred againe. But the Supper is from time to time distributed, that they which have bene once received into the Church, may understand that they be continually fed with Christ. Beside these two as there is no other sacrament ordained of God, so neither ought the Church of the faithfull to acknowledge any other. For that, it is not a thing that lieth in the choise of man to raise and set up new sacraments, he shall easily understand that remembereth that which hath been here before plainly enough declared, that is, that sacraments are appointed of God to his end, that they should instruct us of some promises of his, and testifie to us his good will toward us: and he also that calleth to minde, that none hath been Gods counsellor, that might promise us any certainty of his will, or assure us, and bring us out of care, what affection he beareth toward us, what hee will give, or what he will deny us. For therewith is also determined, that no man can set forth a signe to be a testimony of any will or promise of his: it is hee himselfe alone, that can by a signe give testifie to us of himselfe. I will speake it more briefly, and peradventure more grossly, but more plainly, A Sacrament can never be without promise of salvation. All men gathered on a heape together can of themselves promise nothing of our salvation. Therefore neither can they of themselves set forth or set up a Sacrament.

20 Therefore let the Christi in Church bee contented with these two, and let her not openly not admit or acknowledge any third for the present time, but also not desire or looke for any to the end of the world. For wheteas certaine diverse Sacraments, beside those their ordinarie ones, were given to the Jewes according to the divers course of times, as Manna, Water springing out of the rocke, the Brazen Serpent and such other: they were by this change put in minde that they should not stay upon such figures whose state was not very stedfast: but that they should looke for some better thing from God, which should continue without any decaying and without any end. But we are in a farre other case, to whom Christ is openly shewed: in whom all the treasure of knowledge and wisdom are hidden with so great abundance and plenty, that either to hope for or looke for any new encrease to these treasures, is verily to move God to wrath, and provoke him against us. We must hunger for, seeke looke upon, learne, and throughly learne Christ alone, untill that great day shall appeare, wherein the Lord shall openly shew to the full the glory of his kingdome, and himselfe such as hee is, to be beholden of us. And for this reason this our age is in the Scripture signified by the last houres, the last dayes, the last times, that no man should deceive himselfe with vaine looking for any new doctrine of revelation. For many times and in many sorts hee spake before the Prophets, in these last dayes the heavenly Father hath spoken in his beloved Sonne, which onely can manifestly shew he Father: and indeed hee hath manifestly shewed him to the full, so much as becometh us, while we now behold him by a glasse. As therefore this is now taken away from men, that they cannot make new Sacraments in the Church of God: so it were to be wished, that as little as were possible of mans invention might be mingled with those Sacraments that are of God. For like as when water is powred in, the wine departeth and is allayed: and as with leaven scattered among it, the whole lumpe of dough waxeth sower: so the purenesse of the mysteries of God is nothing else but defiled when man addeth any thing of his owne. And yet we see how farre the Sacraments are swayed out of kinde from their naturall pureness, as they be handled at this day. There is eachwhere too much of pompes, ceremonies and gesturings: but of the word of God in the meane time there is neither any consideration or mention, without which even the Sacraments themselves are not Sacraments. Yea and the very ceremonies that are ordained of God, in so great a rout cannot once lift up their head, but lie as it were oppressed. How little is that seene in Baptisme; which

Esa. 40. 12.
Rom. 11. 34.

The divers Sacraments of the Lawes, and our difference for theirs.
Exod. 16. 3.
N 17. 6.
1 Cor. 10. 3.
1 Tim. 31. 8.

Iohn 3. 18.
Col. 2. 3.

1 Iohn 3. 2.
1 Iohn 2. 18.
1 Pet. 1. 20.
Heb. 1. 2.

1 Cor. 13. 22.

only ought there to have shined and beene looked upon, as we have in another place rightfully complained, even Baptisme it selfe? As for the Supper, it is utterly buried, since that it hath beene turned into the Masse, saving that it is seene once every yeere but in a mangled and halfe torne fashion.

THE NINETEENTH CHAPTER.

Of the five falsely named Sacraments: where is declared, that the other five which have beene hitherto commonly taken for Sacraments, are no Sacraments: and then is shewed what manner of things they be.

A Sacrament defined to be a visible signe of invisible grace, and thus applied in the schoole of Rome to five other, besides those two before handled.

Our former discourse concerning Sacraments might have obtained this with the sober and willing to learne, that they should not over curiously proceed any further, nor should without the word of God embrace any other Sacraments beside those two which they knew to be ordained of the Lord. But forasmuch as that opinion of the seven Sacraments, being commonly used in all mens talke, having wandred through all schooles and preachings, hath by very ancientie gathered roots; and is yet still fetled in the minds of men: I thought that I should doe a thing worth the travell, if I should severally and more neerely search those other five that are commonly adnumbrd among the true and naturall Sacraments of the Lord, and wiping away all deceitfull colour, should set them forth to bee seene of the simple such as they bee, and how falsely they have been hitherto taken for Sacraments. First, I here protest to all the godly, that I doe not take in hand this contention about the name for any desiring of striving, but that I am by weighty causes led to fight against the abuse of it. I am not ignorant that Christians are Lords, as of words, so of all things also, and therefore may at their will apply words to things, so that a godly sence be kept, although there be some unproperness in the speaking. All this I grant: although it were better that the words should be made subject to things, than things to the words. But in the name of Sacrament there is another consideration. For they which make seven Sacraments, doe therewithall give to them all this definition, that they be visible formes of invisible grace: they make them altogether vessels of the holy Ghost: instruments of giving of righteousness, causes of the obtaining of grace. Yea and the master of the sentences himselfe deneth that the Sacraments of the Law of *Moses* are properly called by this name, because they did not deliver indeed the thing that they figured. Is it, I beseech you, to be suffered, that those signes which the Lord hath hallowed with his owne mouth, which he hath garnished with excellent promises, should not be accounted for Sacraments: and in the meane time this honour should be conveyed away to those usages which men either have devised of themselves, or at least doe observe without expresse commandement of God? Therefore either let them change the definition, or let them abstaine from the wrongfull using of this word, which doth afterward engender false opinions and full of absurdity. Extreame anointing (say they) is a figure and cause of invisible grace, because it is a Sacrament: If wee ought in no wise to grant that which they gather upon it, then truly wee must resist them in the name it selfe, lest thereby wee admit that it may give occasion to such an error. Againe when they would prove it to be a Sacrament, they adde this cause, for that it consisteth of the outward signe and the word. If wee finde neither commandement nor promise of it, what can wee doe else but cry out against them?

2. Now appeareth that wee brawle not about the word, but doe move a controversie not superfluous concerning the thing it selfe. Therefore this we must strongly hold fast that wee have with invincible reason before confirmed, that the power to institute a Sacrament is in the hand of none but of God onely. For a Sacrament ought with a certaine promise to raise up and comfort the consciences of the faithfull: which could never receive this certainty from man. A Sacrament ought to be to us a witnessing of the good will of God toward us, whereof none of all men or Angels can be witness, forasmuch as none hath been of Gods councill. Therefore it is hee alone which doth with right authoritie testifie of himselfe to us by his Word. A Sacrament

*THESE THINGS
POWER BUT IN
GODS ALONE TO IN-
STITUTE SACRAMENTS.*

*Esay 40. 13.
Rom. 12. 24.*

is a seale, wherewith the testament or promise of God is sealed. But it could not be sealed with bodily things and elements of this world, unlesse they be by the power of God framed and appointed thereunto. Therefore man cannot ordaine a Sacrament, because this is not in the power of man, to make that so great mysteries of God should lie hid-den under so base things. The word of God must goe before, which may make a Sacrament to be a Sacrament, as *Augustine* very well teacheth. Moreover it is profitable that there be kept some difference between the Sacrament and other ceremonies, unlesse we will fall into many absurdities. The Apostles prayed kneeling: therefore men shall not kneele without a Sacrament. It is said that the disciples prayed toward the East: therefore the looking into the East shall be a Sacrament. *Paul* willeth men in every place to lift up pure hands, and it is rehearsed that holy men often times prayed with their hands lifted up, then let the lifting up of hands also bee made a Sacrament. Finally, let all the gestures of the holy ones turne into Sacraments. Howbeit I would not also much passe upon these things, if so that they were not joyned with those other greater commodities.

3 If they will presse us with the authority of the old Church, I say that they pretend a false colour. For this number of seven is no where found among the Ecclesiasticall writers: neither is it certaine at what time it first crept in. I grant indeed that sometime they be very free in using the name of a Sacrament: but what man are they thereby? ..even all ceremonies and outward rites, and all exercises of godlinesse. But when they speake of those signes that ought to be witnesses of the grace of God towards vs, they are contented with these two, Baptisme, and the Supper. Let any man should thinke that I falsely boast of this, I will here rehearse a few testimonies of *Augustine*. To *Lamaris* he saith, First I would have thee to hold fast that which is the chiefe point of this disputation, that our Lord Christ (as hee himselfe saith in the Gospell) hath made us subject to a light yoke and a light burden. Wherefore hee hath bound together the fellowship of the new people with Sacraments very few in number, very easie in observing, very excellent in signification. As are Baptisme hallowed in the name of the Trinity, and the communicating of the body and blood of the Lord, and whatsoever else is set forth in the Canonick Scriptures. Againe, in his booke of Christian doctrine. Since the Lords resurrection, the Lord himselfe and the doctrine of the Apostles hath delivered certaine few signes in stead of many, and those most easie to be done, most reverend in vnderstanding, most pure in observing: as is Baptisme and the celebrating of the body and blood of the Lord. Why doth he here make no mention of the holy number, that is, of the number of seven? It is likely that he would have passed it over, if it had bene at that time ordained in the Church, specially sith he is otherwise in observing of numbers more curious than need were? Yea, when he nameth Baptisme and the Supper, and speaketh nothing of the rest: doth he not sufficiently signifie, that these two mysteries doe excell in singular dignity, and that the other ceremonies doe rest beneath in a lower degree? Wherefore I say that these Sacramentary Doctors are desitture not onely of the word of the Lord, but also of the consent of the old Church, how much soever they glory of this pretence. But now let us come downe to the speciall things themselves.

Of Confirmation.

4 This was the manner in old time, that the children of Christians, when they were growne to age of discretion should be brought before the Bishop: that they would fulfill that duty which was required of those that being growne in yeares did offer themselves to Baptisme. For these sate among those that were to be catechised, till being fully instructed in the mysteries of the faith, they could make a confession of their faith before the Bishop and the people. Therefore they that were baptised being infants, because they had not then made confession of their faith before the Church, were about the end of their child-hood, or in the beginning of their yeeres of discretion presented againe by their parents, and were examined of the Bishop according to the forme of the Catechisme, which they had then certaine and common. And that this doing, which otherwise ought worthily to be grave and holy, might have the more re-

Rom. in Joan.
80.

Acts 19. 40.
& 10 3. 6.
1 Tim. 2. 5.

Although the word Sacrament be in the Fathers largely applied, yet S. Augustine speaking of those principles & mysteries which Christ himselfe and his Church, doth mention onely Baptisme and the celebrating of the body and blood of Christ, Epist. 118. Lib. 3. cap. 9.

The cause and manner of ancient confirmation, with the opinions of Leo and Helion concerning it.

Epi. 27.

Epi. 77.

For confirmation
as at this day
they use in the
Church of Rome,
there is in the
word of God no
warrant.

Matt. 12. 25.

Imposition of
hands used by the
Apostles, no pre-
sident for popish
confirmation.
Acts 8. 17.

verence and dignitie, there was added also the Ceremonies of laying on of hands. So that same child, his faith being allowed, was let goe with solempne blessing. The old writers doe oft make mention of this manner. *Leo* the Pope writeth: If any returne from Hereticks, let him not be baptised againe (but which he waired among the Hereticks) let the vertue of the spirit bee given him by the Bishops laying on of his hands. Here our adversaries will erie out that it is rightfully called a Sacrament, in which the holy Ghost is given, but *Leo* himselfe doth in an other place declare what hee meaneth by those words: Who so (saith he) is baptised among hereticks, let him not be rebaptised, but with calling upon the holy Ghost, let him be confirmed with the laying on of hands: because he received onely the forme of Baptisme without sanctifying. *Hierome* also maketh mention of it, writing against the Luciferians. But although I doe not denie that *Hierome* some what erreth therein, for that he saith that it is an observition of the Apostles: yet he is most farre from these mens follies, and the very same also he qualifieth, when he addeth, that this blessing is given to the Bishops onely, rather in honour of their priesthood, than by the necessitie of law. Therefore such laying on of hands, which is done simply in stead of blessing, I praise and would that it were at this day restored to the pure use thereof.

5 But the latter age having in a manner blotted out the thing it selfe, hath let I wor not what feigned confirmation for a Sacrament of God. They have feigned that the vertue of confirmation is, to give the holy Ghost to the increase of Grace, which in baptisme was given to innocencie: to strengthen them to battaile, which in baptisme were new begotten to life. This Confirmation is celebrate with amoyning, and with this forme of words, I signe thee with the signe of the holie crosse, and confirme thee with the chresme of salvation, in the name of the Father, and of the Sonne, and of the holie Ghost. All this is gaily and triuily done. But where is th the word of God, that may promise here the presence of the holy Ghost? They cannot bring forth one title. Whereby then will they certifie us, that their chresme is the vessell of the holy Ghost? We see oyle, that it is a thicke and fat liquor and nothing else. Let the word (saith *Augustine*) be added to the element, and there shall be made a Sacrament. Let them (I say) bring forth this word, if they will have us in the oyle to look upon any thing but the oyle. If they did acknowlege themselves ministers of the Sacraments, as they ought, we needed to strive no longer. This is the first law of a minister, that he doe nothing without commandement. Go to, let them bring forth any commandement of this point of ministerie, and I will not speake one word more. If they have no commandement, they cannot excuse their boldnesse full of sacriledge. After this manner the Lord asks the Pharisees, whether the baptisme of *John* were from heaven or from men: if they had answered from men, then hee had made them confesse that it was trifling and vaine: if from heaven, then were they compelled to acknowledge the doctrine of *John*. Therefore lest they should too much slander *John*, they durst not confesse that it was from men. If therefore Confirmation bee from men, it is proved to bee vaine and trifling: if they will perswade us that it is from heaven, let them prove it.

6 They doe indeed defend themselves with the examples of the Apottle, whom they thinke to have done nothing rashly. This is well indeed: neither would wee blame them, if they shewed themselves followers of the Apostles. But what did the Apostles? *Luke* reporteth in the Acts that the Apostles which were at *Hierusalem*, when they heard that *Samarita* had received the Word of God, sent thither *Peter* and *John*: they prayed for the Samaritanes, that they might receive the holy Ghost, which was not yet come into any of them, but they were baptised onely in the name of *Jesus*: when they had prayed, they laid their hands upon them: by which laying on, the Samaritanes received the holy Ghost. And of this laying on of hands he divers times maketh mention. I heare what the Apostles did: that is, they faithfully executed their ministerie. The Lord willed that those visible and wonderfull graces of the holie Ghost, which he then powred out upon his people, should be ministred and distributed of his Apostles by the laying on of hands. But under this laying on of hands: I thinke there was not contained any higher mysterie, but I expound it, that they adjoynd

adjoynd such a ceremony, that by the very outward doing they might signifie, that they commended and as it were offered to God him upon whom they laid their hands. If this ministry which the Apostles then executed, were yet still remaining in the Church, the laying on of hands also ought to be kept. But since the same grace hath ceased to bee given, whereto serveth the laying on of hands? Truly the holy Ghost is yet present with the people of God, without whom being guider and director, the Church of God cannot stand. For we have the eternall promise and which shall ever stand in force, by which Christ calleth to himselfe them that thirst, that they may drinke living waters. But those miracles of powers, and manifest workings, which were distributed by the laying on of hands have ceased, neither behoved it that they should be but for a time. For it behoved that the preaching of the Gospell while it was new, should bee gloriously set forth and magnified, with unheard of, and unworked miracles. From which when the Lord ceased, he did not by and by forsake his Church, but taught that the royaltie of his kingdome and the dignitie of his word was excellently enough disclosed. In what point therefore will these stage-players say that they follow the Apostles? They should have done it with laying on of hands, that the evident power of the holy Ghost might by and by shew forth it selfe. This they bring not to passe: why therefore doe they boast that the laying on of hands maketh for them, which wee reade indeed that the Apostles used, but altogether to another end?

John 7.37.

7 This hath like reason as if a man should teach that the breathing wherewith the Lord breathed upon his Disciples, is a Sacrament whereby the holy Ghost is given. But whereas the Lord did this once, hee did not also will that we should doe the same. After the same manner also the Apostles laid on their hands, during the time that it pleased the Lord that the visible graces of the holy Ghost should bee distributed at their prayers: not that they which come after, should onely player-like and without the thing indeed counterfeite an emptie and cold signe, as these Apes doe. But if they prove that in laying on of hands they follow the Apostles (wherein they have no like thing with the Apostles, saving I wor not what overthwar wrongfull counterfeiting) yet whence commeth their oyle which they call the oyle of salvation? Who taught them to seeke salvation in oyle? Who taught them to give to it the power of strengthening? Did *Paul*, which draweth us far away from the elements of the world, which condemneth nothing more than the sticking to such perty observation? But this I boldly pronouncen not of my selfe, but from the Lord. Who so call oyle the oyle of salvation, they forswear the salvation which is in Christ, they deny Christ, they have no part in the kingdome of God. For oyle is for the belly, and the belly for oyle, the Lord shall destroy both. For all these weake elements, which decay with very oyle, belong nothing to the kingdome of God, which is spirituall, and shall never decay. What then? will some men say: doe you measure with the same measure, the water wherewith we be baptised, and the bread and wine under which the Supper of the Lord is given? I answer, that in Sacraments given of God, two things are to bee looked unto: the substance of the bodily thing which is set before us, and the forme that is by the word of God printed in it, wherein lieth the whole strength. In respect therefore that the bread, wine, and water that are in the Sacraments offered to our sight, doe keepe their owne substance, this saying of *Paul* alway hath place, Meat for the belly, and the belly for meates: God shall destroy them both. For they passe and vaniish away with the fashion of this world. But in respect that they be sanctified by the word of God, that they may be Sacraments, they doe not hold us in the flesh, but doe truly and spirituallly teach us.

John 20.22.

Gal. 4.9.
Col. 2.20.

1 Cor. 6.13.

8 But let us yet more neerely looke into it, how many monsters this fat liquor fostereth and feedeth. These anointers say, that the holy Ghost is given in baptism, to innocencie: in confirmation, to encrease of grace: that in Baptisme, we are new begotten into life: in confirmation, we are prepared to battell. And they are so past shame, that they deny that Baptisme can well be done without confirmation. O wickednesse! Are wee not therefore in Baptisme buried together with Christ, being made partakers of his death, that we may be also partners of his resurrection? But this fellowship

With derogation
from Baptisme,
force given unto
confirmation
which doth not
bring unto it.

Rom. 6.4.

A.C.T. 8.16.

A.C.T. 13.4.

Gal. 3.27.
De conf. dist.
5. cap. 5. p.

Christianity im-
agined imperfēt
without confir-
mation and but
halse Christianity
Verba c. p. 1.
de c. nfe. dist. 5.
cap. aurel.
bap. ut leuani.

lowship with the death and life of Christ, *Paul* expoundeth to bee the mortifying of our flesh, and quickning of our spirit: for that our old man is crucified, that wee may walke in newnesse of life. What is to be armed to battell if this be not? If they counted it a matter of nothing to tread under feet the word of God: why did they not yet at least reverence the Church, to whom they will in every point seeme to obedient? But what can bee brought forth more strong against their doctrine, than that decree of the *Millevian* Council? Who so saith, that Baptisme is given onely for forgiveness of sinnes, and not for a helpe of grace to come, accused he be. But whereas *Luke*, in the place which we have alleadged, saith that they were baptised in the name of *Jesus Christ*, which had not received the holy Ghost: he doth not simply deny that they were endued with any gift of the holy Ghost, which believed in Christ with heart, and confessed him with mouth: but meaneth of that receiving of the holy Ghost, whereby the open powers and visible graces were received. So is it said that the Apostles received the Spirit on the day of Pentecost, whereas it had been long before said unto them of Christ, It is not you that speake, but the Spirit of my Father which speaketh in you. Behold all ye that are of God, the malicious and poysonous deceit of *Sathan*. That thing which was truly given in Baptisme, he lyingly saith to be given in his confirmation, that he may by stealth leade you unaware from Baptisme. Who now can doubt that this is doctrine of *Sathan*, which cutting away from Baptisme the promises properly belonging to Baptisme, doth convey away and remove them, to another thing? It is found (I say) upon what manner of foundation this godly anointing standeth. The word of God is, that all they which are baptised in Christ, have put on Christ with his gifts. The word of the Anointers is, that they received in Baptisme no promise, by which they may be armed in battailes. That is the voice of truth, therefore this must be the voice of lying. Therefore I can more truly define this confirmation than they have hitherto defined it: namely, that it is a notable slander of Baptisme, which darkeneth, yea abolisheth the use thereof: that it is a false promise of the Devill, which draweth us away from the word of God. Or if you will, it is oyle defiled with the lying of the Devill, which as it were by overspreading of darkenesse deceiveth the eyes of the simple.

9 They adde furthermore, that all the faithfull ought after Baptisme to receive the holy Ghost by laying on of hands, that they may bee found full Christians: because he shall never be a Christian, that is not chrestmed with the Bishops Confirmation. These be their owne sayings word for word. But I had thought that whatsoever things pertained to Christianity, were all set forth in writing and comprehended in Scriptures. Now, as I perceive, the true forme of Religion is to be sought and learned from elsewhere than out of the Scriptures. Therefore the whole wisdom of God, the heavenly truth, the whole doctrine of Christ, doth but begin Christians, and oyle maketh them perfect. By this sentence are damned all the Apostles, and so many Martyrs, whom it is most certaine to have never bene chrestmed: forasmuch as the oyle was not yet made, which being powred upon them, they might fulfill all the parts of Christianitie, or rather might be made Christians which yet were none. But though I hold my peace, they do largely confute themselves. For how many of the number of their owne people doe they anoint after Baptisme? why therefore doe they suffer such halse Christians in their flocke, whose imperfection might easily bee holpen? Why doe they with so carelesse negligence suffer them to omit that which was not lawfull to be omitted without grievous offence? Why doe they no more severely call upon the keeping of a thing so necessary, and without which salvation cannot bee obtained, unlesse peradventure some bee prevented by death? Verily when they so freely suffer to be despised, they secretly confesse that it is not of so great value as they boast it.

* 10 Last of all they determine that this holy anointing is to bee had in greater reverence than Baptisme: because this anointing is peculiarly ministred by the hands of the chiefe Bishops, but Baptisme is commonly distributed by every Priest. What may a man here say, but that they are utterly mad, which so flatter their owne inventious, that in comparison of them they carelesly despise the holy ordinances of God?

* Confirmation
preferred before
Baptisme in
worthinesse, be-
cause that admi-
nistred by a
Bishop.

O mouth that robbest God, darest thou set a fat liquor onely defiled with the stinke of thine owne breath, and enchanted with murmuring sound of wordes, against the Sacrament of Christ, and to compare it with water hallowed with the word of God? But thy wickednesse accounted this but a small matter, unlesse thou didst also prefer it above the same. These be the answers of the holy sea, these be the oracles of the Apostolike trestle. But some of them, even in their owne opinion, began somewhat to qualifie this unbridled madnesse. It is (say they) to be worshipped with greater reverence: peradventure not for the greater vertue and profit that it giveth: but because it is given of the worthier men, and is made in the worthier part of the body, that is, in the forehead: or because it bringeth a greater increase of vertues, although Baptisme availe more to forgivenessse. But in the first reason do they not bewray themselves to be Donatists, which measure the force of the Sacrament by the worthinesse of the minister. But I will admit, that Confirmation be called the worthier by reason of the worthinesse of the Bishops hand. But if a man aske of them, from whence so great prerogative hath been given to Bishops, what reason will they bring besides their owne lust? The Apostles alone used that power, which alone distributed the holy Ghost. Are the Bishops alone Apostles? Yea are they Apostles at all? But let us also grant them that: why doe they not by the same argument affirme, that Bishops alone ought to touch the Sacrament of the blood in the Supper of the Lord: which they therefore denie to lay men, because the Lord gave to the Apostles alone? If to the Apostles alone, why do they not conclude: therefore to the Bishops alone? But in that place they make the Apostles, simple Priests: but now the giddinesse of their head carrieth them another way, suddenly to create them Bishops. Finally *Ananias* was no Apostle, to whom yet *Paul* was sent that he should receive his sight, be baptised, and be filled with the holy Ghost. I will adde this also to the heape. If by the law of God this was the proper office of Bishops, why have they been so bold to give it away to common Priests? as we reade in a certaine Epistle of *Gregorie*.

11 As for their other reason, how trifling, fond, and foolish is it, to call their confirmation worthier than the baptisme of God, because in it the forehead is anointed with oyle, and in baptisme the hinder part of the head, as though baptisme were done with the oyle and not with the water? I call all the godly to witnesse, whether those losels doe not endeavour themselves to this onely end, to corrupt the purenesse of the Sacraments with their leaven. I have already spoken this in another place, that in the Sacraments, that which is of God, scarcely glimmereth through at holes, among the rout of the inventions of men, If any man did not beleve me therein, let him now beleve his owne Masters. Loe passing over the water, and making no account of it, they highly esteeme the onely oyle in baptisme. Wee therefore on the contrary side do say that in Baptisme the forehead also is dipped in water. In comparison of this, wee esteeme not their oyle worth one peece, whether it be in baptisme or in confirmation. If any alledge that it is sold for more, by this adding of price, the goodnesse (if any were in it) is corrupted: so much lesse may they commend a most filthy deceit by theft. In the third reason they bewray their owne ungodlinesse, while they prate that in confirmation is given a greater increase of vertues than in Baptisme. By the laying on of hands the Apostles distributed the visible graces of the spirit. In what thing doe these mens fat liquor shew it selfe fruitfull? But away with these qualifiers, that cover one sacriledge with many sacriledges. It is like the Gordian: which it is better to breake in tender, than to labour so much in undoing it.

12 But now when they see themselves destitute of the word of God and probable reason, they pretend as they are wont, that it is a most ancient observation and established by consent of many ages. Although that were true, yer they winne nothing thereby. A Sacrament is not from the earth, but from heaven: not from men, but from God alone. They must prove God to be the authour of their Confirmation if they will have it taken for a Sacrament. But why do they object antiquity, whereas the old writers, when they minde to speake properly, do no where reckon moe Sacraments than two? If a fortress of our faith were to be sought from men, wee have an invincible tower, that the old fathers never acknowledged those for sacraments which these men

Cap. de hls
vero. Dist. ca.
dem.

Lib. 4 Sen-
ten. Dist. 7.
cap. 2.

Act. 19. 17.
Dist. 19. cap.
prevenit.

Confirmation
the worthier: be-
cause in it the
former, in bap-
tisme the hinder
part of the head
annointed.

Confirmation
not established
by consent of an-
tiquity, and if it
were yet not
proved thereby
a sacrament.

Liber 2. de
bap. contra
Donat. c. 16.

Lib. 5. c. 23.

The ancient
right and pro-
fiable use of
true confirma-
tion.

doe lyingly saigne to the sacraments. The old writers speake of laying on of hands : but doe they call it a Sacrament? *Augustine* plainly affirmeth that it is no other thing than prayer. Neither let them here barke against mee with their stinking distinctions, that *Augustine* meant that, nor of the laying on of hands used to confirmation, but which was used to healing or reconciliation. The booke remaineth and is abroad in the hands of men. If I wrcit it to any other sence than *Augustine* himselfe wrote it, I give them leave after their ordinary manner to oppresse me, not onely with railing; but also with spitting at me. For he speaketh of them that returned from schisme to the unity of the Church. He denieth that they needed to be newly baptized: for hee saith, that the laying on of hands sufficeth, that by the bond of peace the Lord may give them the holy Ghost. But for as much as it might seeme an absurdity, that the laying on of hands should be done of new rather than Baptisme: he sheweth a difference. For (saith he) what other thing is the laying on of hands, than prayer upon a man? And that this is his meaning appeareth by another place, where he saith: Hand is laid upon Hereitikes amended, for the coupling of Charitie, which is the greatest gift of the holy Ghost, without which whatsoever holy things are in man, they availe not to saluation.

13 But I would to God we did keepe still the manner which I have said to have bene in the old time, before that this untimely delivered image of a Sacrament was borne: not that it should be such a confirmation as they saigne, which cannot once be named without injury to baptisme: but a Catechising, whereby children or they that were neere to the age of discretion did declare an account of their faith before the Church. But it should be the best manner of Catechising, if a forme were written to that use, containing and familiarly setting out a summe in a manner of all the Articles of our Religion, in which the whole Church of the faithfull ought without controverfieto agree: that a child being ten yeeres old should offer himselfe to the Church to declare a confession of his faith, should be examined of every article, and answer to every one: if hee were ignorant of any thing, or did not understand it, he might be taught. So should he before the Church witness and beholding it, professe the onely, true, and pure faith, wherewith the people of the faithfull doth with one minde worship the one God. If this discipline were at this day in force, truly the slothfulnesse of some parents would be whetted, who doe carelesly neglect the instruction of their children as a thing nothing belonging to them, which then without open shame they could not omit: there should bee among Christian people a greater consent of faith, and not so great ignorance and rudenesse of many: some should not be so rashly carried away with new and strange doctrines: finally all should have as it were a certaine orderly instruction of Christian learning.

Of Penance.

14 In the next place they set penance, of which they intreat so confusedly and disorderly, that consciences can beare away no sure or sound thing of their doctrine. We have already in another place declared at large what we have learned out of the Scriptures concerning repentance, and then what they also teach of it. Now we have this onely to touch, what reason they had that raised up the opinion, which hath heretofore reigned in Churches and Schooles, that it is a Sacrament. But first I will briefly say somewhat of the usage of the old Church, the pretence whereof they have abused to stablish their fained invention. This order they kept in publike penance, that they which had fully done the satisfaction enjoyed them, were reconciled with solenne laying on of hands. That was the signe of absolution, whereby both the sinner himselfe was raised up before God with trust of pardon and the Church was admonished gently to receive him into favour, putting away the remembrance of his offence. This *Cyprian* oftentimes calleth, to give peace. That this doing might be of great dignity, and have more commendation among the people it was ordained that the bishops authority should alway be used for the meane herein. From hence came that decree of the second Councell at *Carthage*: Be it not lawfull to a Priest at the Masse publikely to reconcile a penitent. And another decree of the Councell at *Aramisim*, let those which

The ancient lay-
ing on of hands
by the Bishop and
Clergie after
penance holy and
healthfull for the
Church.

Epi. li. c. 3.

in time of their penance depart out of this life, be admitted to the Communion without the laying on of hands used in the reconciling: if they recover of their sicknes let them stand in the degree of penitents, and when the time is fully expired, let them receive of the Bishop the laying on of hands used in reconciling. Againe the decree of the third Councell at *Carthage*: Let not the Priest without the authoritie of the Bishop, reconcile a penitent. All these tended to this end, that the severitie which they would have to be used in that behalfe, should not with too much lenitie grow to decay. Therefore they willed the Bishop to be judge of it, which was likely that he would be more circumspect in the examination thereof. Howbeit *Cyprian* in a certaine place sheweth, that not onely the Bishop, but also the whole Clergie laid their hands on him. For thus he saith. At the full time they doe penance, then they come to the Communion, and by the laying on of hands of the Bishop and the Clergie they receive power to partake of the Communion. Afterward by proceffe of time it came to this point, that beside publick penance they used this ceremonie also in private absolutions. Hereupon came that distinction in *Gratian* betweene publick and private reconciliation. I judge that since old usage of which *Cyprian* maketh mention, to have bene holy and healthfull for the Church, and I would that it were at this day restored. As for this latter, although I dare not disallow it, or speake more sharply against it, yet I thinke it to be lesse necessarie. Howsoever it be, yet we see that the laying on of hands in penance is a ceremonie ordained of men, not of God, which is to be set among meane things and outward exercises: and those verties which are not to be despised, but which ought to be in a lower degree than those that are commended unto us by the word of the Lord.

15 But the Romanists and Schoolemen, (which have an ordinarie custome to corrupt all things with wrong expounding them) doe here very carefully travell in finding out a Sacrament. Neither ought it to seeme any marvell, for they seeke a knot in a rush. But where they have it best, they leave a thing entangled in suspence, uncertaine, and confounded and troubled wih diversitie of opinions. They say therefore that the outward penance is a Sacrament, and if it bee so, that it ought to bee taken for a signe of the inward penance, that is, of the contrition of heart, which shall bee the thing of the Sacrament: or that they both together are a Sacrament, not two Sacraments, but one full one. But, that the outward penance is onely the Sacrament: the inward is both the thing and the Sacrament: and that the forgiveness of finnes is called the thing and not the Sacrament. Let them which keepe in remembrance the definition of a Sacrament which we have above set, examine thereby that which these men call a Sacrament, and they shall finde that it is not an outward ceremonie ordained of the Lord for the confirming of our faith. If they cavill that my definition is not a law which they need to obey: let them heare *Augustine*, whom they saigne that they esteeme as most holy. Visible Sacraments (saith hee) were ordained for carnall mens sake, that by degrees of Sacraments they may bee conveighed from those things that are seene with eyes to those things that are understood. What like thing doe either they themselves see, or can they shew to other in that which they call the Sacrament of Penance? The same *Augustine* saith in another place: It is therefore called a Sacrament, because in it one thing is seene, and another thing is to be understood. That which is seene hath a bodily forme, that which is understood, hath a spirituall fruit. Neither doe these things in any wise agree with the Sacrament of Penance such as they saigne it, where there is no bodily forme that may represent a spirituall fruit.

16 And, to kill these beasts upon their owne fighting place, if there be any Sacrament here to be sought, may it not bee much more colourably said that the absolution of the Priest is a Sacrament, than Penance either inward or outward? for it might readily bee said, that it is a ceremonie to assure our faith of the forgiveness of finnes, and hath a promise of the keys as they call it. Whatsoever yee shall binde or loose upon earth, shall be bound or loosed in heaven. But some man would have objected, that the most part of them that are absolved of the Priests obtaine no such thing by such absolution, whereas by their doctrine the Sacraments of the new law ought to worke indeed that which they figure. This were but to be laughed at. For, as in the Supper,

Cap. 33.

Decret. 26.
quest. 6.*Devils and
Saiests to make
penance a Sa-
crament.*Lib. 4. Senten.
dist. 12. ca. 2.Lib. 3. que.
v. testam.Sermon De
bap. infant.*Absolution after
penance though
not a Sacrament,
yet rather a Sa-
crament than pe-
nance it selfe.*

they make a double eating, a Sacramentall eating, which is equally common to good and to evill, and a spirituall eating which is onely proper to the good: why might they not also feigne that absolution is received two wayes? Yet could I not hitherto understand what they meant with this their doctrine, which wee have already taught how far it disagreeeth from the truth of God, when we purposely intreated of that argument. Here my mind is onely to shew, that this doubt withstandeth not, but that they may call the absolution of the Priest a Sacrament. For they might answer by the mouth of *Augustine* that sanctification is without the visible Sacrament, and the visible Sacrament without inward sanctification. Again, that the Sacraments doe worke in the onely elect that which they figure. Again, that some doe put on Christ so farre as to the partaking of the Sacrament, other some to sanctification: the one, the good and evill equally doe: this other the good onely. Truly they have more than childishly erred and be blinded in the cleere sunne, which travelling with great hardnesse, yet espied not a thing so plaine and open to every man.

17 Yet least they should waxe too proud, in what part soever they set the Sacrament, I denie that it ought rightfully to bee taken for a Sacrament. First, because there is no speciall promise to it, which is the onely substance of a Sacrament. Again, because whatsoever ceremonie is here shewed forth, it is the meere invention of men; whereas wee have already proved that the ceremonies of Sacraments cannot be ordained but of God. Therefore it was a lie and deceit which they have invented of the Sacrament of Penance. This feigned Sacrament they have garnished with a meete commendation, calling it a second boord after shipwracke, because if a man have by sinning marred the garment of innocencie which hee received in Baptisme, he may by penance repaire it. But it is the saying of *Hierom*. Whosoever it be, it cannot be excused but that it is utterly wicked if it be expounded after their meaning. As though Baptisme bee blotted out by sinne, and is not rather to bee called to remembrance of every sinner, so oft as hee thinketh of the forgiveness of sinnes, that he may thereby gather up himselfe, and recover courage, and strengthen his faith? that hee shall obtaine the forgiveness of sinnes which is promised him in Baptisme. But that which *Hierome* hath spoken hardly and unproperly, that by penance Baptisme is repaired (from which they fall away that deserve to be excommunicate from the Church) these good expositors draw to their wickednesse. Therefore you shall most sily speake, if you call Baptisme the Sacrament of Penance, sith it is given for a confirmation of grace, and seale of confidence, to them that purpose repentance. And least you should thinke this to be our devise, beside this that it agreeth with the words of the Scripture, it appeareth that it was in the old Church commonly spoken like a most certaine principle. For in the booke of Faith to *Peter*, which is said to be *Augustines*, it is called the Sacrament of Faith and of Penance. And why see we to uncertaine sayings? As though we could require any thing more plaine, than that which the Evangelist reciteth: that *Iohn* preached the Baptisme of repentance unto forgiveness of sinnes?

Of Extreme unction as they call it.

18 The third feigned Sacrament is Extreme unction, which is not done but of the Priest, and that in extremes (so they terme it) and with oyle consecrate of the Bishop, and with this forme: By this holy anointing, and by his most kinde mercie, God pardon thee, whatsoever thou hast offended by seeing, by hearing, by smelling, feeling, tasting. They feigne that there be two vertues of it, the forgiveness of sinnes, and ease of bodily sicknesse if it be so expedient: if not, the salvation of the soule. They say that the institution of it is set of *James*, whose words are these: Is any sicke among you? Let him bring in the Elders of the Church, and let them pray over him, anointing him with oyle in the name of the Lord: and the prayer of faith shall save the sicke man, and the Lord shall raise him up: and if he be in sinnes, they shall be forgiven him. Of the same sort is this anointing, of which wee have above shewed that the other lying on of hands is, namely a playerlike hypocrisie, whereby without reason and without fruit they would resemble the Apostles. *Marke* rehearseth that the Apostles at their first sending, according to the commandement which they have received of

Lib. 3. quæ. vet.
Testament.
De bap. par.
Liber 5.
de bap. contr.
Donat.

Reasons why pe-
nance can be no
Sacrament.

Lib 4. Sent.
dist. 14. cap. 1.
De penit. dist. 1.
cap. 2.

De cr. 15. quæ.
1. cap. firmis-
sime.
Make 1. 4.
Luce 3. 3.

The anointing
of the sicke
which was used
in the time of
the Apostles, no
where att. r as
pos. s extreme
unction.
James 5. 14.

Mark. 6 13.

the)

the Lord, raised up dead men, cast out devils, cleaved leprous men, healed the sicke, and that in healing of the sicke they used oyle. They annointed (saith hee) many sicke men with oyle, and they were healed. Hereunto *James* had respect, when he commanded the Elders to bee called together to annoint the sicke man. That under such Ceremonies is contained no higher mystery, they shall easily judge which marke how great liberry the Lord and his Apostles used in these outward things. The Lord going about to restore sight to the blind man, made clay of dust and spittle, some he healed with touchings, other some with his word. After the same manner the Apostles healed some diseases with the word only, some with touching, other some with annointing. But it is likely that this annointing was not (as all other things also were not) causelessly put in ure, I grant: yet not that it should bee a meane of healing, but onely a signe, that the dulnesse of the unskilfull might be put in mind from whence so great power proceeded, to this end that they should not give the praise thereof to the Apostles. And that the holy Ghost and his gifts are signified by oyle it is a common and usuall thing. But that same grace of healing is vanished away, like as also the other miracles, which the Lord willed to bee shewed for a time, whereby he might make the new preaching of the Gospell marvellous for ever. Therefore though we grant never so much, that annointing was a Sacrament of those powers which were then ministred by the hands of the Apostles, it now nothing pertaineth to us to whom the ministrations of such powers is not committed.

19 And by what greater reason doe they make a Sacrament of this annointing, than of all other signes that are rehearsed to us in the Scripture? Why doe they not appoint some *Sylosh* to swim in, whereinto at certaine ordinary recourses of time sicke men may plunge themselves? That (say they) should bee done in vaine. Truly no more in vaine than annointing. Why doe they not lye along upon dead men, because *Paul* raised up a dead child with lyeing upon him? Why is not clay made of spittle and dust, a Sacrament? But the other were but singular examples: but this is given of *James* for a commandement. Verily *James* spake for the same time, when the Church yet still enjoyed such blessing of God. They affirme indeed that there is yet still the same force in their annointing: but we find it other wise by experience. Let no man now marvel, how they have with such boldnesse mocked soules, which they know to be senselesse and blind when they are spoiled of the Word of God, that is. of their life and light: such they are nothing ashamed to goe about to mocke the living and feeling senses of the body. Therefore they make themselves worthy to be scorned, while they boast that they are endued with the grace of healings. The Lord verily is present with his in all ages, and so oft as need is he helpeth their sicknesses no lesse than in old time: but he doth not so utter those manifest powers, nor distributeth miracles by the hands of the Apostles: because this gift both was but for a time, and also is partly fallen away by the unthankfulnesse of men.

20 Therefore as not without cause the Apostles have by the signe of oyle openly testified, that the grace of healings committed to them was not their owne power, but the power of the holy Ghost: so on the other side they are wrong doers to the holie Ghost, which make a stinking oyle and of no force, to be his power. This is altogether like as if one would say that all oyle is the power of the holy Ghost, because it is called by that name in Scripture: that every dove is the holy Ghost, because hee appeared in that forme. But these things, let them looke too. So much as for this present it is enough for us, we doe most certainly perceive that their annointing is no Sacrament: which is neither a Ceremonie ordained of God, nor hath any promise. For when wee require these two things in a Sacrament, that it be a ceremonie ordained of God, and that it have a promise of God: we doe therewithall require that the same ceremonie be given to us, and that the promise belong unto us. For no man doth affirme that Circumcision is now a Sacrament of the Christian Church, although it both was an ordinance of God, and had a promise knit unto it: because it was neither commanded to us, nor the promise which was adjoynted to it was given to us with the same condition. That the promise which they proudly boast of in their annointing, is not given to us, we have evidently shewed, and they themselves declare by experience.

John 9.6.
Mat. 9.29.
Luke 13.42.
Act. 3.6. &
5.16. & 19.12.
Phil. 4.5.8.

Extreme annointing is a senselesse and now testified ceremonie.
John 9.7.
Act. 19.19.

Extreme annointing hath neither ordinance of God to be granted on any promise of grace annexed.
Mat. 2.16.
John 1.32.

1st. James did
command an-
noyning as a
thing to conti-
nu in the
Church, yet not
annoyning at
all unreasona-
ble time, by such
persons, with
such oyle, in such
person, as
the Church of
Rome useth.
Jan. 5. 44.

rience. The ceremonie ought not to have beene used, but of them that were endued with the grace of healings, not of these butchers that can more skillof slaying and murdering than of healing.

21 Howbeit although they obtaine this, that that which *James* commandeth concerning annoyning, agreeth with this age (which they are most farre from) yet even so they shall not have much prevailed in proving of their unktion wherewith they have hitherto annoynted us. *James* willetth that all sicke men be annoynted: these men infect with their fat liquor, not sicke men, but corpses halfe dead, when the life lyeth alreadie labouring at the top of their lips, or (as they themselves terme it) in extremes. If they have in their Sacrament a present medicine, whereby they may either ease the sharpnesse of diseases, or at least may bring some comfort to the soule, they are too cruell that doe never heale in time. *James* willetth that the sicke man be annoynted of the elders of the Church: these men allow no annoynter but the petty sacrificing Priest. Whereas they expound in *James presbyteros* the Elders to bee Priests, and fondly say that the plural number is there set for comelinesse sake: that is but trifling: as though the Churches at that time abounded with swarms of sacrificing Priests, that they might goe in a long pompous shew to carrie a Pageant of holy oyle. When *James* simply biddeth that sicke men bee annoynted, I understand by it none other annoynting but of common oyle: and none other is found in *Markes* rehearsal. These men vouchsafe to have none other oyle, but that which is hallowed of the Bishop, that is to say, warmed with much breathing on it, enchanted with much mumbling, and with the knee bowed nine times saluted in this manner: thrise haile holy oyle: thrise haile holy Christe: thrise haile holy balme. One of whom have they sucked such conjurations? *James* saith: that when the sicke man is annoynted with oyle, and prayer hath bene pronounced over him, if he be in finnes they shall be forgiven him: namely, that the guiltinesse being taken away, they may obtaine release of the paine: not meaning that finnes are put away with fat liquor, but that the prayers of the faithfull whereby the afflicted brother is commended to God, shall not be vaine. These men doe wickedly lye, that by their holy, that is to say, abominable annoyning, finnes are forgiven. Lye, how gaily they shall prevail, when they have bene at large suffered to abuse the testimony of *James* at their pleasure. And least we should need to travell long in proofs hereof, their owne Chronicles doe discharge us of this hardnesse. For they report, that Pope *Innocentius* which in *Augustines* time governed the Church of Rome, ordained that not only Priests, but also all Christians should use oyle to annoynt for their necessity and others. Author hereof is *Siebert* in his Chronicles.

Of Ecclesiasticall Orders.

In their Sacra-
ment of orders
seven petty
Sacraments con-
tained or as
some of them
doe thinke more.

22 The fourth place in their register hath the Sacrament of Order, but the same so fruitfull, that it breedeth out of it selfe seven little Sacraments. But this is very worthy to bee laughed at, that whereas they affirme that there bee seven Sacraments when they goe about to rehearse them, they reckon upon thirteene. Neither can they alleadge for themselves, that they are but one Sacrament, because they tend all to one Priesthood, and are as it were certaine degrees unto it. For sith it is evident that in every one of them are severall Ceremonies, and they themselves say that there bee divers graces: no man can doubt but that they ought to bee called seven Sacraments, if there opinions bee received. And why strive wee about it as though it were a thing doubtfull, for as much as they themselves doe plainly and severally declare seven? But sith wee will briefly knit up by the way, how many and how unflavoury absurdities they thrust in unto us, when they goe about to commend to us their Orders in stead of Sacraments: and then wee will see whether the Ceremonie which Churches use in ordering of Ministers, ought to bee called a Sacrament at all. They uske therefore seven Ecclesiasticall orders or degrees, which they garish with the name of a Sacrament. Those bee dorekeepers, Readers, Exorcistes, Acoluthes, or followers, Subdeacons, Deacons, Priests. And seven they say that they bee, for the sevenfold or one of the holy Ghost, wherewith they ought to bee endued that are promoted unto them. But it is increased and more largely heaped to them in their promotion. Now

Lib 4. Senz.
dist. 34. cap. 9.

the number it self is hallowed with a wrongfull expounding of the Scripture, when they thinke that they have read in *Esay* seven vertoes of the holy Ghost, whereas both indeed *Esay* there rehearseth but fixe, and also the Prophet meant not to comprehend them all in that place: for he is elsewhere as well called the Spirit of life, of sanctification, of adoption of the children, as hee is in that place called the Spirit of wisdom, of understanding, of counsell, of strength, of knowledge, and of the feare of the Lord. Howbeit some fabuller men, make not seven orders, but nine, after the like-nesse (as they say) of the Church triumphing. But among them also there is strife: because some would have the shaving of the cleargie to bee the first order of all, and Bishopricke the last: other some excluding shaving altogether, reckon Archbishopricke among the orders: *Isidore* otherwise divideth them. For hee maketh Psalmitts and Readers to bee divers: hee appointeth the Psalmitts for songs, and the Readers to the reading of the Scriptures, wherewith the people may bee instructed. And this distinction is kept by the Canons. In so great diversity what will they have us to follow or flee? Shall wee say that there bee seven orders? So teacheth the master of the schoole: but the most illuminate doctors doe otherwise determine. Againe they also disagree among themselves. Moreover the most sacred Canons call us another way. Thus forsooth do men agree, when they dispute of godly matters without the word of God.

23. But this exceedeth all folly, that in every one of these they make Christ fellow with them. First (say they) he executed the office of dore-keeper, when hee did with a whip made of cords, drive the buiers and sellers out of the temple. Hee signifieth himselfe to be a dore-keeper, when he saith, I am the dore. Hee tooke upon him the office of a Reader, when hee read *Esay* in the Synagogue. Hee did the office of an Exorcist, when touching the tongue and eares of the deafe and dumbe man, hee restored to him his hearing. Hee testified himselfe to bee an Acoluth or follower in these words. Hee that followeth mee walketh not in darkenesse. Hee executed the office of a Subdeacon, when being girded with a linnen cloth hee washed the disciples feet. Hee did beare the person of a Deacon, when hee distributed his Body and Blood in the Supper. Hee fulfilled the office of Priest, when hee offered himselfe upon the crosse a sacrifice to his Father. These things cannot so bee heard without laughing, that I marvell that they were written without laughing, if yet they were men that wrote them. But most notable is their subtiltie wherewith they play the Philosophers about the name of *Acoluth*, calling him a Ceroferar, a taperbearer with a word (as I thinke) of forcery, truly such a one as was never heard of in all nations and languages, whereas Acoluthos in Greeke simply signifieth a follower. Howbeit if I should earnestly tarry in confuting these men, I should my selfe also worthily be laughed at, they are so trifling and very mockeries.

24. But that they may not bee able yet still with false colours to deceive even very silly women, their vanitie is by the way to bee uttered. They create with great pompe and solemnity their Readers, Psalmitts, Dorekeepers, Acoluthes, to execute those offices, whereunto they appoint very children, or those whom they call lay men. For who for the most part lighteth the candles, who powreth wine and water into the cruets, but a childe or some base fellow of the laity, that maketh his gaioe thereof? Doe not the same men sing, Doe they not shut and open the Church dores? For who ever saw in their Temples an Acoluth, or Dorekeeper executing his office? But rather he that when hee was a boy did the office of an Acoluth, when hee is once admitted into the order of Acoluthes, ceaseth to bee that which hee beginneth to bee called, that they may seeme to will of purpose to cast off the office when they take upon them the title. Behold why they have need to be consecrate by Sacraments, and to receive the holy Ghost, namely, that they may doe nothing. If they alleage for excuse, that this is the frowardnesse of times, that they forsake and neglect their ministries: let them therewithall confesse that there is at this day in the Church no use nor fruit of their holy orders, which they marvellously advance, and that their whole Church is full of curse; because it suffereth tapers and cruets to bee handled of children and prophane men, which none are worthy to touch but they that are conse-

Esa. 11. 2.
Ezech. 1. 10.
Rom. 14. &
8. 15.

The first is
the opinion
of Hier. the o-
ther of Willi-
am of Paris.
Isidor. lib. 7.
Dist. 21. &
dist. 33. cap.
Lect. & cap.
O. Arianus.

Christ led
through the se-
ven orders.
John. 2. 15.
John 10. 7.
Luce 4. 17.
Mark 16. 33.
John 8. 13.
John 3. 4.
Mat. 26. 26.
Mat. 27. 50.
Eph. 5. 2.

Men consecrated
in the Church of
Rome to execute
certaine meane
duties, as if they
could not law-
fully be done but
by hallowed men
and yet men un-
hallowed and
unconsecrated
suffered to doe
them.

Orate Acoluthes: and because it committeth the songs to children, which ought not to be heard but of a hallowed mouth. As for their Exorcists, to what end doe they consecrate them? I heare that the Jewes had their Exorcists: but I see that they were so called of the exorcismes or conjurations which they used. Of these counterfeit exorcists who ever heard it spoken, that they shewed any example of their profession? It is faired that they have power given them to lay their hands upon mad men, that are to be catechised, and men possessed with devills: but they cannot persuade the devills that they have such power, because the devills doe not usually yeeld to their commandements, but also use commanding authority over them. For a man can scarcely find every tenth of them, that is not led with an evil Spirit. Therefore whatsoever things they babble concerning their petty Orders, they are patched together of foolish and unsavory lies. Of the old Acoluthes, and Dorckkeepers, and Readers, wee have spoken in another place, when we declared the order of the Church. Our purpose here is onely to fight against that new found invention of the sevenfold sacrament in Ecclesiasticall orders. Of which there is no where any thing read, but among these foolish praters the Sorbonists and Canonists.

25. Now let us consider of the ceremonies which they use about it. First, whomever they receive into their order of soldiers, they doe with one common signe enter them into Clergie. For they shave them in the crowne, that the crowne may betoken kingly dignity, because Clerks ought to bee kings, that they may rule themselves and other. For *Peter* speaketh thus of them, Ye are a chosen kinde, a kingly priesthood, a holy nation, a people of purchase. But it was sacrileage to take to themselves alone that which is given to the whole Church, and proudly to glory of the title which they had taken from the faithfull. *Peter* speaketh to the whole Church: these fellows wreist it to a few shaven men: as though it were said to them alone: bee ye holy: as though they alone were purchased by the blood of Christ, as though they alone were by Christ made a Kingdome and Priesthood to God. Then they assigne also other reasons, the top of their head is made bare, that their mind may be declared to bee free unto the Lord, which with open face may behold the glory of God. Or that they may be taught that the faults of their mouth and their eies must bee cut off. Or the shaving of their head is the putting away of temporall things, and the haire compass about the crowne are the remnants of goods that are retained for their sustentance. All in signes: because forsooth the vaille of the temple is not yet cut in sunder. Therefore being persuaded that they have gaily discharged their duties, because they have figured such things by their crowne, of the very things indeed they performe nothing at all. How long will they mocke us with such false colours and deceits? The Clergie by shearing off a few haire doe signifie that they have cast away the abundance of temporall goods, that they behold the glory of God, that they have mortified the lust of the eares and eies: but there is no kind of men more ravening, more feebly dull, more insfull. Why doe they not rather truly performe holinesse, than with false and lying signes counterfeite a shew of it?

26. Moreover when they saw that the crowne of the Clergie hath the beginning and reason from the Nazarites: what other thing doe they alleadge than that their mysteries are sprung out of the Jewish ceremonies, or rather that that they are mere Jewishness? But whereas they further say, that *Priscilla*, *Aquila*, and *Paul* himselfe, taking a vow upon them did sheare their heads, that they might bee purified: they bewray their grosse ignorance. For it is no where read of *Priscilla*: and of *Aquila* also it is doubtful: for that same shearing may as well be referred to *Paul* as to *Aquila*. But that wee may not leave to them that which they require, that they have an example of *Paul*: the simpler must note that *Paul* did never sheare his head for any sanctification, but onely to serve the weaknesse of his brethren. I am wont to call such vowes the vowes of charity not of godlinesse: that is to say, not taken in hand for any service of God, but to beare with the rudenesse of the weak: as hee himselfe saith, that he was made a Jew to the Jewes, &c. Therefore hee did this, and the same but once, and for a short time, that hee might for a time fashion himselfe to the Jewes. These men when they will without any use counterfeite the purifying of the Nazarites. what doe they

Rasure of the
crowne manifested
in the kinglike dig-
nity, and scrip-
ture to his purpose
is sed.
Cap. Dupl. 12
922.
1 Pet. 2. 9.

Lib. 4. Sent.
Dist. 24. cap.
Duofant.

Lib. 4. Sent.
Dist. 24. cap. 1.

In Scripture no
president of the
Popish rasure
manifested unto
Clerks at the
first receipt of
their Clergie.
A. R. 18. 12.

1 Cor. 9. 10.
Numb. 6. 18.

else but raise up another Jewishness, when they wrongfully cover to follow the old Jewishness? With the same religiously was that decreall Epistle made, which according to the Apostle, forbiddeth Clerkes that they should not suffer their haire to grow, but sheare it round like a boye. As though the Apostle, when he teacheth what is comely for all men, were careful for the round shearing of the Cleargie. Hereby let the Readers consider, of what force and worthinesse are those other mysteries that follow, into which there is such an entrie.

27 Whence the shearing of Clerkes (ooke beginning) appeareth sufficiently even by *Augustine* alone. Whereas at that time none suffered their haire to grow; but nice men, and such as coveted a smoothnesse and trimness not meete enough for men: it seemed to be a point of no good example, if that were permitted to the Clergie. Therefore Clerkes were commanded either to sheare their head, or to shave it, that they should not beare any shew of woman-like trimming. But this was so common, that certaine Monkes, that they might the more set out their holiness wih notable and severall a tite from other men, did let their haire grow long. But afterward when the sation turned to wearing of haire, and certaine nations were added to Christian-dome which alway used to weare long haire, as *France*, *Germanie*, and *England*: it is likely that Clerkes did every where share their heads, lest they should seeme to cove the gainesse of haire. At the last in a corrupter age, when all old ordinances were either perverted or gone out of kinde into superstition, because they saw no cause in the shearing of the Cleargie (for they had retained nothing but a foolish counterfeiting) they fled to a mysterie, which now they superstitiously thrust in unto us for the approving of their Sacrament. The doore-keepers at their consecration receive the keys of the Church, whereby they may understand that the keeping of it is committed to them. The readers receive the holy Bible. The exorcists receive the formes of exorcismes, which they should use over mad men & them that are to bee catechised. The Acoluthes receive their tapers and cruet. Lo these are the ceremonies wherein (if God will) there is so much secret power, that they may be not onely signes and tokens, but also causes of invisible grace. For this they require by their desition, when they will have them taken among the Sacraments. But to make an end in few words, I say it is an absurditie that in their Schooles and Canons they make these lesser orders Sacraments: whereas even by their owne confession that teach this, they were unknowne to the primitive Church, and devised many yeeres after. For Sacraments, sith they containe the promise of God, cannot bee ordained of Angels, nor of men, but of God alone, whose office alone it is to give promise.

28 There remaine three orders, which they call the greater. Of the which, Sub-deaconrie (as they call it) was removed into that number; since that the route of the smaller ones began to grow. But because they seeme to have a testimonie for these our of the Word of God, they doe peculiarly for honours sake, call them holy orders. But now it is to bee seene, how crookedly they abuse the ordinances of God to their pretence. Wee will begin at the order of the Priesthood or the sacrificers office. For by these two names they signifie one thing, and so they call them to whom they say that it peraineth to offer upon the Altar the sacrifice of the bodie and blond of Christ, to pronounce prayers, and to blesse the gifts of God. Therefore at their consecration they receive the Patine with the hostes, for tokens of power given to them, to offer acceptable sacrifices to God. And their hands are anointed: by which signe they are taught, that they have power given them to consecrate. But of the Ceremonies wee shall speake hereafter. Of the thing it selfe I say: it so hath no title of the Word of God which they pretend, that they could not more wickedly corrupt the order set by God. First verily this ought to stand for a thing confessed (which wee have affirmed in entreating of the Popish Masse) that they are all wrong-doers to Christ, which call themselves sacrificing Priests, or offer a sacrifice of appeasment. Hee was appointed and consecrate of the Father a Priest with an oath, according to the order of *Melchisedech*, without any end, without any successur. Hee once offered a sacrifice of eternall satisfactorie cleansing, and reconciliation: and now also being entred into the sanctuarie of heaven, hee maketh intercession for us. In him

Cap. prohibemus. Dist. 15. 1. Cont. 4.

The 5. Booke of shearing in the Clergie, the deliverie of keys unto doore keepers, the Bible unto readers, the formes of exorcisme wih exorcists, of taper and cruet unto Acoluthes. Aug. de op. monac. in fine. Item in Re. tract.

Lib. 4. Sent. Dist. 4. c. 8.

The order of Priesthood injurious to Christ.

Psal. 110. Heb. 5. 6. & 7. 3.

we are all sacrificing Priests, but to praises and givings of thanks, finally to offer us and ours to God. It was his singular office alone, with his offering to appeare God, and to purge sinnes. When these men take that upon them, what remaineth but that their sacrificing Priesthood is ungodly and full of scirledge? Truly they are too wicked, when they dare garnish it with the name of a Sacrament. As touching the true office of Priesthood, which is commended to us by the mouth of Christ, I willingly account it in that degree. For therein is a ceremonie, first taken out of the Scriptures, then such a one as *Paul* testifieth not to be vaine nor superstitious; but a faithful signe of spirituall grace. But whereas I have not set it for a third in the number of Sacraments, I did it because it is not ordinarie and common among all the faithfull, but a speciall rite for one certaine office. But sith this honour is given to the Christian ministerie, there is no cause therefore why the Popish sacrificers should bee proud. For Christ commanded distributors of his Gospell and mysteries to bee ordained, not sacrificers to be consecrated. Hee gave them commandement to preach the Gospell and to feede the flocke, not to offer sacrifices. Hee promised them the grace of the Holy Ghost, not to make satisfactorie purging of sinnes, but rightly to execute and to maintaine the government of the Church.

29 The ceremonies agree very well with the thing it selfe. Our Lord when hee sent forth the Apostles to preach the Gospell, did blow upon them. By which signe hee represented the power of the holy Ghost which he gave unto them. This blowing these good men have retained, and as though they did put forth the holy Ghost out at their throate, they whisper over their silly Priests that they make, Receive the holy Ghost. So leave they nothing which they do not overtwhartly counterfeit: I will not say like players (which use their gesturings neither without art nor without signification) but like Apes, which counterfeit every thing wantonly and without any choice. Wee keepe (say they) the example of the Lord. But the Lord did many things which hee willed not to be examples to us. The Lord said to the Disciples, Receive the holy Ghost. Hee said also to *Lazarus*, *Lazarus* come forth, Hee said to the Mad sick of the Palsie, Rise, and walke. Why doe not they say the same to all dead men and sick of the Palsie? Hee shewed a prooffe of his divine power, when in blowing upon the Apostles hee filled them with the grace of the holy Ghost. If they goe about to doe the same thing, they enviously counterfeit God, and doe in a manner challenge him to strive with them: but they are far from the effect, and doe nothing with this foolish gesturing but mocke Christ. Verily they bee so shamelesse, that they dare affirme that they give the holy Ghost. But how true that is, experience teacheth, which crieth out that so many as bee consecrated Priests are of Horses made Asses, of fooles made mad men. Neither yet doe I strive with them for that: onely I condemne the ceremonie it selfe, which ought not to have beene drawne to be an example, forasmuch as it was used of Christ for a singular signe of one miracle: so farre it is off, that the excuse of following his example ought to defend them.

30 But of whom received they the anointing? They answer that they received it of the Sonnes of *Aaron*, from whom their order also tooke beginning. Therefore they had rather alway to defend themselves with wrongfull examples, than to confesse that themselves have devised that which they use without cause. But in the meane time they consider not, that while they professe themselves the successors of the Sons of *Aaron*, they are wrong doers of the Priesthood of Christ, which alone was shadowed and figured by all the old sacrificing Priesthoods. In him therefore they were all contained and fulfilled, in him they ceased, as wee have sometimes already repeated, and the Epistle to the Hebrewes without helpe of any glosses testifieth. But if they bee so much delighted with the ceremonies of *Moses*, why doe they not hastily take Oxen, Calves, and Lambes to make sacrifices? They have indeed a good part of the old Tabernacle and of the whole Jewish manner of worshipping: but yet this wanteth in their religion, that they doe not sacrifice Calves and Oxen. Who cannot see, that this observation of anointing is much more hurtfull than Circumcision, (specially when there is adjoynd superstitiion and Pharaifaicall opinion of the worthinesse of the worke? For the Jewes did set in Circumcision, trust of righteoufnesse: these

Tim. 4. 4.

Matt. 28. 19.
Mar. 16. 15.
John 21. 15.

Blowing and giving the Holy Ghost in ordaining of Priests.
John 20. 22.

John 20. 22.
John 14. 26.
Matt. 9. 5.
John 1. 8.

Vision of Priests to be imitation of the Sonnes of *Aaron*.
Lib. 4. Sent. dist. 24. cap. 8.
& in can. dist. 21. cap. 1.

men doe set in anointing, spirituall graces. Therefore while they cover to be counterfeiters of the Levites, they are made Apostates from Christ, and doe put themselves from the office of Pastors.

31. This is (if God will) the holy oyle that printeth the marke that cannot be rased out. As though oyle could not be wiped away with dust and sile, or if it sticke fast, with sops. But this marke is spirituall. What hath oyle to doe with the Sule? Have they forgotten that which they oft chaunt to us out of *Augustin*, that if the word be taken from the water, it shall be nothing but water, and that it hath this from the word that it is a Sacrament? What word will they shew in their fatiquor? Will they shew the commandement that was given to *Moser*, concerning the anointing of the Sonnes of *Aaron*? But there is also commandement given, of the coate, the Ephod, the hat, the crowne of holinesse, with which *Aaron* was to be garnished, and of the coates, girdles, and miters, wherewith the sonnes of *Aaron* were to be clothed. There is commandement given, to kill a Calfe, and barne the fat of him for incense, to cut Rammes and burne them, to sanctifie their eares and garments with the blood of another Ramme, and innumerable other observations, which being puffed over, I marvell why the only anointing of oyle please them. But if they love to be sprinkled, why are they rather sprinkled with oyle than with blood? Forsooth they goe about a wittie thing, to make one Religion of Chritianitie, Jewishnesse, and Paganisme, as it were of patches sowed together. Therefore their anointing thinketh which is without the sale, that is, the Word of God. There remaineth laying on of hands, which as I grant in true and lawfull Orderings to bee a Sacrament, so I denie that it hath any part in this play, where they neither obey the commandement of Christ, nor have respect to the end whereunto the promise ought to lead us. If they will not have the signe denyed them, they must apply it to the thing it selfe, whereunto it is appointed.

32. About the order also of Deaconrie I would not strive with them, if the same ministrerie which was in the Apostles time and in the purer Church, were restored to the uncorrupted state thereof. But what like thing have they whom those men (I gaine to be Deacons? I speake not of the men (least they should complaine that the doctrine is wrongfully weighed by the faulces of the men) but I affirme that for those whom they deliver us by their doctrine, they unworthily fetch testimonie from the example of them whom the Apostolicke Church ordained Deacons. They say that it pertaineth to their Deacons to stand by the Priests, to minister in all things that are done in the Sacraments, namely in Baptisme, in the Chrefne, in the Patine, in the Chalice: to bring in the offerings and lay them upon the Altar, to make ready the Lords Table, and to cover it: to carry the Crosse, to pronounce and sing the Gospell and Epistle to the people. Is here any one word of the true ministrerie of Deacons? Now let us heare the instituting of them. Upon the Deacon that is ordered, the Bishop alone layeth his hand. He layeth a prayer booke and a Stoale upon his left shoulder; that he may understand that hee hath received the light yoke of the Lord, wherby hee may subdue to the feare of God those things that pertaine to the left side. Hee giveth him the text of the Gospell, that hee may perceive himselfe to bee a publisher of it. And what belong these things to Deacons? They doe even like as if a man would say that hee ordained them Apostles whom hee appointed onely to burne frankincense, to trim the Images, to sweep the Churches, to catch Mice, to drive away Dogs. Who could suffer such kinde of men to bee called Apostles, and to bee compared with the very Apostles of Christ? Therefore let them not hereafter lyingly say that those be Deacons, whom they institute onely for their enterlude-like plays. Ye and by the very name it selfe they suffice edly declare what manner of office they have. For they call them Levites, and will have their order and beginning referred to the children of *Levis*. Which I give them leave to doe, so that they doe not afterward garnish them with the feathers of other.

33. Of Subdeacons to what purpose is it to speake? For whereas indeed they were in old time appointed for care of the poore, they assigne to them I wot not what trifling businesse, as to bring the Chalice with the Patine, the little cruet with water, and

No reason why the Church of Rome should in the making of her Priests, use the ceremony of anointing more than the rest, which were used in the making of Leviticall Priests: laying on of hands side on that a rite which no commandement of God doth warrant. Exod. 30. 31.

The order of Deaconrie.

The order of Subdeaconrie and the trifling thereof.

the towell to the Altar, to powre water to wash hands, &c. Now whereas they speake of receiving and bringing in of offerings, they meane those which they devoure as abandoned to their holy use. With this office very well agreeth the forme of their consecrating. That he receive of the Bishop, the Patine and the Chalice: of the Archdeacon, the cruet with water, the manuale, and such other baggage. Within these trifles they require to have us confesse that the holy Ghost is enclosed. What godly man can abide to grant this? But, to make once an end, wee may determine the same of them that we doe of the rest. Neither need wee to repeat further these things that are above declared. This may be enough to teach the sober and willing to learne (whom I have taken in hand to instruct) that there is no Sacrament of God but where is shewed a Ceremonie joynd with a promise: or rather verily but where is a promise seen in a Ceremonie. Here is not found one syllable of any certaine promise: therefore it were in vaine to seeke a Ceremonie to confirme the promise. Againe of those Ceremonies that they use, it is not read that any one is institute of God. Therefore here can be no Sacrament.

Of Matrimonie.

34 The last is Matrimonie, which as all men confesse to be ordained of God, so no man untill the time of *Gregorie* ever saw that it was given for a Sacrament. And what sober man would ever have thought it? It is a good and holy ordinance of God, so tillage, carpentrie, shoemakers craft, barbers craft, are lawfull ordinances of God, and yet they are no Sacraments. For there is not only this required in a Sacrament, that it be the worke of God, but that it be an outward Ceremonie appointed of God to confirme a promise. That there is no such thing in Matrimonie, very children also can judge. But (say they) it is a signe of the holy thing, that is, of the spirituall conjoyning of Christ with the Church. If by this word Signe, they understand a Token set before us of God to this end to raise up the assurednesse of our faith, they are far beside the truth. If they simply take a signe for that which is brought to expresse a similitude, I will shew how wittily they reason. *Paul* saith, as one starre differeth from another star in brightnesse, so shall bee the resurrection of the dead. Loe here is one Sacrament. *Christ* saith, The kingdome of heaven is like a graine of mustard seed. Loe here is another. Againe, The kingdome of heaven is like unto leaven. Loe here is the third. *Esay* saith, Behold, the Lord shall feed his flocke as a shepherd. Loe here the fourth. In another place, The Lord shall goe forth as a Giant. Loe here is the fifth. Finally what end or measure shall there be? There is nothing but by this meane it shall be a Sacrament. How many parables & similitudes are in the Scripture, so many Sacraments there shall be. Yea and these shall be a Sacrament because it is written, the day of the Lord is like a theefe. Who can abide these Sophisters prating so foolishly? I grant indeed that so oft as wee see a Vine, it is very good to call to remembrance that which *Christ* saith, I am a Vine, ye be branches, my Father is the vine-dresser. So oft as shepherd with his flocke commeth toward us, it is good also that this come to our minde, I am a good shepherd, my sheepe heare my voice. But if any man adde such similitudes to the number of Sacraments, he is meet to be sent to Anticyra.

35 But they still lay forth the words of *Paul*, in which hee giveth to Matrimonie the name of a Sacrament: he that loveth his wife, loveth himselfe. No man ever hated his owne flesh, but nourisheth it and cherisheth it, even as *Christ* doth the Church: because we are members of his bodie, of his flesh and of his bones. For this a man shall leave his Father and mother, and shall cleave to his wife, and they shall bee two in one flesh. This is a great Sacrament: but I say in *Christ* and in the Church. But so to handle the Scriptures, is to mingle heaven and earth together. *Paul*, to shew to married men what singular love they ought to beare to their wives, setteth forth *Christ* to them for an example. For as he powred forth the bowels of his kindnesse upon the Church which he had espoused to himselfe: so ought every man to be affectioned toward his owne wife. It followeth after, he that loveth his wife loveth himselfe: as *Christ* loved the Church. Now to teach how *Christ* loved the Church as himselfe, yea how he made himselfe one with his Spouse the Church, hee applyeth to him those things

Matrimonie not thereby proved a Sacrament, because it resembleth our conjoyning with Christ.

1 Cor. 15. 42.
Matth. 13. 31.
and 33.
Esay 40. 11.
Esay 42. 12.
1 The 5. 2.

John 15. 1.
John 10. 11.
Anticyra where groweth Hellebor, a good purgation for phreneticke heads.

S. Pauls words wrested to prove Matrimonie a Sacrament.
Ephes. 5. 29.

things which *Moses* reporteth that *Adam* spake of himselfe. For when *Eve* was brought into his sight, whom he knew to have bene shapen out of his side: This woman (saith hee) is a bone of my bones, and flesh of my flesh. *Paul* testifieth that all this was spirituallly fulfilled in Christ and us, when he saith that wee are members of his bodie, of his flesh, and of his bones, yea and one flesh with him. At length he addeth a concluding sentence, This is a great myserie. And least any man should be deceived with the double signifying of the words, hee expresseth that hee speaketh not of the fleshly conjoyning of man and woman, but of the spirituall marriage of Christ and the Church. And truly it is indeed a great myserie, that Christ suffered a rib to be taken from himselfe, whereof wee might be shapen: that is to say, when he was strong, he willed to be weake, that we might be strengthened with his strength: that now we may not our selves live, but he may live in us.

36 The name of Sacrament deceived them. But was it rightfull that the whole Church should suffer the punishment of their ignorance? *Paul* said Myserie: which word when the translator might have left being not used with Latin eares, or might have translated it a Secret: hee chose rather to put in the word Sacrament, yet in no other sense than *Paul* had in Greeke called it a myserie. Now let them goe and with crying out raise against the skill of tongues, by ignorance whereof they have so long most fowly bene blinde in an easie matter, and such as offereth it selfe to be perceived of every man. But why doe they in this one place so earnestly sticke upon this little word Sacrament, and some other times doe passe it over unregarded? For also in the first Epistle to *Timothie* the Translator hath used it, and in the selfe same Epistle to the *Ephesians*: in everie place for Myserie. But let this slipping bee pardoned them: at least the buyers ought to have had a good remembrance. For, when they have once set out Matrimonie with title of a Sacrament, afterward to call it uncleanneffe, defiling, and fleshly sithinnesse, how giddy lightnesse is this? how great an absurditie is it to debarre Priests from a Sacrament? If they denie that they debarre them from the Sacrament, but from the lust of copulation: they escape not so away from mee. For they teach that the copulation it selfe is a part of the Sacrament, and that by it alone is figured the uniting that wee have with Christ in conformitie of nature: because man and woman are not made one but by carnall copulation. Howbeit some of them have here found two Sacraments: the one of God and the Soule; in the betrothed man and woman: the other of Christ and the Church, in the husband and the wife. Howsoever it be, yet copulation is a Sacrament, from which it is unlawfull that any Christian should bee debarred: Unless peradventure the Sacraments of Christians doe so ill agree, that they cannot stand together. There is also another absurditie in their doctrines. They affirme that in the Sacrament is given the grace of the holy Ghost: they teach that copulation is a Sacrament: and they denie that at copulation the holy Ghost is at any time present.

37 And, because they would not simply mocke the Church, how long a row of errors, lies, deceits, and wickednesses have they knit to one error? so that a man may say, that they did nothing but seeke a Den of abominations, when they made of Matrimonie a Sacrament. For when they once obtained this, they drew to themselves the hearing of causes of Matrimonie: for it was a spirituall matter, which prophane Judges might not meddle with. Then they made lawes, whereby they stablished their tyrannie, but those partly manifestly wicked against God, and partly most unjust toward men. As are these: That mariages made betweene yong persons without consent of their Parents, should remaine of force and stablished, that the mariages be not lawfull betweene the kinsfolkes to the seventh degree: and if any such bee made, that they bee divorced. And the very degrees they saigne against the lawes of all nations, and against the civill government of *Moses*. That it bee not lawfull for a man that hath put away an adulteresse, to marrie another. That spirituall kinsfolkes may not bee coupled in marriage. That there bee no mariages celebrated, from Septuagesime to the weekes of Easter, in three weekes before Midsummer, nor from Advent, to Twelfside. And innumerable other like, which it were long to rehearse. At length wee must creepe out of their mire, wherein our talke hath now carried longer

Gen. 3. 23.

Gal. 2. 20.

The Church of Rome absurd & repugnant to her selfe in making Matrimonie a Sacrament.

1 Tim. 3. 9.
Ephes. 1. 9.
L. 4. Sent.
Dist. 17. c. 4. &
in Dec. 27.
quæst. 2. cap.
Cum Soera.
glos. ca. lxx
diu. l. bid.
Decret. li. 4.
Sent. dist. 33.
cap. 2. & in
dec. 32. quæst.
2. c. Quicquid.

The sanctie had ordinances, practices and dealings of the Court of Rome, grounded on this opinion that Matrimonie is a Sacrament.

Deut. 19. 6.

longer than I would. Yet I thinke I have somewhat profited that I have partly plucked the Lions skins from these Asies.

THE TWENTIETH CHAPTER.

Of Civill Government.

Magistrate not taken away by the libertie which is promised in the Gospell.

NOW whereas wee have above set two kindes of government in man, and whereas wee have spoken enough of the one kinde which consisteth in the Soule or in the inward man, and hath respect to eternall life : this place requireth that we speake somewhat also of the other, which pertaineth onely to the civill and outward righteousness of manners. For the course of this matter seemeth to bee severed from the spirituall doctrine of Faith, which I tooke in hand to entreat of : yet the proceeding shall shew that I doe rightfully joine them together, yea that I am of necessitie compelled to doe it : specially sith on the one side, madde and barbarous men doe furiously goe about to overthrow this order stablished by GOD : and on the other side the flatterers of Princes, advancing their power without measure, sticke not to set it against the Empire of God himselfe. Unlesse both these mischiefs bee met withall, the purenesse of Faith shall bee lost. Beside that it is not smally for our behoofe, to know how lovingly God hath in this behalfe provided for mankinde, that there may flourish in us a greater desire of godlinesse to witnesse our thankfulness. First, ere wee enter into the thing it selte, wee must hold fast that distinction which we have above set, (least as it commonly happeneth to many) wee unwisely mingle these two things together, which have altogether diverse consideration. For when they heare that libertie is promised by the Gospell, which acknowledgeth among men no King and no Magistrate, but hath regard to Christ alone : they thinke that they can take no fruit of their libertie, so long as they see any power to have preeminence over them. Therefore they thinke that nothing shall bee safe, unlesse the whole world be reformed into a new fashion : where may neither be Judgements, nor Lawes, nor Magistrates, nor any such thing, which they thinke to withstand their libertie. But whosoever can put difference betweene the bodie and the Soule, betweene this present and transitorie life, and that life to come and eternall : hee shall not hardly understand that the spirituall kingdome of Christ, and the civill government are things farre a sunder. Sith therefore that is a Jewish vanitie, to seeke and inclose the kingdome of Christ under the elements of the world : let us rather thinking, as the Scripture plainly teacheth, that it is a spirituall fruit, which is gathered of the benefit of Christ, remember to keepe within the bonds thereof this whole libertie which is promised and offered us in him. For what is the cause why the same Apostle which biddeth us to stand, and not to bee made subject to the yoke of bondage, in another place forbiddeth bond-servants to be carefull of their state : but because spirituall libertie may very well agree with civill bondage ? In which sense also these his sayings are to bee taken : In the kingdome of God there is no Jew, nor Grecian, no male, nor female, no bondman, nor freeman. Againe, There is no Jew, nor Grecian, Circumcision, Uncircumcision, Barbarian, Scythian, Bondman, Freeman : but Christ is all in all. Whereby he signifieth, that it maketh no matter in what estate thou be among men, nor under the lawes of what nation thou livest : so farre as in these things consisteth not the kingdome of Christ.

2 Yet doth not this distinction tend hereunto, that wee should thinke that the whole order of Politie is an uncleane thing, nor pertaining at all to Christian men. So indeede doe the phrenticke men, that are delighted with unbridled licentiousnesse, cry out and boast. For sith wee be dead by Christ to the elements of the world, and being removed into the kingdome of God doe sit among the heavenly ones : they thinke that it is unworthy for us, and farre beneath our excellence, to bee occupied with these prophane and uncleane cares that are busied about affaires not pertaining to a Christian man. To what purpose (say they) are lawes without judgements and judgement seates ? But what hath a Christian man to doe with judgements themselves ? yea if it be not lawfull to kill, whereto serve lawes and judgements among us ?

Gal. 5. 1.
1 Cor. 7. 2.

Gal. 3. 28.
Col. 3. 11.

The use of civill government amongst Christians.

But as wee have even now given warning, that this kinde of government is severall from that spirituall and inward kingdome of Christ: so it is also to be knowne that they nothing disagree together. For the Civill government doth now begin in us upon earth certaine beginnings of the heavenly kingdome, and in this mortall and vanishing life, doth as it were enter upon an immortall and incorruptible blessednesse: but the intent of his spirituall government is, so long as we shall live among men, to cherish and maintaine the outward worshipping of God, to defend the sound doctrine of Godlinesse and the state of the Church, to frame our life to the full worship of men, to fashion our manners to civill righteousnesse, to procure us into friendship one with another, to nourish common peace and quietnesse: all which I grant to be superfluous, if the kingdome of God, such as it is now among us doe destroy this present life. But if the will of God bee so, that we while we long toward the heavenly cuntry, should be wayfaring from home upon the earth: and such the use of such wayfaring needeth such helpes: they which take them from man, doe take from him his very nature of man. For whereas they alleadge that there is so great perfection in the Church of God, that her owne moderate government sufficeth it for a law: they themselves doe foolishly imagine that perfection which can never bee found in the common fellowship of men. For sight of naughty men the pride is so great, and the wickednesse so obstinate, as cannot be restrained with great sharpnesse of lawes: what thinke wee that they will doe, if they see unpunished libertie lye open to their lewdnesse, which cannot even with force be sufficiently compelle not to doe evill.

3 But of the order of Politie, there shall be another fitter place to entreat. Now our meaning is to have this onely understood, that to thinke to drive it away, is outrageous barbarousnesse, the use whereof is no lesse among men, than of bread, water, the sunne, and aire, but the dignitie much more excellent. For it tendeth not onely hereto (which is the onely commoditie of all those things) that men may breathe, eat, drinke, and bee cherished (although indeed it comprehendeth all these things, while it maketh that they live together) yet I say, it tendeth not hereto onely: but also that idolatrie, sacriledges against the name of God, blasphemies against his truth, and other offences of religion may not rise up and bee scattered among the people, that common quiet bee not troubled, that every man may keepe his owne safe and unappaired, that men may use their affaires together without hurt, that honestie and modestie bee kept among them: finally that among Christians may be a common shew of religion, and among men may be man-like civillitie. Neither let any man bee moved, for that I doe now referre the care of establishing of religion to the Politie of men, which I seemed before to have set without the judgement of men. For I doe no more here, than I did before, give men leave after their owne will to make lawes concerning religion and the worshipping of God, when I allow the ordinance of Politie, which endeavourth hereunto, that the true religion which is contained in the law of God, be not openly and with publicke sacriledges freely broken and defiled. But the Readers being holden by the very plainnesse of order, shall better understand what is to be thought of the whole kinde of Civill government, if we severally entreat of the parts thereof. There be three parts of it: the Magistrate which is the governour and keeper of the lawes: the Lawes according to which hee governeth the People, which are governed by the lawes, and obey the Magistrate. Therefore let us first consider of the office of the Magistrate, whether it be a lawfull vocation and allowed of God, what manner of office he hath, and how great is his power, then with what lawes a Christian civill state is to be ordered: then last of all, what profit of the lawes commeth to the people, what reverence is due to the Magistrate.

4 The Lord hath not onely testified that the office of Magistrates is allowed and acceptable to him, but also setting out the dignitie thereof with most honourable titles, hee hath marvellously commended it unto us. That I may rehearse a few of them. Whereas whosoever bee in place of Magistrates are named Gods, let no man thinke that in that naming is small importance. For thereby is signified that they have commandment from God, that they are furnished with the authoritie of God, doe also together beare the person of God, whose stead they doe after a certaine manner

Religion by civill politie maintained.

The magistrates office allowed of God. Exod. 22. 8. Mal. 2. 7. & 6.

Ioh. 10. 35.

Deu. ca. 1. 16.
1. Cap. 19. 6.
P. cv. 8. 15.

Rom. 13. 8.

1. Cor. 12. 36.

Rom. 13. 1.

The office of the
civil magistrate
is esse allowable
in the fight
of God and need-
full for men un-
der Christ than
it was before.
P. Ioh. 3. 15.

Eia. 49. 23.

1 Tim. 2. 2.
* The benefit
which magi-
strates them-
selves may take
by considering
that they are
appointed mini-
sters of the right
government of
God.

upply. This is not my cavillation, but the exposition of Christ. If the Scripture (with
lie) called them Gods to whom the word of God was given: What is this else, but
that God hath committed his businesse to them, that they should serve in his office,
and (as *Moses* and *Iosaphat* said to their Judges whom they appointed, in every sever-
all City of Iuda) that they should sit in Iudgement, not for man but for God? To the
same purpose maketh this that the wisdom of God affirmeth by the mouth of *Sab-
mow*, that it is his worke, that Kings raigne, and counsellors decree righteous things,
that Princes beare principality, and all the Iudges of the earth execute Iudgement. For
this is all one in effect as it had beene said, that it commeth not to passe by the per-
vernesse of men, that the government of all things in earth is in the hand of Kings and
other Rulers, but by the providence and holy ordinance of God, to whom it so seemed
good to order the matters of men: for as much as hee is both present and President a-
mong them in making of lawes and in executing uprightnesse of Iudgements. Which
Paul also plainly teacheth, when he reckoneth governments among the gifts of God,
which being diversly distributed according to the diversitie of grace, ought to be em-
ployed of the servants of Christ to the edification of the Church. For although hee
there properly speaketh of a Councell of grave men, which in the primitive Church
were appointed that they should have the rule of ordering the publik discipline (which
office in the Epistle to the Corinthians he calleth Government) yet for as much as we
see that the end of civill power commeth to the same point, it is no doubt but that hee
commendeth unto us all kinde of just government. But hee speaketh more plainly,
where he purpously maketh a full discourse of that matter. For both he sheweth that
power is the ordinance of God, and that there are no powers, but they are ordain-
ed of God: and that the Princes themselves are the ministers of God, to the well doers
unto praise: to the evill, revengers unto wrath. Hereunto may be added also the ex-
amples of holy men: of which some have possessed kingdomes, as *David*, *Iosue*, *Eze-
chias*: othersome, Lordships, as *Ioseph* and *Daniel*: othersome, Civill governments in
a free people, as *Moses*, *Iosue*, and the Iudges: whose offices the Lord hath declared
that he alloweth. Wherefore none ought now to doubt that the civill power is a voca-
tion not onely holy and lawfull before God, but also the most holy, and the most honest
of all other in the whole life of men.

5. They which covet to bring in a state without Rulers, take exception and say
that although in old time there were Kings and Iudges over the rude people, yet at
this day that servile kinde of governing agreeth not with the perfection which Christ
hath brought with his Gospell. Wherein they bewray not onely their ignorance, but
also their devillish pride, while they take upon themselves perfection, of which not
so much as the hundreth part is seene in them. But what manner of men these
they be, it is easie to confute it: because where *David* exhorteth all Kings and Ru-
lers to kille the Sonne of God, hee doth not bid them, giving over their authority
to take themselves to a private life, but to submit the power that they beare to Christ,
that hee alone may have preeminence above all. Likewise *Ely*, when hee promiserh
that Kings shall bee foster-fathers of the Church, and Queenes shall bee Nurfes, hee
doth not depose them from their honour: but rather doth by an honourable title make
them defenders to the godly worshippers of God. For, that Prophecie pertaineth to
the comming of Christ. I doe wittingly passe over many testimonies which doe each
where offer themselves, and especially in the Psalmes wherein all Governours have
their right maintained. But most cleare of all is the place of *Psalm*, where admon-
ishing *Timothie* that in the common assembly prayers must bee made for Kings, hee by
and by addeth a reason, that we may under them lead a quiet life with all godlinesse
and honestie: in which words he committeth the state of the Church to their defence
and save-garding.

* 6 Which consideration ought continually to busie the Magistrates themselves,
for as much as it may put a great spurre to them whereby they may bee pricked for-
ward to their dutie, and bring them a singular comfort whereby they may mitigate the
hardnesse of their office, which truly are both many and great. For with how great an en-
deavor of uprightnes, wisdom, mildnes, continency, and innocency, ought they to charge
themselves,

themselves, which know themselves to be appointed ministers of the righteousnesse of God? By what assistance shall they admit unjustice to their judgement seate, which they heare to be the throne of the living God? By what boldnesse shall they pronounce a wrongfull sentence with that mouth, which they understand to be appointed an Instrument for the truth of God? With what conscience shall they subscribe to wicked decrees with the hand which they know to be ordained to write the actes of God? In a summe, if they remember that they be the vicegerents of God, they must watch with all care, earnestnesse, and diligence, that they may represent themselves unto men a certaine image of the providence, preservation, goodness, good will, and righteousnesse of God. And they must continually set this before their eyes, that if all they be accused, that doe excurse in deceit the worke of the vengeance of God, they are much more grievously accused, that use themselves deceitfully in a rightfull vocation. Therefore when *Moses* and *Iosaphat* minded to exhort their Judges to their dutie, they had nothing more effectfull to move their minds withall, than that which wee have before reheared, Looke what yee doe. For yee sit in judgement not for man but for God: namely, hee which is neere to you in the cause of judgement. Now therefore let the feare of the Lord be upon you. Looke and bee diligent: because there is no perversnesse with the Lord our God. And in another place it is said, God stood in the assemblie of the Gods, and sitted judge in the midst of the gods, that they may be encouraged to their dutie when they heare that they be the deputies of God, to whom they must one day yeeld account of the government of their charge. And worthily this admonition ought to be of great force with them. For if they make any default, they are not onely wrong doers to men whom they wickedly vex, but also slanderers to God himselfe, whose holy judgements they defile. Again they have also whereupon they may singularly comfort themselves, when they consider with themselves that they are not busied in prophane affaires, and such as are not fit for the servant of God, but in a most holy office, namely forasmuch as they are the deputies of God.

7 As for them that are not moved with so many testimonies of Scripture from being bold to raile at this holy ministerie, as a thing disagreeing with Christian religion and godlinesse: what doe they else but raile at God himselfe, the dishonour of whom cannot but be joynd with the reproch of his ministerie? And verily they doe not refuse the Magistrates, but doe cast away God, that he should not raigne over them. For if the Lord said this truly of the people of *Israel*: because they had refused the government of *Samuel*: why shall it be lesse truly said at this day of them that give themselves leave torage against all governments ordained of God? But sith the Lord said to the Disciples, that the kings of nations beare rule over them, but that among them it is not so, where hee that is the first must be made the least: by this saying it is forbidden to all Christians that they should nor take kingdones or government upon them. O had some expositors. There rose a strife among the Disciples which of hem excelled other: the Lord, to suppress this vaile ambition, taught them that their ministerie is not like unto kingdomes, in which one man hath preeminence above the rest. I beseech you, what doth this comparison make to the dishonour of kingly dignitie? yea what doth it prove at all, but that the ministerie of an Apostle is not the office of a king? Moreover although among the Magistrates themselves there be divers names, yet there is no difference in this behalfe but that we ought to take them all for the ordinances of God. For *Paul* also doth comprehend them altogether, when he saith, that there is no power but of God: and that which best liked him of all, is commend with notable testimony above the other, namely the power of one: which because it bringeth with it a common bondage of all (except that one man to whose will it maketh all things subject) in old time could lesse be allowed of noble and the excellent sort of naturals. But the Scripture to meete with their unjust judgements, expressly by name affirmeth, that it is the providence of Gods wisdom that Kings doe raigne, and peculiarly commandeth the King to be honored:

3 And truly it were very vaine that it should be disputed of private men which should be the best state of policie in the place where they live: for whom it is nor

Jer. 48. 11.

Deut. 16.
24. 12. 19. 6.

Psal. 9. 2.
Ela. 3. 14.

Writers of Magistrates, are
described as
men of power
and authority
by
Scripture
as
Saul, 8. 7.
2 Sam. 2. 25.

1 Sam. 13. 3.

Prov. 8. 15.
1 Pet. 2. 17.

* Divers kings
in old governments,
and the
law of God
is the
law of all
kings.

awfull to consult of the framing of any common weale. And also the same could not bee simply determined without rashnesse, forasmuch as a great part of the order of this question consisteth in circumstances. And if thou compare also the states themselves together without circumstances, it shall not be easie to discern, which of them overweigheth the other in profitablenesse, they match so equally together. There is an easie way to fall from kingdome into tyranny: but not much harder is it to fall from the rule of the chiefeest men to the faction of a few: but most easie of all from the peoples government, to sedition. Truly if those three formes of governments which the Philosophers set out, to be considered in themselves, I will not deny that either the government of the chiefeest men, or a state tempered of it and common government far excelleth all other, not of it selfe, but because it most feldome chanceth that kings to temper themselves that their will never swarveth from that which is just and right: againe, that they bee furnished with so great sharpnesse of judgement and wisdome that every one of them seeth so much as is sufficient. Therefore the fault or default of men maketh, that it is safer and more tolerable that many should have the government, that they may mutually one helpe another, one teach and admonish another, and if any advance himselfe higher than is meete, there may bee overseers and masters to restraints his wilfulnesse. This both hath alway beene approved by experience, and the Lord also hath confirmed it with his authoritie, when hee ordained among the Israelites a government of the best men very neere unto common government, at such time as he minded to have them in best estate, till hee brought forth an image of Christ in *David*. And as I willingly grant that no kinde of government is more blessed than this, where liberty is framed to such moderation as it ought to be, and is orderly established to continuance: so I count them also most blessed, that may enjoy this estate: and if they stoutly and constantly travell in preserving and retaining it, I grant that they doe nothing against their duty. Yea and the magistrates ought with most great diligence to bend themselves hereunto, that they suffer not the liberty of the people, of which they are appointed governours, to be in any part minished, much less to be dissolved: if they be negligent and litle carefull therein, they are false Faith-breakers in their office, and betrayrs of their Country. But if they would bring this kinde to themselves, to whom the Lord hath appointed another forme of government, so that thereby they be moved to desire a change, the very thinking thereof shall not onely be foolish and superstitious, but also hurtful. But as if thou bend not thine eyes onely to one City, but looke about or behold the whole world together, or at least spread abroad thy sight into farther distances of countries, without doubt thou shalt finde that this is not unprofitably appointed by the providence of God, that diverse Countries should be ruled by diverse kindes of government. For the elements hang together but by an unequal temperature, so Countries also are with their certaine inequality very well kept in order. Howbeit all these things also are spoken in vaine to them whom the will of the Lord shall forsake. For if it be his pleasure to set Kings over kingdomes, Senates, or Officers over Free-cities, whomsoever hee maketh Rulers in the places where wee are conversant, it is our dutie to shew our selves yeelding and obedient unto them.

9 Now the office of Magistrates is in this place to be declared by the way, of what sort it is described by the Word of God, and in what things it consisteth. If the Scripture did not teach, that it extendeth to both the Tables of the Law, we might learne it out of the prophane writers. For none hath intreated of the duty of Magistrates, of making of lawes and of publike weale, that hath not begun at religion and the worshiping of God. And so have they all confessed, that no policy can be happily framed, unlesse the first care be of godlinesse, and that those lawes be preposterous which neglecting the right of God, doe provide onely for men. Such therefore withall the Philosophers religion hath the first place, and with the same hath alway beene observed by the universall consent of all Nations, let Christian Princes and Magistrates be ashamed of their slothfulnesse, if they endeavour not themselves to this care. And wee have already shewed, that this duty is specially enjoyed them of God: as it is meete, that they should employ their travell to defend and maintaine his honour, whose Vicegerentes

The office of the magistrates reaching unto both the tables of the law.

rears they be, and by whose benefit they governe. For this cause also chiefly are the holy Kings praised in Scripture, for that they restored the worship of God being corrupted or overthrowne, or tooke care of religion, that it might flourish pure and safe under them. But contrariwise the holy history reckoneth states without governours, among faulters saying that there was no King in Israel, and that therefore every man did what pleased himselfe. Whereby their folly is confuted, which would have them, neglecting the care of God, onely to apply themselves to bee Judges of law among men. Although God appointed governours in his name to decide controversies, and omitted that which was of much weightier importance, that hee himselfe should be worshipped according to the prescribed rule of his Law. But a desire to innovate all things without punishment moveth troublesome men to this point, that they wish all severgers of the breach of peace to be taken away. As for so much as pertaineth to the second table, *Ieremis* warneth kings, to doe judgement and righteousness, to deliver the forcibly oppressed from the hand of the false accuser, not to grieve the stranger and widow, nor to doe wrong, and not to shed innocent blood. To the same purpose maketh the exhortation which is read in the 22. Psalm, that they should render right to the poore and needie, acquite the poore and needie, deliver the poore and needie from the hand of the oppressor. And *Moses* giveth charge to the Princes whom hee had sent in his stead: let them heare the cause of their brethren, and judge betweene a man and his brother, and not know faces in judgement, let them heare as well the little as the great, and bee not afraid of any man; because it is the judgement of God. But I speake not of these things; that kings should norge: to themselves multitudes of horses, nor cast their mindes to covetousnesse, nor to be lifted up above their brethren: that they may bee continually busied in studying upon the Law of the Lord all the daies of their life: that Judges swaere not to the one side, nor receive gifts: because in declaring here the office of Magistrates, my purpose is not so much to instruct the Magistrates themselves, as to teach other what Magistrates bee, and to what end they are set of God. We see therefore that they bee ordained, defenders and revengers of innocencie, honestie, and quietnesse, whose onely endevour should bee to provide for the common safetie and peace of all men. Of which vertues *David* professeth that he will be an exemplar, when hee shall bee advanced to the royall seat: that is, that hee will not consent to any evil doing, but abhorre wicked men, slanderers, and proud men, and get to himselfe from each where honest and faithfull men. But sith they cannot performe this, unlesse they defend good men from the wrongs of the evil, let them helpe the good with succour and defence, let them also bee armed with power whereby they may severally suppress open evil doers and wicked men, by whose lewdnesse the common quiet is troubled, or vexed. For wee thoroughly finde this by experience which *Solom* said, that common-weales doo sit of reward and punishment, and that when those bee taken away, the whole discipline of Cities faileth and is dissolved. For the care of equitie and justice waiteth cold in the minds of many, unlesse there bee due honour ready for vertue: neither can the wilfulnesse of wicked men bee restrained but by severitie and chastisement of paines. And these two parts the Prophet comprehendeth, when hee biddeth kings and other governours to doe judgement and righteousness. Righteousnesse is, to take into charge of tuition, to embrace, to defend, to revenge, to deliver the innocent, Judgements, to withstand the boldnesse of wicked men, to repress their violence, to punish their offences.

10. But here, as it seemeth, doth arise a high and hard question. If by the Law of God all Christians are forbidden to kill, and the Prophet prophecieth of the holy Mount of God, that is, the Church, that in it they shall not afflict nor hurt: how many magistrates be together both godly and blood-shedders? But if wee understand, that the Magistrate in executing of punishments, doth nothing of himselfe, but executeth the very selfe judgements of God, wee shall be nothing combred with this doubt. The law of the Lord doth biddeth to kill: least manslaughter should be unpunished, the law-maker himselfe giveth to the ministers the sword in their hand, which they should draw forth against all man slayers. To assist and to hurt, is not the doing of the

Jud. 22. 27.

Jer. 22. 21.

Deut. 1. 16.
Deut. 17. 16.

Psal. 105.

Jer. 21. 12.
and 22. 3.The use of the
Magistrates
should be
Exod. 20. 13.
Deut. 5. 17.
Mat. 5. 21.
Esa. 11. 9.
and 45. 35.

godly; but this is not to hurt, nor to afflict, by the Lords commandment to revenge the afflictions of the godly. I would to God that this were alway present before our mindes, that nothing is here done by the rashnesse of man, but all things by the authority of God that commandeth, which going before us, we never swarve out of the right way. Unlesse perhaps there bee a bridle put upon the righteousness of God, that it may not punish wicked doings. But if it be not lawfull to appoint any law to it, why shall we say against the ministers of it? They beare not the sword in vaine, saith *Paul* for they be the ministers of Gods wrath, revengers to evill doers. Therefore if Princes and other Rulers know that nothing shall be more acceptable to God than their obedience, let them apply this ministry, if they desire to shew their godlinesse, righteousness, and uncorruptnesse allowable to God. With this affection was *Moses* led, when knowing himselfe appointed by the power of the Lord to be the deliverer of his people, he laid his hand upon the Egyptian. Again, when by slaying of three thousand men in one day, he tooke vengeance of the sacrifice of the people. *David* also when nio to the end of his life he gave commandment to *Salomon* his sonne to slay *Ioab* and *Semei*. Whereupon he also rehearseth this among the vertues of a king, to slay the wicked of the land, that all workers of wickednesse may be driven out of the City of God to which purpose also pertaineth the praise that is given to *Salomon*. Thou hast loved righteousness and hath hated wickednesse. How doth that milde and gentle nature of *Moses* burne out into so great cruelty, that being sprinkled and embrued with the blood of his brethren, he runneth throughout the Campe to new slughters? How doth *David*, a man of so great gentlenesse in all his life, among his last breathings make that bloody testament, that his sonne should not bring the hoare haire of *Ioab* and *Semei* in peace to the grave? But they both when they executed the vengeance committed to them of God, so fastid with cruell dealing their hands which they had defiled with sparing. It is an abomination with kings, saith *Salomon*, to doe iniquity, because his throne is stablished in righteousness. Again, The king which sitteth in the throne of judgement spreadeth his eyes upon every evill man. Again, A wife king scattereth the wicked, and turneth them upon the wheele. Again, Take away the dross from the silver, and there shall come forth a vessell to the melter; take away the wicked man from the sight of the king, and this throne shall be fast set in righteousness. Again, hee that justifieth the wicked, and he that condemneth the righteous, both are abomination to the Lord. Again, A rebellious man purchaseth euill to himselfe and a cruell messenger is sent unto him. Again, Who so saith to the wicked man, thou art righteous, him peoples and nations do curse. Now if their true righteousness be, with drawne sword to pursue guilty and wicked men: let them put up their sword and hold their hands pure from blood, while in the meane time desperate men do raigae with murders, and slughters: then they shall make themselves guilty of most great wickednesse, so much lesse shall they get thereby the praise of godlinesse and righteousness. Oely let there bee no precise and cruell rigorousnesse, and that judgement seat which may worthily be called the rocke of accused men. For I am not hee that either favour extreame cruelty, or doethinke that righteous judgement can bee pronounced, but while clemency the best and surest Counsellor of Kings, as *Salomon* affirmeth, the preserver of the kings throne is assistant, which a certaine man in old time truly said to be the principall gift of Princes. Yet a magistrate must take heed to both, that he doth neither with rigorousnesse of minde, wound rather than heale, or by superstitious affection of clemency fall into a most cruell gentlenesse, if with soft and loose tenderesse he be dissolute to the destruction of many men. For this was in old time not without cause commonly spoken under the Empire of *Nerva*, that it is indeed evill to live under a Prince under whom nothing is lawfull, but much worse under whom all things, are lawfull.

II. But sith sometime kings and peoples must of necessity take sword in hand to execute such publike vengeance, by this reason wee may also judge that the warres are lawfull which are so taken in hand. For if there be power delivered them, whereby they may maintaine quiet to their dominion, whereby they may keepe downe the seditious stirtes of unquiet men, whereby they may helpe the forceably oppressed, whereby they may punish evilldoings: can they at fitter seasons utter it, than to suppress his

rage

Rom. 13.4.

Exod. 2.12.

Act. 7.28.

Exod. 32.27.

1 King. 15.

Pre. 16.12.

Prou. 20.8.

Prou. 20.16.

Prou. 24.4.

Prou. 17.2.5.

Prou. 17.11.

Prou. 14.24.

The lawfullnesse
of warres, sly
taken in hand.

rage which troubleth both privately the rest of every man, and the common quiet of all men, which seditiously maketh uprores, which committeth violent oppressions and baynous evill doings; If they ought to bee preservers and defenders of the lawes, they must also overthrow the enterprises of all them by whose wicked doing the discipline of lawes is corrupted. Yea if they worthily punish those thieves whose injuries have extended only to a few: shall they suffer a whole country to be without punishment vexed and wasted with robberies? For it maketh no difference whether he be a king or one of the basest of the commonalty, that invadeth anothers country into which hee hath no right, and spoileth it like an enemy: all are alike to be taken and punished for robbers. This therefore both naturall equity, and the rule of duty teacheth that Princes are armed not onely to restraine private duties with judicall punishments, but also to defend with warre the dominions committed to their charge, if at any time they be enemy-like assailed. And such warres the holy Ghost by many testimonies of scripture declareth to be lawfull.

12 If it be objected against me, that in the New Testament is neither witness nor example which teacheth that warre is a thing lawfull for Christians: first I answer, that the same rule of making warre which was in old time remaineth also at this day, and that on the contrary side there is no cause that may debate Magistrates from defending their subiects. Secondly, that an expresse declaration of these matters is not to be sought in the writings of the Apostles, where their purpose is not to frame a civill state but to stablish the spirituall kingdome of Christ. Last of all I say that in them also shewed by the way, that Christ hath by his coming changed nothing in this behalfe. For if Christ in doctrine (that I may speake in *Augustines* owne words) condemned all warres, this should rather have bene said to souldiers when they aske counsell of salvation, that they should cast away their weapons, and utterly withdraw themselves from the warre. But it was said to them: strike no man, doe no man no wrong, let your wages suffice you. Whom he taught that their wages ought to suffice them, he did verily not forbid them to be warriors, But all Magistrates ought here to take great heed, that they nothing at all follow their owne desires: but rather, if they must punish let them not be borne away with a headlong anger, let them not be violently carryed with hatred, let them not broile with unappeasable rigor. yea let them (as *Augustine* saith) put a common nature in him in whom they punish his private fault. Or if they must put on armour against the enemy, that is, the armed robber, let them not lightly seeke occasion thereof, nor take it being offered unlesse they be driven to it by extreme necessity. For if we ought to performe much more than that heathen man required, which would have war to seeke and a seeking of peace: truly we ought first to attempt all things ere we ought to try the matter by warre. Finally, in both kindes let them not suffer themselves to be carryed with any private affection, but be led onely with common feeling. Otherwise they doe very ill abuse their power, which is given them, not for their owne commodity, but for others benefit and ministry. Moreover of the same rightfull rule of making of warre hangeth the order both of Garisons, and Leagues, and other civill fortifications. Garisons I call those that are placed in townes to defend the borders of the Countrey: Leagues, which are made with Princes adioyning for this covenant that if any trouble happen in their lands they may mutually helpe them, and joyne their forces in common together to suppress the common enemies of mankind: Civill fortification, whose use is in the art of war.

13 This also I will last of all adde, that tributes and taxes are the lawfull revenues of Princes, which they may chiefly employ to sustaine the common charges of their office: which yet they may likewise use to their private royalty which is after a certaine manner conioyned with honour of the princely state that they beare. As we see that *David*, *Ezechias*, *Iosias*, *Iosaphat*, and other holy Kings, and *Ioseph* also and *Daniel*, according to the estate of the person that they did beare, were without offence of godliness sumptuous of the common charge, and we read in *Ezechiel* that there was a very large portion of land assigned to the Kings. Where although he paint out the spirituall kingdome of Christ, yet he fetcheth the exemplar of his similitude from the lawfull kingdome of men: But ye. so that Princes againe on their behalves should remember, that

War not forbidden Christians in
ib. Guspch.

August. epi 5
id. Marcel.

Luke 3. 14.

Cicero of
duties.

The lawfulnessse
of tributes and
taxes with the
duty of Princes
in that respect.

Ezech. 48. 11.

Rom 13. 6.

their treasure chambers are not so much their owne private coffers, as the treasuries of the whole people (for so *Paul* testifieth) which they may not without manifest wrong prodigally waste or spoile: or rather that it is the very blood of the people, which not to spare, is most cruell unnaturall: and let them thinke, that their impositions, and subsidies, and other kindes of tributes, are nothing but the supports of publick necessitie, wherewith to wearie the poore communally without cause, is tyrannicall extortion. These things doe not encourage Princes to wastfull expence and riot, (as verily there is no need to adde a fire brand to their lusts that are of themselves too much already kindled) but sith it much behooveth that they should with pure conscience before God be bold to doe all that they are bold to doe, least with wicked boldnesse they come into the despising of God, they must be taught how much is lawfull for them. Neither is this doctrine superfluous for private men, that they should not rashly and stubbornly give themselves leave to grudge at any expences of Princes, although they exceed common and civill measure.

A false and foolish opinion, that a state cannot bee well ordered by the common lawes of nations except the civill lawes of Moses be observed.

14 Next to the Magistrate in civill states are lawes, the most strong sinewes of common-wealthes, or (as *Cicero* calleth them according to *Palto*) the soules, without which the Magistrate cannot stand, as they againe without the Magistrate have no lively force. Therefore nothing could be more truly said, than that the law is a dumbe Magistrate, and that the Magistrate is a living law. But whereas I promised to speake, with what lawes a Christian civill state ought to be ordered, there is no cause why any man should looke for a long discourse of the best kinde of lawes, which both should bee infinite, and pertained not to this present purpose and place: yet in a few words, and as it were by the way, I will touch what lawes it may use godlyly before God, and be rightly governed by them among men. Which seife thing I had rather to have utterly passed over with silence, if I did not understand that many doe herein perilously erre. For there bee some that denie that a common-wealth is well ordered, which neglecting the civill lawes of *Moses*, is governed by the common-lawes of nations. How dangerous and troubleosome this sentence is, let other men consider, it shall bee enough for me to have shewed that it is false and foolish. That common devision is to be kept, which divideth the whole law of God published into morall ceremoniall, and judicall lawes; and all the parts are to be severally considered, that we may know what of them pertaineth to us, and what not. Neither in the meane time let any man be combred with this doubt, that judicalls and ceremonials also pertaine to the morall lawes. For although the old writers which have taught this division, were nor ignorant that these two latter parts had their use about manners, yet because they might bee charged and abrogate, the moralls remaining safe they did not call them moralls. They called that first part peculiarly by that name, without which cannot stand the true holines of manners, and the unchangeable rule of living rightly.

Men of all ages bound to the morall law of Moses the ceremonials given for a time, judicall instituted of God for them, not for all men to be governed by.

Gal 4.4.

15 Therefore the morall law (that I may first begin thereat) sith it is contained in two chiefe points, of which the one commandeth simply to worship God with pure faith and godliness, and the other to embrace men with unfained love, is the true and eternall rule of righteousness prescribed to the men of all ages and times that will bee willing to frame their life to the will of God. For this is his eternall and unchangeable will, that he himselfe should be worshipped of us all, and that we should mutually love one another. The ceremonall law was the schooling of the Jewes, wherewith it pleased the Lord to exercise the certaine childhood of that people, till that time of fullnesse came, wherein he would to the full manifestly shew his wisdom to the earth, and deliver the truth of those things which then were shadowed with figures. The judicall law given to them for an order of civill state, gave certaine rules of equity and righteousness, by which they might behave themselves harmelesly and quietly together. And as that exercise of ceremonies properly pertained indeed to the doctrine of godliness (namely which kept the Church of the Jewes in the worship and religion of God) yet it might be distinguished from godlines it selfe; so this forme of judicall orders (although it tended to no other end, but how the selfe-same charity might best be kept which is commanded by the eternall law of God) yet had a certaine thing differing from the very commandment of loving. As therefore the Ceremonies might be abro-

gare, godlinesse remaining safe and undestroyed: so these judicious ordinances also being taken away, the perpetuall duties and commandements of charitie may continue. If this be true, verily there is liberty left to every nation to make such lawes as they shall foresee to be profitable for them: which yet must be framed after the perpetuall rule of charitie, that they may in deed varie in forme, but have the same reason. For I thinke that those barbarous and savage lawes, as were those that gave honour to thieves, that allowed common copulations, and other both much more filthie and more against reason, are not to be taken for lawes: for as much as they are not onely against all righteousnesse, but also against naturall gentlenesse and kindnesse of men.

16 This which I have said shall be plaine, if in all lawes we behold these two things as wee ought, the making and the equity of the law, upon the reason whereof the making it selfe is founded and stayeth. Equitie, because it is naturall, can bee but one of all lawes: and therefore one law, according to the kind of matter, ought to bee the propounded end to all lawes. As for making of lawes, because they have certaine circumstances upon which they partly hang, if so that they read all together to one marke of equitie, though it be divers it maketh no matter. Now sith it is certaine that the law of God which we call morall is nothing else but a testimonie of the naturall law, and of that conscience which is engraven of God in the mindes of men, the whole rule of this equitie whereof wee now speake is set forth therein. Therefore it alone also must bee both the marke and rule and end of all lawes. Whatsoever lawes shall bee framed after that rule, directed to that marke, and limited in that end, there is no cause why wee should disallow them, howsoever they otherwise differ from the Jewish law or one from another. The law of God forbid letch to steale. What paine was appointed for thes in the civill state of the Jewes, is to be seene in Exodus. The most ancient lawes of other Nations punished theft with recompence of double: the lawes that followed afterward, made difference betweene man lest theft and not manifest. Some proceeded to banishment, some to whipping, some at last to the punishment of death. False witness was amongst the Jewes punished with recompence of equall paine, in some places onely with great shame, in some places with hanging, in other some with the Crosse. Manslaughter all lawes universally doe revenge with blood, yet with divers kinds of death. Against adulteries in some places were ordained severer paines, in some places lighter. Yet wee see how with such diversity all tend to the same end. For with one mouth they altogether pronounce punishment against all the offences which have beene condemned by the eternall law of God, as manslaughter, thefts, adultery, false witnessings: but in the manner of punishment they agree not. Neither is the same needfull, nor yet expedient. There is some country, which unlesse it shew rigor with horrible examples against man-slayers, should immediately bee destroyed with murders and robberies. There is sometime that requireth the sharpenesse of paines to bee increased. If there arise any trouble in a common-weale, the evils that are wont to grow thereof must bee amended with new ordinances. In time of warre all humanity would in the noise of armour fall away, unlesse there were cast into men an unawonted feare of punishments. In barrenesse, in pestilence, unlesse greater severity bee used, all things will come to ruine. Some nation is more bent to some certaine vice, unlesse it bee more sharply suppressed. How malicious and envious shall hee bee against the publike profit, that shall bee offended with such diversitie which is most fit to hold fast the observing of the law of God? For, that which some say, that the Law of God given by *Moses* is dishonoured, when it being abrogate, new are preferred above it, is most vaine. For neither are other preferred above it, when they are more allowed, not in simple comparison, but in respect of the estate of the times, place, and nation: neither is that abrogate which was never made for us. For the Lord gave not the Law by the hand of *Moses*, which should bee published into all Nations, and flourish every where: but when hee had received the nation of the Jewes into his faith, defence, and protection, hee willed to bee a lawmaker peculiarly to them, and like a wise lawmaker, hee had in making of his lawes a certaine singular consideration of them.

17 Now remaineth that wee consider that which wee have set in the last place;
what

The diversity of lawes, and he necessity that they should be divers, as times and places and occasions differ.

Exod. 22.1.

Deut. 19.18.

What profit
Christians re-
ceive by lawes,
judicial orders
and magistrates.

Rom. 12. 4.

A vile accorde
whereunto be
plaintiffes and
defendants may
use the help of
Magistrate in a
question of their
right will and
lawfully.

All contending
in law must pre-
cisely be con-
demned.
-Et. 22. 7.
and 24. 12.
and 25. 10
Numb. 19. 15.
Mat. 5. 19
Deut. 32. 35.
Rom. 12. 19.

what profit of lawes, judiciall orders, and magistrates, commeth to the common fellowshipp of Christians. Wherewith also is coupled another question, how much private men ought to yeeld to Magistrates, and how farre their obedience ought to proceede. Many thought the office of Magistrates to be superfluous among Christians, because forsooth they cannot godly crave their aide, namely sith they are forbidden to revenge, to sue in the Law, and to have any controversie. But whereas *Paul* contrariwise plainly testifieth, that hee is the Minister of God to us for good: we thereby understand, that hee is so ordained of God, that wee being defended by his hand and succours against the maliciousnesse and injuries of mischievous men, may live a quiet and assured life. If he be in vaine given us of the Lord for defence, unlesse it bee lawfull for us to use such benefit: it sufficiently appeareth that hee may also without ungodlinesse bee called upon and sued unto. But here I must have to doe with two kindes of men. For there be many men that boile with so great rage of quarrelling at the law, that they never have quiet with themselves unlesse they have strife with other. And their controversies they exercise with deadly sharpnesse of hatred, and with mad greedinesse to revenge and hurt, and doe pursue them with unappeasable stiffnesse even to the very destruction of their adversary. In the meane time, that they may not bee thought to doe any thing but rightfully, they defend such perversnesse with colour of Law. But though it be granted thee to goe to law with thy brother, yet thou mayest not by and by hate him, nor be carried against him with furious desire to hurt him, nor stubbornly to pursue him.

8. Let this therefore be said to such men, that the use of lawes is lawfull, if a man doe rightly use it. And that the right use both for the plaintife to sue, and for the defendant to defend, as if the defendant being summoned doe appeare at an appointed day, and doth with such exception as he can, defend his cause without bitterness, but onely with this affection to defend that which is his owne by law: and if the plaintife being unworthily oppressed either in his person or his goods, doe resort to the defence of the Magistrate, make his complaint, and require that which is equity and conscience, but farre from all greedie will to hurt or revenge, farre from sharpnesse and hatred, farre from burning heate of contention, but rather ready to yeeld of his owne and to suffer any thing, than to bee carried with an enemy like minde against his adversary. Contrariwise when being filled with malice of minde, corrupted with envie, kindled with wrath, breathing out revenge, or finally so enflamed with the heate of the contention, they give over any part of charitie, the whole proceeding even of a most just cause cannot but be wicked. For this ought to be a determined principle to all Christians, that a controversie though it be never so righteous, can never bee rightly pursued of any man, unlesse he beare as good will and love to his adversary, as if the matter which is in the controversie were already concluded and ended by composition. Some man will here peradventure say, that such moderation is so never used in going to law, that it should be like a miracle, if any such were found. I grant indeed; as the manners of these times be, that there is seldome seene an example of a good contender in law, yet the thing it selfe being defiled with addition of no evill, ceaseth not to be good and pure. But when we heare that the helpe of the Magistrate is a holy gift of God: wee must so much the more diligently take heede, that it bee not defiled by our fault.

10. As for them that precisely condemne all contending at law, let them understand that they doe there withall despise the holy ordinance of God, and a gift of that kind of gifts which may be cleane to the cleane: unlesse peradventure they will accuse *Paul* of wicked doing, which did both put away from himselfe the standers of his accusers with declaring also their deceit and maliciousnesse, and in judgement claimed for himselfe the prerogative of the City of Rome, and when need was hee appealed from an unrighteous governour to the Emperours judgement seat. Neither withstanding it, that all Christians are forbidden to desire revenge, which we also doe drive far away from Christian judgement's seate. For, if the contention be about a common case, he goeth not the right way that doth not with innocent simplicity, commit his cause to the Judge as to a common defender, thinking nothing lesse thin to render mutuall re-
compence

competence of evill, which is the affliction of revenge: or if any matter of life and death, or any great criminall action bee commenced, wee require that the accuser be such a one, as cometh into the Court being taken with no boiling hate of revenge, and touched with no displeasure of private injurie, but onely having in minde to withstand the enterprises of a mischievous man, that they may not hurt the common weale. But if thou take away a revenging minde, there is no offence done against that commandement whereby revenge is forbidden to Christians. But they are not onely forbidden to desire revenge, but they are also commanded to waite for the hand of the Lord, which promiseth that hee will bee a present revenger for the oppressed and afflicted: but they doe prevent all revenge of the heavenly defendor, which require helpe at the Magistrates hand either for themselves or other. Not so. For wee must thinke that the Magistres revenge is not the revenge of man, but of God, which (as Paul saith) hee extendeth and exerciseth by the ministerie of man for our good.

20 And no more doe wee disagree with the words of Christ, by which he forbideth to resist evill, and commandeth to turne the right cheek to him that hath given a blow on the left, and to suffer him to take away thy cloake that taketh away thy coat. Hee willeth indeede there that the mindes of his should so much abhorre from desire of recompensing like for like, that they should sooner suffer double injurie to be done to themselves, than to desire to requite it: from which patience neither doe we also lead them away. For Christians truly ought to bee a kinde of men made to beare reproches and injuries, open to the malice, deceits, and mockages, of naughty men: and not that onely but also they must bee bearers of all these evils, that is to say, so framed with all their hearts, that having received one displeasure they make themselves ready for another, promising to themselves, nothing in their whole life but the bearing of a continuall crosse. In the meane time also they must doe good to them that do them wrong, and wish well to those that curse them, and (which is their onely victorie) strive to overcome evill with good. Being so minded they will not seeke eye for eye, tooth for tooth, as the Pharisees taught their Disciples to desire revenge, but (as we are taught of Christ) they will so suffer their bodie to be mingled, and their goods to be maliciously taken from them, that they will forgive, and of their owne accord pardon these evils so soone as they are done to them. Yet this evennesse and moderation of mindes shall not withstand, but that the friendship toward their enemies remaining life they may use the helpe of the Magistrate to the preserving of their goods, or for zeale of publike commoditie may sue a guiltie and pestilent man to be punished, whom they know that hee cannot bee amended but by death. For *Augustine* truly expoundeth that all these commandemens tend to this end, that a righteous and godly man should bee readie to beare patiently the malice of them whom hee seeketh to have made good men, that rather the number of the good may increase, not that hee should with like malice adde himselfe also to the number of the evill: then, that they more pertaine to the preparation of the heart, which is inwardly, than to the worke which is done openly: that in secret may be kept patience of minde with good will, but openly that may be done which wee see may bee profitable to them to whom wee ought to beare good will.

21 But this which is wont to bee objected, that contendings in law are altogether condemned of *Paul*, is also false: It may easily bee perceived by his words, that there was an innumerable rage of striving at law in the Church of the Corinthians: so farre forth that they did make the Gospell of Christ and the whole religion which they professed, open to the cavillations and evill speakings of the wicked. This is the first thing that *Paul* blameth in them, that by their intemperance of contentions, they brought the Gospell in slander among the unbelievers. And then this point also, that in such sort they strived among themselves brethren with brethren. For they were so farre from bearing of wrongs, that they greedily gaped one for anothers goods, provoked one another, and being unprovoked did hurt. Therefore hee inveigheth against that rage of contending, and not simply against all controversies. But hee pronounceth that it is a fault or a weaknesse, that they did not rather suffer losse

Rom. 13. 4.

The patience which Christians are enjoined to use is not to beate but to suffer: as the Magistrate is good like injuried of unjust men. Matthe. 39.

Epist. 5. ad Marcell.

All contendings at law not condemned by the Apostle. 1 Cor. 6. 6.

of their goods than to travell even to contentions for the preserving of them: namely when they were so easily moved with every damage, and for most small causes did runne to the Court of Law and to controversies, hee saith that this is a prooffe that they were of a minde too readie to anger, and not well framed to patience. Christians verily ought to doe this, that they had alway rather to yeeld of their owne right than to goe to law, from whence they can scarcely get our againe but with a minde too much moved and kindled to hatred of their brother. But when a man seeth that without losse of charitie he may defend his owne, the losse whereof should be a fore hinderance unto him: if hee doe so hee offendeth nothing against this saying of *Paul*. Finally (as wee have taught in the beginning) charitie shall give every man best counsell, without which whatsoever controversies are taken in hand, and beyond which whatsoever doe proceede, we hold it out of controversie that they be unjust and wicked.

The reverend estimation which subjects ought to have of their Magistrates.

1 Pet. 2. 17.
Prov. 24. 21.

Rom. 13. 5.

22 The first dutie of Subjects toward their Magistrates is, to thinke most honorably of their office, namely which they acknowledge to be a jurisdiction committed of God, and therefore to esteeme them and reverence them as the ministers and deputies of God. For a man may finde some, which yeeld themselves very obedient to their magistrates, and would not that there were not some whom they should obey, because they so know it to be expedient for the common benefit: but of the Magistrates themselves they thinke no otherwise than of certaine necessarie evils. But *Peter* requireth somewhat more of us, when hee commandeth that the King be honored, and *Salomon*, when hee commandeth God and the King to be feared: For *Peter* under the word of honoring containeth a sincere and well deeming estimation: and *Salomon* joyning the King with God, sheweth that he is full of a certaine holie reverence and dignitie. This is also a notable commendation in *Paul*, that wee obey not onely for wrath but for conscience. Whereby hee meaneth that Subjects ought to be led not onely with feare of Princes and Rulers to be holden in their subjection (as they are wont to yeeld to their armed enemy, which see that vengeance shall readily be taken upon them if they resist) but because the obediences that are shewed to them are shewed to God himselfe, for as much as their power is of God. I speake not of the men, as if the visor of dignitie did cover foolishnesse, or sluggishnesse, or cruelties or wicked manners, and full of mischievous doing: but I say that the decree it selfe is worchie of honour and reverence: that whosoever be rulers may be esteemed with us, and have reverence, in respect of their being rulers.

The obedience which we owe unto Magistrates in our outward actions.

Rom. 13. 1.
Tit. 1.
1 Peter. 2. 13.

1 Tim. 2. 1.

23 Of this then also followeth another thing: that with minds bent to the honoring of them, they declare their obedience in prooffe to them: whether it be to obey their proclamations, or to pay tribute, or to take in hand publicke offices and charges that serve for common defence, or to doe any other of their commandements. Let every soule (saith *Paul*) be subject to the higher powers. For he that resisteth the power, resisteth the ordinance of God. The same *Paul* writeth to *Titus*: Warne them that they be subject to rulers and powers, that they obey the Magistrates, that they be readie to every good worke. And *Peter* saith, Bee yee subject to everie humane creature (or rather as I translate it, Ordinance) for the Lords sake, either to the King as most excellent, or to the rulers that are sent by him, to the punishment indeed of evil doers, but to the praise of well doers. Moreover that they should testifie that they doe not faine subjection, but are sincerely and heartily subject, *Paul* addeth that they should commend to God the fatie and prosperitie of them under whom they live. I exhorte (saith hee) that there bee made prayers, beseechings, intercessions, thanksgivings for all men, for Kings and for all that be set in superiouritie, that wee may live a peaceable and quier life with all godlinesse and honestie. Neither let any man here deceive himselfe. For sith the Magistrate cannot be resisted, but that God himselfe must also be resisted: although it may be thought that an unarmed magistrate may freely be despised, yet God is armed which will strongly take vengeance on the despising of himselfe. Moreover under this obedience I containe moderation, which private men ought to binde themselves to keepe in cases touching the publicke state, that they doe not of their owne head intermedie in publicke businesse, or rashly
breake

breake into the office of the Magistrate, and enterprife nothing publicly. If any thing shall in a publike ordinance be behoovefull to bee amended, let not themselves raise uprores, nor put their handsto the doing of it, which they all ought to have fast bound in this behalfe: but let them commit it to the judgement of the Magistrate, whose handalone is herein at liberty. I meane, that they presume to doe nothing uncommanded. For when the commandement of the ruler is adjoynd, then are they also furnished with publicke authority. For as they are wont to call the counsellors of a King, his cares and eies: so not unfitly, a man may call them the hands of the Prince, whom by his commandement he setteth in authority for the doing of things.

24. Now forasmuch as wee have hitherto described a Magistrate such as is indeed the same that he is called, namely, the father of the country, and (as the Poet calleth him) the pastor of the people, the keeper of peace, the protector of righteousnesse, the revenger of innocency: hee is worthily to be judged a mad man, that alloweth not such a government. But whereas this is in a manner the experience of all ages, that of Princes some being carelesse of all things, to the foreseeing whereof they ought to have bene heedfully bent, doe without all care slothfully wallow in delights: other some addicted to their gaine, doe set out to sale all lawes, priviledges, judgements, and grants: other some spoile the poore communitie of mony, which they may after waste upon mad prodigall expending: other some exercise meere robberies, in pillaging of houses, defiling of virgins and matrones, murdering of innocents: many cannot be perswaded that such should bee acknowledged for Princes, whose authority they ought to obey so farre as they may. For in so great hainous unworthinesse among doings, so much contrary to the duty not onely of a Magistrate, but also of a man, they behold no forme of the image of God, which ought to shine in a Magistrate, when they see no token of that minister of God, which was given for praise to the good, and for vengeance to the evill: so neither doe they also acknowledge such a governor, whose dignity and authority the Scripture commendeth unto us. And truly this feeling of affection hath alway been naturally planted in the minds of men, no lesse to hate and abhorre tyrants, than to love and honour lawfull kings.

25. But if we looke to the word of God, it will lead us further, that we be subject not only to the governour of those princes, which execute their office toward us well, and with such faithfulness as they ought, but also of all them, which by what meane soever it be, have the dominion in possession although they performe nothing lesse than that which pertaineth to the dutie of Princes. For though the Lord testifieth that the Magistrates is a speciall great gift of his liberality for preserving of the safetie of men, and appointeth to Magistrates themselves their bounds: yet hee doth therewithall declare, that of what sort soever they be, they have not their authority but from him: that those indeed, which rule for benefit of the commonweale, are true exemplars and patternes of his bountifullnesse: that they that rule unjustly and willfully are raised up by him to punish the wickednesse of the people: that all equally have that majesty wherewith he hath furnished a lawfull power. I will proceed no further, till I have added some certaine testimonies of that point. Yet wee need not much to labour to prove that a wicked King is the wrath of God upon the earth, forasmuch as I thinke that no man will say the contrary, and otherwise there should bee no more said of a King than of a common robber that violently taketh away thy goods, and of an adulterer that defileth thy bed, of a murderer that seeketh to kill thee, whereas the Scripture reckoneth all such calamities among the curses of God. But let us rather carry upon proving that which doth not so easily settle in the minds of men: that in a most naughty man, and most unworthy of all honour, if so that hee have the publicke power in possession, remaineth that noble and divine power which the Lord hath by his word given to the ministers of his righteousnesse and judgement, and therefore that he ought of his subjects to be had in as great reverence and estimation, so much as pertaineth to publicke obedience, as they would have the best King if he were given them.

26. First, I would have the readers to perceive and diligently to marke that providence

The evill dealings of Magistrates the cause why men thinke they may withdraw both reverence and obedience from them.

Subjection due from us even to those Magistrates who towards us neglect their duty and abuse their authority.

Job. 34. 10.
Eze. 13. 11.
Eze. 3. 4.
& 10. 5.
Deut. 32. 39.

The providence
of God in dispo-
sing Kingdomes
and using the
service of wicked
Kings.

Dan. 2. 21.

Ezec. 29. 19.

Dan. 2. 37.

Dan. 5. 18.

1 Sam. 8. 12.

The Jewes com-
manded of God
to yeeld honour
unto a proud &
cruell King.
Ier. 27. 5.

dence and singular doings of God, which is in the Scripture not without cause so oft rehearsed unto us, in distributing of kingdomes and making Kings whom it pleaseth him. In *Daniel*, it is said : The Lord changeth times and courses of times, hee casteth away and maketh Kings. Again : That the living may know that the highest is mighty in the kingdom of men, and he shall give it to whom he will. With which manner offences whereas the whole Scripture aboundeth, yet that same Prophecie of *Daniel* specially swarmeth full. Now what manner of King was *Nebuchadonazar*, he that conquered Hierusalem, it is sufficiently knowne, namely a strong invader and destroyer of others. Yet in *Ezekiel* the Lord affirmeth that he gave him the land of *Egypt* for the service that hee had done to him in waisting of it. And *Daniel* said to him, Thou King art King of Kings, to whom the King of heavens hath given a mighty, and strong, and glorious kingdom : to thee, I say, he hath given it, and all the lands where dwell the children of men, the beasts of the wood and foules of the aire : he hath delivered them into thy hand, and hath made thee to beare rule over them. Again hee said to his son *Belsazzar* : the highest God hath given to *Nebuchadonazar* thy Father, kingdom and royalty, honour and glory : and by reason of the royalty that he gave him, all peoples, tribes, and languages were trembling and fearefull at his sight. When we heare that a King is ordained of God ; let us thereof call to remembrance those heavenly warnings concerning the honour and fearing of a King : then wee shall not doubt to account, a most wicked Tyrant in the same place wherein the Lord hath vouchsafed to set him : *Samuel* when hee gave warning to the people of Israel, what manner of things they should suffer at the hands of their Kings, said : This shall bee the right of the King that shall raigne over you : he shall take your sonnes and put them to his Chariot, to make them his horsemen ; and to plough his land, and reape his crop, and to make instruments of warre. Hee shall take your daughters, that they may bee his dressers of ornaments, his Cookes and Bakers. Your lands, your Vineyards, and your best Olive plants, he shall take away and give to his bond-servants. He shall take tithes of your Seeds and Vineyards, and shall give them to his Eunuches and bond-servants. He shall take away your bond-men, your bond-women and your Asses, and set them to his worke. Yea and he shall take tithes of your flockes, and ye shall bee his bond-servants. Verily Kings should not have done this of right, whom the law did very well intrust to all continence : but it was called a right over the people which it behooved them of necessitie to obey, and they might not resist it : as if *Samuel* had said. The willfulness of Kings shall runne to such licentiousness, which it shall not be your part to resist, to whom this only thing shall be left, to obey their commandments, and hearken to their word.

27 But chiefly there is in *Jeremie* a notable place and worthie to bee remembered, which although it be somewhat long, yet I will be content to rehearse, because it most plainly determineth this whole question. I have made the earth and men, saith the Lord, and the living creatures that are on the overface of the earth in my great strength and stretched out arme, and I will deliver it to him, whom it pleaseth in mine eyes. And now therefore I have given all these lands into the hands of *Nabuchadonazar* my servant, and all nations and great Kings shall serve him, till the time shall come of that land. And it shall bee as a nation and a kingdom that hath not served the King of *Babell*. I will visite that nation in sword, famine, and pestilence. Wherefore serve ye the King of *Babell* and live. Wee see with how great obedience the Lord willed that cruell and proud Tyrant to be honoured, for no other reason but because he possessed the kingdom. And the same was by the heavenly decree, that hee was set in the throne of the kingdom, and taken up into kingly majestie, which it was unlawfull to violate. If wee have this continually before our mindes and eyes, that even the most worst Kings are ordained by the same decree, by which the authoritie of Kings is established, these seditious thoughts shall never come into our minde, that a King is to be handled according to his deservings, and that it is not meete that we should shew our selves subjects to him that doth not on his behalf shew himselfe a King unto us.

28 In vaine shall any man object that this was a peculiar commandment to the Israelites

Israelites. For it is to be noted with what reason the Lord confirmeth it. I have given (saith he) the kingdom to *Nebuchadnezzar*: Wherefore serve ye him and live. To whomsoever therefore it shall be certaine that the kingdom is given, let us not doubt that hee is to be obeyed. And so soone as the Lord advanceth any man to the royall estate, he therein declareth his will to us, that he will have him raigne. For thereof are generall testimonies of the Scripture. *Salomon* in the xxviii. Chapter, Many Princes are because of the wickednesse of the people. Again, *Job* in the xij. Chapter, He taketh away subjection from Kings, and girdeth them againe with the girdle. But this being confessed, there remaineth nothing but that we must serve and live. There is also in *Jeremie* the Prophet, another commandment of the Lord, wherein he commanded his people to seeke the peace of *Babylon*, whither they had been led away captive, and to pray to him for it, because in the peace of it should be their peace. Behold the Israelites being spoiled of all their goods, plucked out of their houses, led away into exile, and cast into miserable bondage, are commanded to pray for the safety of the conquerour: not as in other places we are commanded to pray for our persecutors: but that the kingdom may be preserved to himselfe, and quiet, that they themselves may also live prosperously under him. So *David* being already appointed King by the ordinance of God, and annointed with his holy oyle, when he was without any his deserving unworthily persecuted of *Saul*, yet the head of him that layed wait for his life, hee esteemed holy, whom the Lord hath hallowed with the honour of Kingdome. Farre be it from me (saith he) that I should before the Lord doe this thing to my Lord, the annointed of the Lord, that I should lay my hand upon him: because hee is the annointed of the Lord. Again, My Soule hath spared thee, and I have said, I will not lay my hand upon my Lord, because he is the annointed of the Lord. Again, Who shall lay his hand upon the annointed of the Lord, and shall be innocent? So sure as the Lord liveth, unless the Lord strike him, or his day be come that he die, or he goe downe into battell: farre be it from me that I should lay my hand upon the annointed of the Lord.

29. Finally, wee owe this affection of reverence, yea, and devotion to all our Rulers, of what sort soever they be, which I doe therefore the oftner repeat, that wee may learne not to search what the men themselves be, but take this for sufficient, that by the will of the Lord they beare that personage in which the Lord himselfe hath imprinted and engraved an inviolable Majestie. But (thou wilt say) Rulers owe mutuall duties to their Subjects. That I have already confessed. But if thou thereupon conclude, that obediences ought to be rendred to none but to just Governours, thou art a foolish reasoner. For, husbands are also bound to their wives, and parents to their children with mutuall duties. Let Parents and Husbands depart from their dutie: let Parents shew themselves so hard and unpleasable to their children, whom they are forbidden to provoke to anger, that with their peevishnesse they doe unmeasurably wearie them: let the husbands most despitefully use their wives, whom they are commanded to love, and to spare them as weake vessels: shall yet therefore either children be lesse obedient to their parents, or wives to their husbands? but they are subjects both to evill parents and husbands, and such as doe nor their dutie. Yea, whereas all ought rather to endeavour themselves not to looke behinde them to the bagge hanging at their backe, that is, not to enquire one of anothers duties, but every man set before him that which is his owne dutie: this ought chiefly to have place among those that are under the power of other. Wherefore if wee be unmercifully tormented of a cruell Prince, if wee be ravenously spoiled of a covetous or riotous Prince, if we be neglected of a slothfull Prince, finally, if we be vexed for godlinesse sake, of a wicked and ungodly Prince; let us first call to minde the remembrance of our finnes, which undoubtedly are chastised with such scourges of the Lord. Thereby our humility shall bridle our impatience. Let us then also call to minde this thought, that it pertaineth not to us to remedie such evils: but this onely is left for us, that we crave the helpe of the Lord, in whose hands are the hearts of Kings, and the bowings of Kingdomes. Hee is the God that shall stand in the assembly of Gods, and shall in the midst judgethe Gods, from whose face all Kings shall fall, and bee broken, and

The reasons why the people of Israel were commanded to honour evill Kings, doe as effectually binde us to the like dutie.
1 Ro 13.2.
Job. 1.2.8.

Jer. 29.7.

1 Sam. 24.7.

1 Sam. 26.9.

If Princes breake their duties, wee may not therefore transgress ours.

Ephes. 6.1.
Ephes. 5.2.6.
1 Pet. 3.7.

Dan. 9.7.

Prov. 21.3.

Psal. 81.1.

Pfal 2. 10.
Eliay 10. 1.

The provident
care of God to
deliver his peo-
ple from their Rulers
wranzy.
Exod. 3. 7.
Iud. 3. 9 &c.

The revenge of
unbridled go-
vernment belong-
eth not to pri-
vate men.

Parliaments.

The duty
which we owe
unto Kings must
not lead us from
our obedience to
the King of
Kings.

all the Judges of the earth that shall have not kissed his annointed, that have written unjust lawes to oppresse the poore in judgement, and doe violence to the cause of the humble, to make widowes a prey, and rob the fatherlesse.

30 And here both his marvellous goodnesse, and power, and providence sheweth it selfe: for sometime of his servants hee raiseth up open revengers, and furnisheth them with his commandment, to take vengeance of their unjust government, and to deliver his people many waies oppressed out of miserable distresse: sometime hee directeth to the same end the rage of men that intend and goe about another thing. So he delivered the people of Israell out of the tyranny of *Pharao* by *Moses*: and out of the violence of *Chusim* King of *Syria*, by *Othoriel*: and out of other thraldomes, by other Kings and Judges. So hee tamed the pride of *Tyrus*, by the *Ægyptians*: the insolence of the *Ægyptians*, by the *Affyrians*: the fiercenesse of the *Affyrians* by the *Chaldees*: the Boldnesse of *Babylon*, by the *Medians*, and by the *Persians* when *Cyrus* had subdued the *Medians*. And the unthankfullnesse of the Kings of *Juda* and *Israell*, and their wicked obstinacy toward his so many benefits, hee did beat downe and bring to distresse sometime by the *Affyrians*, sometime by the *Babylonians*, albeit not all after one manner. For the first sort of men when they were by the lawfull calling of God sent to doe such acts: intaking armour against Kings, they did not violate that majestie which is planted in Kings by the ordinance of God: but being armed from heaven they subdued the lesser power with the greater: like as it is lawfull for Kings to punish their Lords under them. But these latter sort, although they were directed by the hand of God whether it pleased him, and they unwittingly did worke, yet purposed in their minde nothing but mischief.

31 But howsoever the very doings of men bee judged, yet the Lord did as well execute his worke by them, when hee did breake the bloody scypters of proud Kings, and overthrow their intolerable governments. Let Princes heare and bee afraide, But we in the meane time must take great heed, that we doe not despise or offend that authority of Magistrates full of reverend majesty, which God hath established with most weighty decrees, although it remaine with most unworthy men, and which doe with their wickednesse, so much as in them is, defile it. For though the correcting of unbridled government bee the revengement of the Lord, let us not by and by thinke that it is committed to us, to whom there is given no other commandment but to obey and suffer. I speake alway of private men. For if there bee at this time any Magistrates for the behalfe of the people, (such as in old time were the *Ephori*, that were set against the kings of *Lacedemonia*, or the *Tribunes* of the people, against the *Roman* *Consuls*: or the *Demarchi*, against the *Senate* of *Athens*: and the same power also which peradventure, as things are now, the three estates have in every Realme, when they hold their principall assemblies) I doe so not forbid them according to their office to withstand the outraging licentiousnesse of kings: that I affirme that if they winke at kings wilfully ranging over and treading downe the poore commonalty, their assembling is not without wicked breach of faith, because they deceitfully betray the liberty of the people, whereof they know themselves to bee appointed protectors by the ordinance of God.

32 But in that obedience which wee have determined to bee due to the authorities of Governours, that is alway to be excepted, yea chiefly to be observed, that it do not lead us away from obeying of him, to whose will the desires of all kings ought to be subject, to whose decrees all their commandments ought to yeeld, to whose Majesty their maces ought to be submitted. And truly how unordered were it, for the satisfying of men to runne into his displeasure for whom men themselves are obeyed? The Lord therefore is the King of kings, who when he hath opened his holymouth, is to bee heard alone for altogether and above all: next to him wee bee subject to those men that are set over us: but no otherwise than in him. If they command any thing against him, let it have no place and let no account bee made of it: neither let vs herein any thing stay upon all that dignity wherewith the Magistrates excell, to which there is no wrong done, when it is brought into order of subjection in comparison of that singular and truly soveraigne power of God. After this reason

reason *Daniel* denieth that he had any thing offended against the king, when he obeyed not his wicked proclamation: because the king had passed his bounds, and had not onely beene a wrong doer to men, but in lifting up his hornes against God he had taken away power from himselfe. On the other side the Israelites are condemned because they were too much obedient to the wicked commandement of the king. For when *Ieroboam* had made golden calves, they forsaking the Temple of God, did for his pleasure turne to new superstitions. With like lightnesse their posterity inclined themselves to the ordinances of their kings. With this the Prophet sharply reprocheth them, that they embraced the commandements of the king: so farr is it off, that the pretence of humilily may deserve praise, wherewith the flatterers of the court doe cover themselves and deceive the simple, while they say that it is not lawfull for them to refuse any thing that is commanded them of their prince: as though God resigned his right to mortall men, giving them the rule of mankind: or as though the earthly power were diminished, when it is made subject to the author of it, before whom even the heavenly powers do humbly tremble for feare. I know how great and how present perill hangeth over this constancy, because kings doe most displeasantly suffer themselves to be despised, whose displeasure (saith *Salomon*) is the messenger of death. But sith this decree is proclaimed by the heavenly herald *Peter*: That we ought to obey God rather than men, let us comfort our selves with this thought, that we then performe that obedience which the Lord requireth, when we suffer any thing rather, whatsoever it be, than swarve from godlinesse. And that our courages should not faint, *Paul* putteth also another spurrous: That wee were therefore redeemed of Christ with so great a price as our redemption cost him, that we should not yeeld our selves in thraldome to obey the perverse desires of men, but much lesse should bee bound to ungodlinesse.

Dan. 6. 22.

Ecc. 5. 13.
1 King 12. 30.

Act. 23.

1 Cor. 7. 13.

Praise be unto God.


T.N.





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A TABLE OF THE MATTERS INTREATED OF IN

this Booke, disposed in forme of common places, wherein is briefly rehearsed the summe of the Doctrine concerning every point taught in the booke before at large, collected by the Author.

The first number signifieth the Booke, the second the Chapter, the third the Section.

A

Acouthes.



Coluthes in the old Church. book. 4 Chapter 4. Section 1.9. and chap. 19. Sect. 22. 23.

Adams fall.

The fall of Adam proceeded not of intemperance, of gluttony, but of infidelitie: for he despising the word and truth of God, turned out of the way to the lies of Satan: which infidelity opened the gate to ambition and pride, wherunto was adjoynd unthankfulnesse: and ambition was the mother of disobedience. 2. 1. 4.

By the fall of Adam with other creatures have bene after a sort deformed, it is no marvell, that all mankind was corrupted, that is to say, swarved out of kynd from his first originall, and made subject to curse. This the old Doctors call'd Originall sinne, but yet did not so plainly set forth this point of doctrine as was convenient. In the meane time it is proved by reasons and testimonies of Scripture, that Pelagius forly erred when he said that it by imitation only, not by propagation, sinne passed from the first man into all his posterity. 2. 1. 5. 6.

And though the pestilence of sinne doe principally abide in the soule, yet it doth not therefore perime to the dissolving of this Doctrine, to dispute whether the soule of the child commeth of the engendering substance of the father: for as much as the cause of the infection is not in the substance of the flesh or of the

soule, but because it was ordained of God, that those gifts which hee at the first had given to man, man should have and loofe them for him and his. Finally it maketh not against this doctrine, that the children of the faithfull are sanctified. 2. 1. 7.

That by the fall of Adam the naturall gifts in man were corrupted and the supernaturall were taken away, is a saying that many have used, but few have understood. 2. 2. 4. 16. which saying is expounded. 2. 2. 12. that is to say, that the supernaturall gifts, faith, the love of God, charity toward our neighbours, desirous endeavour of holinesse and righteousnesse were taken away, but are restored by Christ: and that the naturall gifts, namely the understanding mind, and the heart are corrupted, because the soundnesse of understanding and the uprightness of heart were both taken away: Also that reason in man was not utterly blotted out, but partly weakened and partly corrupted: and so will, because it cannot be severed from the nature of man, was not utterly destroyed, but made thrall to corrupt desires. 2. 2. 12.

It is proved by the testimonies of Augustine and of the Scripture, that God not only foresaw or suffered, but also by his will disposed the fall of the first man, and in him the ruine of his posterity. 3. 23. 7. 8.

Angels.

Angels are creatures of God although Moses doe not expresse them in the history of the creation. 1. 1. 4. 3.

Of the time or order wherein they were created, it is not expedient to enquire, forasmuch

much as the Scripture (which wee ought to follow for our rule) declareth nothing thereof.

1. 14. 4.

Why the heavenly spirits are called Angels, Armies, Vertues, Principallities, powers, dominions, thrones, Gods. 1. 14. 5.

Concerning Angels the Scripture teacheth so much as is available for our comfort and for the confirming of our faith, namely that they are distributors and ministers of Gods bountifalnesse towards us, and the same by divers waies. 1. 14. 6. 9.

Not only one Angell hath severall care of every one of us, but they all with one consent doe watch for our safety: and therefore it is superfluous to inquire whether every man have his severall Angell assigned to be his keeper. 1. 14. 7.

Of the number and degrees of Angels, it is curiosities to enquire, and rashnesse to determine: And why, whereas they be spirits, the Scripture painteth them with wings under Cherubin and Seraphin. 1. 14. 8.

Against the Sadduces and such other fantastical men, it is proved by sundry testimonies of the Scripture, that Angels are not qualities or inspirational without substance, but very spirits indeed. 1. 14. 9.

That superstition is herein to be avoided, and that wee give not to Angels those things that belong only to God and Christ. 1. 14. 10.

For avoiding of this perill, we must consider that whereas God useth their service, hee doth it not of need, as though he could not bee without them, but for the comfort of our weaknesse. 1. 14. 11. And therefore whatsoever is said of the ministry of Angels, ought to be referred to this end, that overcoming all distrust, our trust in God should bee thereby the more strongly stablished, and not that they should lead us away from God. 1. 14. 12.

That the Angels also were created after the likeness of God. 1. 15. 3.

Archbishops and Patriarchs.

See Book. 4. Chap. 4. Sect. 4. and 7. 15.

Of the ascending of Christ into heaven.

Although Christ in his rising againe began more fully to shew forth his glory and power: yet in his ascending into heaven hee first truly began his kingdome, because he then powred out greater abundance of his spirit more voi-

ally advanced his raigne, and shewed greater power both in helping them that are his, and in overthrowing his enemies. And yet that he is so absent according to the presence of his flesh, that he is alway every where according to the presence of his maiesty, and with the faithfull according to his unspeakable and invisible grace. 2. 16. 14.

Of Christs sitting at the right hand of his Father, and of the manifold fruit which our faith gathereth thereof. 2. 16. 15. 16.

Auricular confession.

See Confession Auricular.

B

Baptisme.

THE definition of Baptisme. The first end thereof is to serve our faith before God, the other end, to serve our confession before men. It bringeth to our faith three things first that it is a signe of our cleansing, assuring us that all our finnes are done away. 4. 15. 1. which is proved by testimonies of the Scripture, and that it is not the water that cleanseth us, but the blood of Christ. Sect. 2.

The force of Baptisme is not restrained to the time past: but we are by it washed and cleansed once for all our life: and yet that we may not hereof take a liberty to sinne from thence forward. 4. 15. 3.

The power of the daies (as they call it) that is to say, the ministry of the Church, by which the forgiveness of finnes is daily preached unto us, is not to be severed from Baptisme. 4. 15. 4.

The Second fruit of faith by Baptisme, is that it sheweth to us our mortifying in Christ, and a new life in him. 4. 15. 5.

The third fruit is, that it testifieth that we are so united to Christ, that we are partakers of all his good things. For which cause Christ is called the proper object of Baptisme, and the Apostles baptized into the name of Christ, in whom we doe so obtaine the matter both of our cleansing and of our regeneration, as we obtaine the cause thereof in the father, and the effect in the holy Ghost. 4. 15. 6.

It is proved that the Baptisme was all one which was ministred of Iohn and of the Apostles, although some of the old doctors thought otherwise. 4. 15. 7. and that it maketh not to the contrary, that more abundant graces of the Spirit are powred out, since the resurre-

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tion of Christ. But yet there is in Baptisme a difference to be made of the person of Christ from Iohn, and from the Apostles and other Ministers. 4. 15. 8.

Both our mortifying and our cleansing were as by shadow signified among the people Israel, by the passage through the sea, and the comfortable calling of a cloud. 4. 15. 9.

It is false which some have taught, that by Baptisme wee are restored to the same righteousness and purenesse of nature which Adam had at the beginning. And there is shewed that in the children of God doe remaine yet some leavings of sin, although the same raigne not in them: which doe what they endeavour, and doob not give them occasion to flatter themselves. 4. 15. 10. 11. the same is proved by Paul. Sect. 12.

How Baptisme serveth our confession before men. 4. 15. 13.

What is the order to use Baptisme, both for confirmation of our faith, and for a confession before men. Where it is shewed that the graces of God are not included in the Sacrament, so as they bee given to us by the vertue thereof. 4. 15. 14. 15.

Baptisme is nothing encreased by the worthinesse of him that doth minister it, nor diminished by his unworthinesse: against the donatists, and our Catapaptists which require a rebaptizing, because wee have beene baptized in the kingdome of the Pope. 4. 15. 16. their arguments are confuted Sect. 17. 18.

Baptisme is a continuall Sacrament of repentance for all our life, so that we need no other Sacrament of penance. 4. 19. 17.

Of the conjuring of the water, the waxe candle, the chresme, the blowing, the spittle, and such other trifles added to the simple ceremony of Christ: and the order of purely ministering it in the Church is shewed. 4. 15. 19.

It is shewed that to minister Baptisme pertaineth to the Ministers of the Church and not to private men, much lesse to Women: and the contrary objections are confuted. 4. 15. 20. 21. 22.

Baptisme of Infants.

The Baptizing of infants doth very well agree with Christs institution, and with the nature of the signe. 4. 16. &c.

Baptisme succeeded in the place of Circumcision, wherein they be like, and wherein they be unlike. 4. 16. 3. 4.

Infants are not to be debarred from Bap-

tisme, sith the Lord doth make them partakers of the thing signified in baptisme. 4. 16. 5. and that the Lord doth regenerate infants. Sect. 17. 18. 19.

Sith it is certaine that the same covenant which it pleased God to make with Abraham is sealed in infants with the outward Sacrament, therefore ought Baptisme also to have place among them. 4. 16. 6.

Baptizing of infants is well proved by this that Christ embraced children and laid his hands upon them. 4. 16. 7.

A confutation of certaine arguments of the enemies of infants Baptisme. 4. 16. 8. 22. 23. 25. 27. 28. 29.

There commeth great fruit by the Baptizing of infants, both to the Faithfull parents and to the children. 4. 16. 9. Which fruit Satan travaileth by the Anabaptists to take from us. 4. 16. 32.

A confutation of the Adversaries arguments saying that there be other things signified in Baptisme than there are in Circumcision: that our covenant differeth from the old covenant, that other are called children at thid day then were at that time. 4. 16. 10. 11. 12. 13. 14. 15.

A confutation of their other signied differences betweene Circumcision and Baptisme. Sect. 16. Also of this objection, that Baptisme is a sacrament of repentance and of faith neither of which can be in tender infancy. 4. 16. 20. 21.

In them of ripe age, faith and understanding ought to goe before Baptisme: but in infants the Baptisme of the faithfull goeth before understanding. 4. 16. 24.

A confutation of their error, which condemne to eternall death all that are not baptized. 4. 16. 26.

This that Christ was not Baptized till his age of 30. yeeres. was for a good cause, and maketh nothing for the enemies of infant baptisme. 4. 16. 29.

Why the supper is not to be ministred to the infants of the faithfull, and Baptisme not to be denied them. 4. 16. 30.

A long rehearsal of the arguments where-with wicked Servetus did fight against the Baptisme of infants, and a confutation of the same arguments. 4. 16. 31.

Of Baptizing of infants. 4. 8. 16.

Bearing of the Crosse.

It behooveth that we deny our selves, that

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we may beare the Crosse, because it is Gods will to exercise all his under the Crosse, beginning at Christ his first begotten Sonne. Which fellowship with Christ doth already give us great ground of patience and comfort. 3. 8. 1.

It is for many causes necessary for us to lead our life under a continual Crosse: first to beate downe our arrogancy and trust of our owne strength. And this remedy even the most holy doe needs, as is proved by the example of David. 3. 8. 2. Hereby our trust in God is confirmed, and our hope increased. Sect. 3.

Secondly, that our patience may be tried, and we may be framed to obedience. 3. 8. 4.

Which is most needfull for us, sith the weakness of our flesh is so great to make us shake off the yoke of God when he doth once handle us gently. Sect. 5.

Sometimes also to punish our offences committed: wherein we are knowledge that he doth the office of a good father towards us, but contrariwise the unfitfull are oftentimes made more obstinate. 3. 8. 6.

A singular comfort when we suffer either shame or losse, or any other calamity for righteousness: which Crosse most properly belongeth to the faithfull. 3. 8. 7.

How necessary it is for the faithfull, in the bitterness of afflictions, to be furnished with this thought, that God loveth them, but is angry with their faults. 3. 4. 34.

Bishops.

The name of Bishop in the old Church was given to some one in every severall compny of Ministers, for politike order, and not that they should beare a Lordly rule over others. 4. 4. 2.

It was the office as well of the Bishop as of other Priests, to preach and minister the Sacraments. 4. 4. 3.

The old Church did commonly observe the order appointed by the Apostles in calling of Ministers. 4. 10. 11. 12. 13.

With what forme the Ministers of the old Church were consecrate after their election. 4. 4. 14. 15.

Of the ceremony of ordering of true Priests. 4. 19. 28.

Oftentimes the order of Priests: prophets, and Pastors, hath bene most corrupt in the Church. 4. 9. 3. 4. 5.

Men are not bound without exception to obey the Pastors of Churches, but in the Lord and his Word. 4. 9. 12.

What Bishops, and of what qualities, be made in the Papacy. 4. 5. 1.

The right of the people in election is taken away, and the old canons broken. 4. 5. 2. 3.

What Priests are made in the Papacy, and to what end. 4. 5. 4. 5.

Of the gifts of Benefices in the Papacy. 4. 5. 6. 7.

How faithfully all Priests in the Papacy do execute their office, whether they be Monkes, or secular, as Canons, Deanes, Parsons of Parishes, Bishops, &c. 4. 5. 8. 9. 10. 11.

The negligence of them that governed Churches in the time of Gregory and Bernard. 4. 5. 12.

The whole manner of Ecclesiasticall governance as it is at this day in the Papacy, is nothing else but a place of spoile, wherein thieves doe rob without law and measure. 4. 5. 13.

Of the dissolute licentiousnesse in all parts of their life, which priests and Bishops, &c. use in the Papacy. 4. 5. 14.

C

Calling.

OF the effectual or inward calling, which is a sure testimony of election, and hangeth upon the only free mercy of God. 3. 24. 1. 2.

Against them, which in predestination doe make us a worker with God. Also against them that hang election upon that which followeth election. 3. 24. 3.

The certaintie of our election is to be knowne by the word and calling of God, and we ought not to perse into the eternall counsell of God. 3. 24. 4.

The father hath chosen us only in Christ, in him therefore let us hold the stedfast ground of our election. 3. 24. 5. and so, that thereof also we may conceive a sure confidence of perseverance to the end. 3. 24. 6. 7. 8. 9.

Two kinds of calling universall, and speciall. 3. 24. 8.

It is proved by divers examples and testimonies of Scripture, that the elect before there calling do differ nothing from other men, and that it is false which some men doe dream, that there is a certain seed of election planted in their hearts, even from their nativity. 3. 24. 10. 11.

It is shewed at large that as God doth by the effectualnesse of his calling toward the elect, make perfect the salvation to which he had by his eternall counsell appointed them: so

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he hath his judgements against the reprobat, whereby he pierceth his purpose concerning them in execution, and maketh way for his predetermination. 3.24. 12.13. 14. &c.

Cardinals.

When the name of Cardinals first began, and how they have so suddenly flart up to so great honour. 4.7.30.

Ceremonies.

The old Ceremonies are taken away, as touching their use only, but not as touching their effect, for we have the same effect at this day most evidently and effectually in Christ. And this doth nothing diminish their holines as it is proved 2.7.16. and being weighed by themselves and without Christ, they are worthily called of Paul handwritings against us. 2.7.17.

The ordinances concerning Ceremonies in the Popes law, doe command observation for the most part unprofitable, and sometime also foolish although they have a great seeming of wisdom: moreover they oppresse consciences with their infinite multitude. 4.10.11. 12.13.

The Popish Ceremonies cannot be executed by this colour, that they be ordained for the instruction of the ignorant as the ceremonies of the law were: because there appeareth in in this point a manifest difference betwene us and the people before Christ. 4.10.14.

The Popish Ceremonies are believed to be sacrifices cleansing sins, and deserving eternall life: they are without doctrine, and are snares to catch money. 4.10.15.

Charity toward our neighbour.

It is proved, against the Sorbonists that Charity is the love of our neighbour, and not of our selves. 2.8.54.

Under the name of neighbour is contained every man, be he never so much a stranger to us, and our enemy, 2.8.55. and therefore the Schoolemen are condemned of ignorance which of the commandments of God, not to desire revenge, and to love our enemies, have made Convents, to the necessary keeping whereof Monkes alone doe binde themselves: and it is proved that the old doctors of the Church, Iesus and Gregory himselfe thought otherwise. 2.8.56.57.

Wee have need of patience, that we be not weary of doing good to other. And we ought not to have respect to the unworthinesse or other qualities of men which might withdraw us, but to God which so commandeth us. 3.7.6.

To the fulfilling of all the parts of charity, it is not enough if we performe all the dutifull deeds of charity, but we must doe it with a sincere affection of heart. Wherein the chiefe point is, that we take upon our selves the person of him whom we see to need our helpe. So shall we avoide disdainfull pride and other corruptings of charity. 3.7.7.

Christ and the Apostles in rehearsing the summe of the Law doe sometime leave out the first table: not for that it more availeth to the summe of righteousnesse to live innocently with men, than to honour God with godlines: but because unfaired charity is the prooffe of true godlinesse. 2.8.52.53.

A confutation of the Pharises of our time which hold that we are justified by charity, because Paul saith that charity is greater than faith and hope. 3.18.8.

An exposition of the tenth commandment wherein (as in the former commandments) is forbidden not only all purpose to hurt our neighbor, but also all lust or desire against charity. 2.8.49.58.

God doth for good cause and worthily require of us so great ferventnesse and uprightnesse of love. 2.8.50.

An exposition of the sixth commandment, wherein not only the slaughter or hatred of our neighbour is forbidden us, but also the preserving of his life is commanded us, because man is both our flesh and the image of God. 2.7.39.40.

Children.

See obedience of children to parents.

Church.

The Church the mother of the faithfull. 41.1.4.5.

An exposition of this article of the Creed, I beleve the holy Church. 4.1.2.3.

The holinesse of the Church is not yet perfected. 4.8.12.

Of the invisible Church: and of the visible Church, the signes whereof are the pure preaching of the word and ministracion of Sacraments. 4.8.7.8.9.10.11.

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Wherefore those signes are, we ought not to depart from that fellowship. 4.8.12.

There may some fault creep in, either in doctrine or in ministration of Sacraments, for the which yet we ought not to cast off the communion of that Church, and much less for the imperfection of life and corruptness of manners. And herein the Antihristians are reproved. 4.1.12.13.14.15.16.

The Church is none otherwise holy, but that it alway hath many faults, and yet it ceaseth not to be the Church, as is proved by testimonies of Scripture and the experience of all ages. 4.1.17.18.19.

See Ministry of the Church.

Churches power as touching Articles of faith.

It is proved by the example of the Apostles and Prophets, and of Christ himselfe, that whatsoever authoritie the Church hath, is properly not given to men, but to the word, the ministration whereof is committed to them: And therefore it was never lawfull for the Church, to teach any other thing, than that which she received of the Lord. 4.8.1.2.3.4.8.9.

Christ hath ever taught his Church: and yet he hath used divers manners of teaching according to the diversitie of times, ere the Law was written, in the time of the Law and the Prophets, and last of all since that he himselfe was openly shewed in the flesh. 4.8.5.6.7.

False Church.

Where lying and falshood hath gotten the upper hand and reignd, there is not the Church. And this is proved to be in the Papacie, although they there boast of a perpetuall succession of Bishops. 4.2.1.2.3.4.

They are not Heretikes or Schismatikes that depart from the Papacie. 4.2.5.6.

How much sooner a man make the best of the faults of the Popish Church, yet the state thereof is no better than was in the kingdome of Israel under Jeroboam. 4.2.7.8.9.10.

Yet by the goodnesse of God there remaine in the Papacie cert. in footsteps of the Church: and so is that fulfilled which hath been written, that Antichrist should sit in the Temple of God. 4.2.11.12.

A comparison of the power which the true Church hath in teaching, with the tyranny of

the Pope and his ministers in forging new articles of faith. 4.8.10. Of the Papists principle, that the Church cannot erre. 4.8.13.

It is false to say that it behooved that the Church should add to the writings of the Apostles. 4.1.14.15.16.

A confutation of the arguments which the Papists make, to prove that there is power given to the Church to coine new articles of faith. 4.8.11.12.

Christ.

The Godhead of the Sonne is proved. 1.13.7.

Against certaine dogs which doe privily steale away from the Sonne of God his eternitie, affirming that hee then first began to be, when God spake at the creation of the world. 1.13.8.

Divers testimonies of Scripture, which affirme Christ to be God, and first out of the old Testament. 1.13.9.10. and then out of the new Testament. Sect. 11.

A prooff of the same Godhead, by the works that are in the Scriptures ascribed unto him. 1.13.12. also by his miracles and certaine other things. Sect. 13.

A difference betwene Christes working of miracles, and the Prophets or Apostles doing of the like. 1.13.13.

It is proved by many and most strong testimonies of Scripture, that Christ tooke upon him a true substance of mans flesh, and not a Ghost or counterfeite shape of man, as the Marcionites figured, nor yet a heavenly bodie as the Manichees lyingly affirmed. 2.13.1.

An exposition of the places of Scripture, which Marcion writeth to be the confirmation of his error, and also of those which Manicheus wrested, and many of their Disciples doe wrest at this day. 2.13.2.3. where also are confuted the new Marcionites, which to prove that Christ tooke his bodie of nothing do hold women have no seed: There are also certaine other things confuted, which are objected as absurdities. 2.13.4.

See ascending of Christ into heaven.

See death of Christ.

See descending of Christ into hell.

See Mediatour Christ.

See Merit of Christ.

See Priesthood, &c. of Christ.

See Redeemer Christ.

See Resurrection of Christ.

Christian libertie.

How necessary is the knowledge thereof.
3.19.1.

Christian libertie consisteth in three parts :
The first is entreated of 3.19.2.3. The second.
Sect. 4.5.6. The third. Sect. 7.8.

Christian libertie is a spirituall thing, and
all they doe wrongfully expound it, which ei-
ther make it a cloke for their lusts, or doe abuse
it with offence of their weak brethren.
3.19.9.10.

Civill government.

See publike government.

Clerkes or Clergie.

Of Clerkes in the old Church. 4.4.9.

Concupiscence or Lust.

The difference betweene concupiscence and
counsell. 2.8.49.

That all the concupiscences of men are evill
and guilty of sinne, not in somuch as they are
naturall, but because they are all inordinate by
reason of the corruption of nature. And so did
Augustine thinke, if he be diligently weighed,
3.3.12. and this is proved by many places of
his writings. 3.3.13.

Confession Auricular.

Concerning Confession, the schoole Divines
doe fight against the Canonists, affirming that
it is not by the commandment of God. A con-
futation of the arguments whereupon the first
sort doe stand, first because the Lord in the Gos-
pell did send the Leprous whom he had clen-
sed to the Priests : and there is shewed the true
meaning of the doing. 3.4.4.

A confutation of their second argument, for
that the Lord commanded his Disciples to
loose and unwinde Lazarus when he was rais-
ed from death. 3.4.5.

A true exposition of two places by which
they travell to uphold their confession : that is
to say, that they which came to the Baptisme
of John did confesse their sins, and James wil-
leth us to confesse our sins one to another. 3.4.6.

The use of confessing to a Priest was very
ancient, but yet free as a politicke order, not as
a law set by Christ or his Apostles : and after-
ward the same was abrogated by Nectarius Bi-
shop of the Church of Constantinople because
of a Deacon which had under that pretence

abused a woman. This tyrannous law was not
laid upon Churches before the time of Inno-
cent the third, about three hundred yeeres
past, and the foolishnesse and barbarousnesse
of that ordinance is declared. 3.4.7.

Witnesses of the said abrogation, out of
Chrystosome Bishop of Constantinople.
3.4.8.

An exposition of Innocents law concerning
the confession of all sins, where are rehearsed
the divers opinions of the Romish Divines
concerning the number and use of keyes, and
the power of binding and looseng. 3.4.15.

The lewdnesse of all the particular articles
of the Law of confessing, and specially of that
concerning the rehearsing of all sins. 3.4.16.
and a plaine description of the cruelty where-
with poore consciences were by divers circum-
stances tormented therein. 3.4.17.

By a similitude is described how a great part
of the world hath hitherto obeyed such illusi-
ons. That it is an impossible law, and maketh
men hypocrites. And then is shewed a most cer-
taine rule of confession according to the exam-
ple of the Publican. 3.4.18.

A confutation of this article, that sins are
not forgiven, and that the gate of Paradise is
shut, &c. unless there be first firmly conceived
a vow of confession, where also their objecti-
on is confuted that judgement cannot be pro-
nounced till the cause be heard, that is to say,
that absolution cannot be given till all the sins
be rehearsed. 3.4.18.

It is no marvell that we condemne and abo-
lish auricular confession, and our adversaries
doe safely assigne so great profit unto it, for so
much as on the other side it armeth men to
boldnesse of sinning. 3.4.19.

They doe falsely pretend that they have the
power of the keyes, saith they are not the succes-
sors of the Apostles, nor have the holy Ghost,
forasmuch as they doe daily without conside-
ration lose those things which the Lord hath
commanded to be bound, and binde what hee
hath commanded to be loosed. 3.4.20.

It is proved false that they say that the power
of the keyes may sometime bee used without
knowledge, forasmuch as by that meane the
absolution should be uncertaine. Where also is
spoken of the absolution and condemnation
which the ministers of the Gospell or the
Church doe pronounce according to the word,
of the certainty thereof. 3.4.22.

The absolution of the Priests in the Papacy
is uncertaine, as well on the behalfe of him
that assoileth, as of him that confesseth : but
contrariwise

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contrariwise it is in the absolution of the Gossell which hangeth upon this only condition, if the sinner seeke his purging in the only sacrifice of Christ, and to yeeld to the grace offered unto him. 3. 4. 22.

The Popish Doctors, when they alleadge for themselves the power of loosing given to the Apostles, doe wrongfully wrest to auricular confession those sayings which Christ spake partly of preaching of the Gossell, and partly of Excommunication. The errors of Lombard and such other in this matter: and concerning the manner of remission with enjoying of penance and satisfaction. 3. 4. 22.

A summe of all before spoken: and what the faithfull ought to thinke of auricular confession. 3. 4. 24.

True Confession.

What kind of confession is taught us by the word of God, namely to confesse to God the knower of our hearts and of all our thoughts. 3. 4. 9.

Out of this secret confession made to God, followeth a voluntary confession before men, so oft as it is behoovefull for the glory of God, or the humbling of our selves. And of this second kind there was an ordinary use in the old Church, and is also in the Church at this day. But yet extraordinarily it ought after a speciall manner to be used, whensoever it shall happen that the people be guilty in any generall offence, or to be plagued with any calamity. Of the profit of such confession. 3. 4. 10. 11.

Of two other sorts of private confession: of which the first is used for our owne cause, when wee require comfort of our brethren, because the feeling of sinnes doth vex and trouble us: in which case we must chiefly resort to our Pastors: and this remedy is warily and moderately to be used, that no bondage be brought in. The other sort is to appease and reconcile our neighbour, if he be in any thing offended by our fault, under which kinde is contained their confession which have sinned so far as to the offence of the whole Church. 3. 4. 12. 13.

The power of the keyes hath place in the three kinds of confession. Of the fruit which they that confesse doe receive thereby, because they know that forgiveness of sinnes is declared to them by the messenger of Christ. 3. 4. 14.

Of confession of sinnes one sort is generall, another speciall. 3. 20. 9.

Confirmation Popish.

The ceremonie of laying on of hands, when the children of the faithfull, which were Baptised in their infancy, did yeeld an account of their faith. 4. 19. 4.

Of the popish sacrament of confirmation foisted in place of that holy institution. 4. 19. 4.

That the example of the Apostles is wrongfully alleadged for defence thereof. 4. 19. 6.

It is blasphemie when they call it the ryle of salvation. 4. 19. 7. 8. and when they say that none are made full Christians till they be anointed with the Bishops confirmation. Sect. 9. and when they say that this anointing is to bee had in greater reverence than Baptisme. Sect. 10. 11.

It is to bee wished, that the manner of the old Church were brought in use againe, to call children to give account of their faith. 4. 19. 13.

Conscience.

Consciences, when they seeke assistance of their justification before God ought to forget all the righteousness of the law. 3. 19. 2. 3.

The consciences of the faithfull doe not follow the law as constrained by necessity of the law, but being free from the yoke of the law, doe voluntarily obey the will of God. 3. 19. 4. 5. 6.

Of the freedome of conscience in outward and indifferent things. 3. 19. 7. 8.

The consciences of the faithfull being sit at libertie by the benefit of Christ, are made free from the power of all men: and how this is to be understood, where also is spoken of the spirituall and civill government, and what difference is to be put betweene them. 3. 19. 14. 15.

What is Conscience, and in what sense Paul saith, that the magistrate must be obeyed for conscience. 3. 19. 15. 16.

What is Conscience: and of the common difference betweene the temporall court and the court of Conscience. 4. 10. 3. 5.

Of Councils.

Wee must keepe a meane in honouring of Councils, that wee take nothing away from Christ, and our doctrine for the most part is confirmed by the ancient Councils. 4. 9. 1.

By the Scripture the Councils have no authority, unlesse they be assembled in the name of Christ: and what that is. 4. 9. 2.

It is false which the papists affirme that truth
I 1 2 remaineth

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from, neither not in the Church, unless it be among the Pastors, and that the Church it self is not unless it remaine to be seene in generall Councils. 4.9.3.4.5.6.7.

What things are to be weighed in searching the authority of any Council: and that Augustine prescribeth a very good way therein. 4.9.8.

Council one against another. 4.9.9. and even in those former and ancient Councils are found faults and errors. 4.9.10.11.

Creation of the world.

Although God ought to be knowne by the creation of things, yet lest the faithfull should fall away to the fained inventions of the heathen, his will was that the history of the creation should remaine written, and the time thereof expressed in the Scripture. 1.14.1. where there ungodly scoffing is confuted, which aske why it came not sooner in Gods minde to create heaven and earth. 1.14.1.

For the same purpose it is rehearsed that God ended his worke, not in a moment, but in six dayes: and likewise the order is set forth, namely that Adam was not created till God had first furnished the world with all plenty of good things. 1.14.2.22.

A confutation of the error of Manicheu concerning two originall beginnings. 1.14.3.

It is proved by the Scriptures that the knowledge of God which appeareth in the workmanship of the world cannot by it selfe alone bring us into the right way. 1.5.13. & yet are we rightly without all excuse. Sect. 14.

Although the beholding of heaven & earth and the consideration of the ordering of things pertaining to men, doe move us to worship God, yet all these things passed away without profit, even from the wisest philosophers. 1.5.10.

Hence can come the infinite number of gods, and the contraries of opinion among the sects of Philosophers concerning God. 1.5.11.

The substance of God is incomprehensible: but in his works, by engraving certaine points of his glory therein, he hath after a certaine manner presented himselfe to be seene. 1.5.1.

The wisdom of God is testified, not only by those things which Philosophers and learned men do find by speculation in heaven & earth, but also which common men do perceive by the only helpe of their eyes. 1.5.2.

That wee may with true faith conceive so much as behooveth us to know concerning God, it is good to learne the history of the creation of the world, in such sort as Moses hath

set it forth, the chiefe points whereof are briefly rehearsed. 1.14.20.

The consideration of the worke of God, that is to say, of the creation of all things, ought to be applied to two principall ends, first that we doe not with thankfull neglecting or forgetfulnessse passe over his vertues which he presenteth apparently to be seene in his creatures. 1.14.21. Secondly, that we may learne to apply them to our selves whereby wee may stir up our selves to the trust, invocation, praise, and love of him. 2.14.22.

Crosse.

See bearing of the Crosse.

D

Deacons.

OF Deacons, and the two sorts of them. 4.3.9.

In the old Church the office of Deacons was the same that it was in the Apostles time. Of Subdeacons and Archdeacons, and when they first began. 4.4.5.

How the Church goods were used and bestowed in the old Church. 4.4.6.7.

Of Popish Deacons, their office, and the ceremony of their ordering. 4.9.32.

Of Popish Subdeacons, and their trifling office, and the fould manner of their ordering. 4.19.33.

Of Popish Deacons, and their institution. 4.5.15.

The Papists have no true Deaconrie left, forasmuch as all the disposition of Church goods among them is openly turned to sacrilege and robbery. 4.5.16.18.19.

A confutation of the shamefulnessse of certaine Papists, which say that the riotous excessse of Priests, and of all the Popish Church, is the gloriousnessse of the Kingdome of Christ which the holy Prophets spake of before. 4.5.17.

Death of Christ.

Although Christ hath by the whole course of his obedience, that is to say, by his whole life, & all the parts thereof, redeemed us, yet the Scripture to set forth more plainly the manner of our salvation, doth ascribe the same as peculiar & proper to the death of Christ. In the which the voluntary yielding of Christ hath the first place which yet was so voluntary as he gave over his owne affection not without strife. Also his condemnation is to be considered: Wherein

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two things are to be noted, namely that Christ was reputed among the wicked, and yet that his innocency was oftentimes testified even by the judges owne mouth. 2. 1. 5.

The manner of his death is to be marked, that is to say, the accursed cross. And it is declared by many testimonies of Esay and the Apostles, that this behoued so to be, that the curse which was due to us being cast up in him, and so overcome, and taken away, we should be delivered. And this was figuratively represented in the sacrifices of Moses law, which at the last was performed in Christ, the originall truth of all figures. 2. 1. 6.

Both in the death and buriall of Christ a double benefit is set before us, that is to say, deliverance from death whereunto we were in bondage, and the mortifying of our flesh. 2. 1. 6.

Descending of Christ to hell.

The descending of Christ to hell containeth the mysterie of a great thing, and is of no small importance to the effect of our redemption. Divers exposition of this article are rehearsed, and consisted. 2. 1. 6. 8. 9.

A true, godly, holy and comfortable exposition thereof out of the word of God, which is also confirmed by the testimony of the old doctors, that Christ did not only suffer a bodily death, but also did feele the rigour of Gods vengeance, whereby he might both appease his wrath and satisfy his just judgement: and therefore it behoued that he should, as it were hand to hand wrestle with the power of hell and with the horrour of everlasting death, yet was God not at any time either his enemy, or angry with him. But he did suffer the grievousnesse of Gods severity, in respect that he being stricken and beaten with the hand of God, did feele all the tokens of Gods wrath and punishment. 2. 1. 6. 10. 11.

A confutation of certaine wicked and unlearned men, which at this day doe find fault with this exposition crying out, that the Son of God hath wrong done to him, and that he is charged with desperation, which is contrary to faith. Therefore it is proved against them with manifest testimonies, that these two things doe very well stand together, that Christ feared, was troubled in spirit, was afraid, was tempted in every point as we are, and yet that he is without sinne. 2. 1. 6. 12.

Devils.

Those things that the Scripture teacheth

concerning devils, tend commonly to this end, that we should be carefull to beware of their deceits, and furnish our selves with those weapons which may be able to beate backe the most mighty enemies. 1. 1. 4. 13.

That we should be the more stirred up to do so, it sheweth us that there is not one or two devils, but great armies of evill spirits that make warre against us: and in what since it sometime speaketh of the devill in the singular number. 1. 1. 4. 14.

This ought to enflame us to a continuall war with the devill, for that he is every where called enemy to God and us. 1. 1. 4. 15.

The devill is naturally wicked, a murderer, a lyar, and fonger of all malignitiesse. 1. 1. 4. 15. But this evillnesse of nature is not by creation, but by corruption. 1. 1. 4. 16.

It is curiosity to enquire of the cause, manner, time and fashion of the fall of the evill angels, forasmuch as the Scripture leaveth it unspeoken. 1. 1. 4. 16.

This the devill hath of himselfe and of his owne naughtyesse, desirously and purposely to strive against God, but he can do and performe nothing unlesse God be willing and grant it. 1. 1. 4. 17.

God to tempereth this government, that he giveth Satan to reigne over the soules of the faithfull, forasmuch as in the end they ever obtaine the victory, although in some particular things they be wounded and beater downe: but hee only giveth the wicked to him to governe, and to use his power upon their soules and bodies. 1. 1. 4. 18.

A confutation of them which say that devills are nothing else but evill affections or perturbations: and it is proved by testimonies of Scripture, that they are mindes or Spirits endued with sence and understanding. 1. 1. 4. 19.

Discipline.

Discipline is a thing most necessary in the Church. 4. 12. 1.

Of private admonishings, which is the first foundation of the discipline of the Church. 4. 12. 2.

Of the Ecclesiasticall Senate, that is to say, the Sencors or Elders, which together with the Bishops have the oversight of manners. 4. 3. 8.

Princes aswell as common people ought to be subject to the discipline of the Church, and so was it wont to be in the old time. 4. 12. 7.

Of the old discipline of the Clergie, and

the yeerely assembling of provinciall Synodes ; and how this order is buried in the Papacie, saving that they keepe certaine shadowes thereof. 4. 12. 22.

E

Excommunication.

WHat is the power of the jurisdiction of the Church, and how necessarie and ancient it is. 4. 11. 1. 4.

Of the power of binding and loosing so much as pertineth to discipline, wherein there is spoken of excommunication. 4. 11. 2.

This power of the Church is distinct from the civill power, and the one is a helpe to the other. Therefore the opinion of some men is false which thinke that it ought to have no place where are Christian magistrates. 4. 11. 1. 3. 8.

This is a staied and continuall order in the Church, and not enduring only for a time. 4. 11. 4.

Of the right use of this jurisdiction in the old Church ; and how this power belonged not to one man alone, but to the assembly of the Elders. 4. 11. 5. 6. and Chap. 12. Sect. 7.

Of the excommunication of the Church, and the authority thereof. 4. 12. 4.

The ends which the Church hath regard unto in corrections and Excommunication. 4. 12. 5.

Of exercising the discipline of the Church according to the proportion of finnes, forasmuch as some be private and some be publike, some be negligent defaults, some be heinous offences. 4. 12. 3. 4. 6.

In excommunication severity ought to be tempered. And in this behalfe is noted the extreme rigorousnesse of them in old time. 4. 12. 8.

Every private man ought to esteeme them that be excommunicate as strangers from the Church, but not to account them past hope, but to endeavour to the uttermost of their power to bring them into the way again. 4. 12. 9. 10.

If the bench of Elders doe not so diligently correct faults as they ought, or if the Pastors cannot amend all things as they would, yet private men ought not to depart from the Church, neither ought the Pastors to shake off their ministry. 4. 12. 11.

Against the precisenesse of the old Donatists and of the Anabaptists of our dayes, which doe acknowledge no Congregation of Christ, but where there is in every point an Angeliike perfection. 4. 12. 12.

If the corruption of any sinne have infected the whole multitude, the rigorousnesse of discipline must be tempered with mercy, lest the whole body be destroyed. 4. 12. 13.

F

Faith.

The name of faith otherwise taken among holy writers than it is among the profane. 4. 22. 13.

How it is to be understood that God is the object of faith. 2. 6. 4.

Of faith. And here the Sophisters are reproved, which understand nothing else by this word faith, but a common assent to the history of the Gospel, and doe simply call God the object of faith, in the meane time leaving out Christ, without whom there is no faith, nor any accessse to God. 3. 2. 1.

A confutation of the Schoolemens doctrine concerning unexpressed faith, whereas faith requireth an expresse acknowledging of the goodnesse of God, in which standeth our righteousnessse. 3. 2. 2.

Our faith, so long as wee are wavering in the world, is wrapped with many remnants of ignorance, and in all things infidelity is ever mingled with faith, whereof many examples are seene in the disciples of Christ before that they came to perfect light, yet this is still most true, that understanding is ever joyued with faith. 3. 2. 3. 4.

There is a certaine obedience to Christ, and aptnesse to learne, with a desire to profit, which is called by the name of faith, whereas it is but a preparation to faith, and that same may be called an unexpressed faith: yet it far differeth from the Papists invention. 3. 2. 5.

The true faith or knowledge of Christ, is when we conceive him in such sort as he is offered of the father, that is to say, clothed with his Gospel. And faith hath a mutual relation to the word and the word to faith, because the word is the fountaine of faith, the ground of faith, and the mirror in which faith beholdeth God. 3. 2. 6.

Faith, although it assent to all the parts of the word of God, yet most properly it hath regard therein to the good will and mercy of God, that is to say, the promises of gracie grounded upon Christ, for the understanding and certainty whereof, the holy Ghost lighteneth our mindes and strengtheneth our hearts: Hereupon is gathered the definition of faith. 3. 2. 7.

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A confutation of the Sophisters distinction of Faith, formed and formelesse: whereby it appeareth that they never thought of the singular gifts of the holy Ghost, for as much as Faith can in no wise be severed from a godly affection. 3. 2. 8.

This word faith hath divers significations and is sometime taken for the power to doe miracles, with which gift of God, sometime the wicked are endued: sometime it is figuratively taken for that knowledge of God which is in some wicked men, which is rather a shadow and image of Faith, of which faith there are divers sorts in them. 3. 2. 9. 10.

The reprobate have also sometime such a like feeling as the elect have, yet they doe not fully conceive the force of spirituall grace, but onely confusedly. Nevertheless the same is a certaine inferiour working of the holy Ghost. But this feeling differeth far from the peculiar testimonie which hee giveth to the Elect. 3. 2. 11.

Yet is not the Spirit deceitfull, which lightly sprinkleth the reprobate sometime with such a knowledge of the Gospell, and feeling of the love of God as afterward doth vanish away. Sometime also there is stirred up in their hearts a certaine desire of mutuall love toward God, but such a love as is hyed and not a hary love. At length it is concluded that there be some which doe not faigne a faith, and yet doe lacke the true faith. Which is also proved by testimonies. 3. 2. 12. and such a feeling is in the Scripture called faith, although it be improperly so called. 3. 2. 13.

Faith is sometime taken for the sound doctrine of religion, and the whole summe thereof: contrariwise sometime it is restrained to some particular object, and sometime it signifieth the ministry of the Church. 3. 2. 13.

Faith is most rightly called knowledge and science, and yet such a knowledge as rather consisteth of certaine persuasion than of understanding, for as much as that which our minde conceiveth by faith is most infinite. 3. 2. 14.

Faith is not content with a doubtfull opinion or a darke conceiving, but requireth a full and settled assurednesse: and hereunto are to be referred all those titles of commendation wherewith the holy Ghost setteth forth the authority of the word of God. 3. 2. 15.

Many doe so conceive the mercy of God, that they receive very little comfort thereof, because they doubt whether he will be mercifull to themselves or no: but there is a farr other

feeling of the abundant store of Faith, the chiefe ground whereof is that we doe not thinke the promises to be true without our selves unlie, but rather that by inwardly embracing them, we may thinke them our owne. Hereupon is gathered, who may truly be called faithfull. 3. 2. 15. 16.

Though the faithfull in acknowledging the godnesse of God wold then are not only oftentimes tempted with inquietnesse, but also are sometime shaken with most grievous terrours: yet this with standeth not but that faith bringeth assurednesse with it because howsoever they be troubled, yet they never faile and depart from that sure assistance which they have conceived of the mercy of God, but striving with their owne weakness they alwaies get the upper hand at last: which is proved by many examples in David. 3. 2. 17.

A description of the battell of the flesh and the spirit within a faithfull soule. 3. 2. 18.

The assurednesse of Gods good will. 3. 2. 18.

A confutation of the most pestilent subtill reasoning of certaine halfe Papists, which although they confesse that so oft as we looke upon Christ, we finde plentifull matter to hope well, yet will needs have us to waver and doubt in consideration of our owne unworthinesse. And it is proved that we ought nevertheless to looke for assured salvation, for as much as Christ by a certaine marvellous communion doth daily grow together more and more into one body with us. 3. 2. 24.

So soone as wee have any one drop of faith we begin to behold God mercifull unto us, although a far off in deede, yet with so assured sight, as we know we are not deceived: both these points are proved by testimonies of Paul 3. 2. 19. 20.

It is shewed by examples, how faith armeth and fortifieth it selfe with the word of God to beare the violent assaults of tentations, and how the godly minde never suffereth the assistance of Gods mercy to be plucked away from it, although it be assailed with many remnants of unbellicie and distrust. 3. 2. 21.

In the good will of God, which faith is said to have respect unto, although faith doe chiefly looke unto the assured expectation of eternall life, yet there are also contained promises of this present life and a perfect surty of all good things, but the same such as may be gathered of the word: both these points are confirmed by testimonies of Scripture. 3. 2. 28.

Faith although it embrace the word of God in every point, that is to say, in the commandments

dments also and in the prohibitions and threatenings, yet hath her foundation and proper mark whereunto it is directed, in the free promise of mercie, and for this reason the Gospel is called the word of faith, and is set at contrarie to the law. 3.2.29.

Yet doe we not by this distinction reare faith in sinder as Pighius shamefully cavil- leth. 3.2.30.

Faith doth no lesse need the word of God, than the fruit doth need the lively root of the tree, and with the word must be joynd a con- sideration of the power of God, without the which mens eares will either not willingly, heare the word, or not esteeme it worthily. His power is to be considered: in that that it is ef- fectually, that is to say, by the workes of God, and by his benefits either particular or ancient, and such as he hath bestowed upon the whole church. 3.2.31.

The faithfull oftentimes so behave them- selves, that some errors are mingled with their faith, and they seeme to passe the bounds of the word, but yet so that faith hath alway the up- per hand: This is proved by the examples of Sara and Rebecca, whom in the crooked turn- ings of their minde, God did by a secret bridle bold fast in the obediencie of his word. 3.2.31.

By reason of our blindness and stiffnecked- nesse, the word sufficeth not to make us have faith, unlessse the spirit of God doe enlighten our minde, and strengthen our heart with his power: and the same spirit is not only the be- ginner of our faith, but also doth encrease it by degrees. 3.2.33.

Although it seeme to the most part of men a most strange doctrine, that no man can beleeve in Christ, but hee to whom it is given, yet is proved to be: must true by reasons, testimonies of Scripture, and examples. 3.2.34.

Therefore faith is called the spirit of faith, the worke and good pleasure of God: and it is a singular gift, which hee giveth by singular priviledge to whom hee will, as it is proved by notable sentences taken out of Augustine. 3.2. 35.

It is not enough that the minde be enlight- ened with understanding of the word, unlessse also the assurednesse of the word be powred into the very heart, both which things the spirit worketh, which is therefore called the seale, the pledge, and the spirit of promise. 3.2.36.

Although faith be tossed with divers doubt- ings, yet it alway at the last, escapeth out of the gulf of tentations, and receiveth

most sweet quietnesse. 3.2.37.

A confutation of the damnable doctrine of the Schoolmen, which say that we can none o- therwise determine of the grace of God toward us, than by morall conjecture. 3.2.38.

They are proved to be miserably blinde, in saying that it is a rashnesse for us to conceive an undoubted knowledge of the will of God: A good comparison of them and Paul in this point of doctrine. 3.1.39.

A confutation of their trifling sibi that although we may take upon us to judge of the grace of God according to the present state of righteousness, yet the knowledge of persevering to the end abideth in suspence. 3.2.40.

It is proved that the definition of faith taught in this chapter, Sect. 7. agreeth with the Apostles definition: Heb. cap. 11. And the error of the Schoolmen, that charity is be- fore faith and hope, is confuted by the testimo- nie of Bernard. 3.2.41.

Hope is alway engendred of faith, and is the undivided companion of faith, so that whosoever lacketh hope, is proved also to have no faith. Also faith is nourished and streng- thened by hope, and how necessary are the helpes of hope to stablish faith which is assai- led with so many faults of tentations. 3.2.42.

By reason of this conjoyning and alliance of faith and hope, the scripture doth many times use those two words without difference, and sometime joyneth them together. A confuta- tion of the error of Peter Lombard, which maketh two foundations of faith, that is to say, the grace of God, and the merit of workes. 3.2.43.

Of the imperfection of faith, and the confir- ming and encrease thereof. 4.14.7.8.

Of the summe of our faith, which we call the Creede, or Symbole of the Apostles. 2. 16.18.

The conclusion of the 16. Chapter, where- in are briefly contained the benefits that came to us by those things that are spoken concern- ing Christ in the Symbole of the Apostles. 2. 16.19.

See justification of Faith.

Fasting.

Of that part of discipline of the Church, which concerneth the appointing of fastings, or extraordinary prayers: and how Pastours ought to use it. 4.12.14.16.17.

It is to be provided that no superstition crepe in in fasting. 4.12.19.

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The holy and rightfull Fasting hath three ends. 4.12.15.

The definition of fasting. 4.12.18.

Of the superstitiō of Lent, & the diversity of observing the same Fasting. 4.12.20.21.

Feare.

The faithfull are oftentimes troubled with Feare and distrust by reason of the feeling of their owne weaknesse. 3.2.17.

Another kinde of feare conceived in a godly heart, either by examples of Gods vengeance against the wicked, or by consideration of his owne misery: Such feare is so much not contrary to faith, that the faithfull are much exhorted to have it. Neither is it any marvell, if there bee in a faithfull soule both feare and faith, sith on the other side in the wicked there are both dull negligence and carefullnesse. 3.2.22.23.

The feare of God proceedeth out of a double feeling, namely, when we honour God as our father, and feare him as our Lord: Neither is it any marvell if one minde have both those affectiōs.

This feare differeth from the feare of the unfaithfull, which they commonly call a servile feare. 3.2.27.

Of forsaking our selves.

The first beginning of framing our life after the rule set forth in the Law, is to consider that we are not at our owne liberty, but bestowed and dedicated to God. And therefore we ought to forsake our selves, and our owne reason, (which as the Philosophers thinke ought alone to be obeyed) to the end that wee may be governed by the Word and Spirit of the Lord. 3.7.1.

Altho that we ought not to seeke those things that are our owne, but those things that are according to the will of the Lord, and doe serve to advance his glory. And that this is the forsaking of our selves, without the which there is a world of vices enclosed in the soule of man, and if there be any seeming of vertue at all, the same is corrupted with wicked desire of glory. 3.7.2.

The forsaking or mortifying of our selves, is partly in respect of men, and partly, yea, and chiefly in respect of God. Toward other men, the Scripture commandeth us to doe two things: namely, to preferre them to honour before our selves, and with unfeined truth to

imply our selves wholly to procure their commodities. How the first of these points is to be performed, is taught in the 3.4.7. and also how the Scripture leadeth us by the hand to the second point, is shewed in the 3.7.5.

See certaine things pertaining to this purpose. 3.20.43.

Free-will.

Man was endued with free-will in the first estate of his creation. 1.15.8. *which he lost by his fall. Of this the Philosophers were ignorant, and so all such as follow them, giving free-will to man, are utterly deceived.* 1.15.8.

The pliability or weak power of free-will which was in the first man, doth not exercise his fall. 1.15.8.

It is as well for our profit as for the glory of God, to acknowledge our strength to be but a staffe made of a reed, yea, but a smoke. In the meane time we must beware that while we take all uprightnessse from man, wee doe not thereof take occasion of slothfulnessse. But rather we ought thereby to be stirred up to seeke in God all the goodnesse whereof we our selves are void. The defenders of free-will doe rather throw it downe headlong than stablish it. 2.2.1.

The Philosophers determine three powers of the soule, Understanding, Sense, and Will or Appetite: and they thinke that the reason of mans understanding sufficient for his good governance: that will is by sense moved to evill, so that it doth hardly yeeld it selfe to reason, and sometime is diversly drawne from the one to the other, but yet that it hath a free election, and cannot be stopped, that it may follow reason, her guide in all things: finally, that vertues and vices are in our powers. 2.2.2.3.

The Ecclesiasticall Writers, although they acknowledged the soundnesse of understanding and the freedome of will to have bene surrounded by sinne, yet have spoken too much Philosophically of this matter. The old Writers did it for this purpose, first because they were loth to teach a thing that should be an absurdity in the common judgement of men, and also specially, lest they should give a new occasion of slothfulnessse to the flesh being already too much dull to godlinesse, as appeareth by many sayings of Chrysostome and Hierome. The Greeke Doctors above all other, and specially Chrysostome, doe exceed measure in

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advancing free will. But all the old writers generally, except Augustine, doe so vary and waver in this point of doctrine, that there can almost no certainty be gathered of their writings. They which came after them, sell one after another to worse and worse. The definitions of freewill out of Origen, Augustine, Bernard, Anselme, Peter Lombard, and Thomas. 2. 2. 4.

In what things they doe commonly give freewill to man, and of the three sorts of mans will. 2. 2. 5.

Also of the common distinction of the three sorts of liberty. 2. 2. 5.

Whether man be wholly deprived of power to doe good, or whether he have yet some power though it be weak: where it is spoken of the common distinction of grace working and grace working together, and what is amisse in the same distinction. 2. 2. 6.

Forasmuch as it cannot otherwise bee said that man hath freewill, but because he doth evill of his owne will, and not by compulsion, it had bene very good for the Church that this word freewill had never beene used, which had raised up men to a damnable trust of themselves. The old writers also do oft declare what they mean by that word, specially Augustine, out of whom there are many places alleadged, where he weakneth and mocketh the strength thereof, both when he calleth it Bondwill, and when hee expoundeth the thing it selfe as it is at Large. 2. 2. 7. 8.

Although the old Ecclesiasticall writers doe sometime too much advance freewill, and have spoken doubtfully and diversly in that matter: yet it appeareth by very many of their sayings, that they little or nothing esteeming mans power, gave the whole praise of all goodnesse to the holy Ghost. Many such sentences are rehearsed out of Cyprian, Augustine, Eucherius, Chryostome. 2. 2. 9.

The power of mans will is not to be weighed by the successe of things, but by the choice of judgement and the affection of will. 2. 4. 8.

It is proved against the defenders of freewill that sinne is of necessity, and yet nevertheless ought to be imputed: also that it is voluntarie, and yet cannot be avoided. 2. 5. 1.

A solution of another objection of theirs, where they say that unless both vertues and vices proceede of free election of will, it were no reason that man should either be punished or rewarded. 2. 5. 2.

Also another objection, where they say that if this were not the power of our will, to choose

good or evill, then of necessitie either all men should be good, or all men evill. 2. 5. 3.

Against the same men also it is proved that exhortations, admonitions, and rebukings are not in vaine, although it be not in the power of the sinner to obey: and there is shewed what effect the same do worke both in the wicked and the faithfull. 2. 5. 4. 5.

It is not to be gathered by the commandments and law of God, that man hath freewill and strength to performe them, for God doth not only command what ought to be done, but also promiseth grace to obey. 2. 5. 6. 7. 9.

This is proved as well in the commandments which require the first conversion to God, as also in those which speake simply of the observing of the law, and those which command men to continue in the received grace of God. For the same God which requireth those things, doth testifie that the conversion of a sinner, holinesse of life, steadfastnesse of continuance, are his free gifts, and the praise thereof is not to be parted betweene God and man. 2. 5. 8. 9. 11.

The condition all promiseth, as if ye will, if ye beare, and such like, doe noe prove that there is in man a free power of willing or be'ring: yet it is proved that God doth not mocke men in so bargaining with them. Also what is the use of such protestations, both toward the godly and toward the ungodly. 2. 5. 10.

The reprochings, wherein God saith to his people that they were the cause that they received not all kind of good things at his hand doe not prove that it was mans power to escape the evils wherewith they were afflicted. And there is spoken of the use of such reprochings as well toward them that obstinately goe forward in their faults, as toward the conformable that are converted to repentance. Also whereas the Scripture doth sometime give to us the office of doing, it doth so for no other reason but to awaken the stultifolnesse of the flesh. 2. 5. 11.

The saying of Moses, The commandment is nere to thee, in thy mouth, and in thy heart &c. maketh nothing for the defenders of free will, forasmuch as he there speaketh not of the bare commandments, but of the Evangelicall promises of the Law. 1. 5. 12.

No more doe those places make for them, where it is said, that the Lord looketh and watcheth to see what men will doe. 2. 5. 13.

Also those places where good workes are called ours: and we are said to doe that which is holy and pleasing to the Lord. And here is shewed

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shewed that the onely spirit of God worketh all good motions in us, but yet not as in stocks. 2.5.14.15.

An exposition of certaine other places of Scripture, which the enemies of the grace of God doe abuse, to stablish free will. 2.5.16.17.18.19.

G

God.

THe Scripture teaching the immeasurable and spirituall substance of God, doth overthrow not onely the follies of the common people, but also the subtil inventions of prophane philosophy, and the error of the Manichees concerning two originall beginnings, and the false opinion of the Anthropomorphites concerning a bodily God. 1.13.1.

In what sense it is said that God is in heaven, and what doctrine is to be gathered thereof. 3.20.40.

What is the name of God to be sanctified. 3.20.41.

Of the kingdome of God among men, and of the increasing and fulnesse thereof. 3.2.42.

See Knowledge of God.

See Image of God in man.

Gospell.

Christ, although hee were knowne to the Jewes in the time of the Law, was yet shewed indeed onely by the Gospell: and the holy Fathers tasted of that grace, which is now offered to us with full abundance: they saw the day of Christ, albeit with a dim sight, the glory whereof now shineth in the Gospell, without any vaile betweene us and it. 2.9.1.2.

In the same place also is shewed, that the Gospell is properly and specially called the publishing of the grace given in Christ, and not the promises that are written by the Prophets concerning the remission of sin. Against the doctrine of Servetus, which taketh away the promises under this pretence, that by the faith of the Gospell we have the fulfilling of all the promises, it is proved that though Christ offer to us in the Gospell a present fulnesse of spirituall good things, yet the enjoying thereof lieth hidden under the custody of hope so long as we live in this world, and therefore we must yet rest upon the promises. 2.9.3.

A consultation of their error, which compare the Law with the Gospell, none otherwise than

the deserving of works with the imputation of free righteousness. 2.9.4.

John the Baptist had an office meane between the Prophets expositors of the Law, and the Apostles publishers of the Gospell. 2.9.5.

Government.

See politicke Government.

H

Hands.

See Laying on of hands.

Holy water of Papiists.

See Book.4. Chap.10. Sect.20.

Holy Ghost.

Testimonies whereby the God-head of the Holy Ghost is proved. 1.13.14.15.

The Holy Ghost is the bond wherewith Christ doth effectually binde us to him, and without it, all that Christ hath suffered and done for the salvation of mankind, doth nothing profit us. 3.1.1.3.

Christ came after a singular manner furnished with the Holy Ghost, to sever us from the world, and therefore he is called the Spirit of sanctification. Why he is sometime called the Spirit of the Father, and sometime the Spirit of the Sonne. He is called the Spirit of Christ, not onely in respect that Christ is the eternall Word, but also according to his person of Mediator. 3.1.2.

An exposition of the titles wherewith the Scripture setteth forth the Holy Ghost: and there is entreated of the beginning and whole restoring of our salvation: The titles be these, the Spirit of adoption, the earnest and seale of our inheritance, life, water, oyle, ointment, fire, a fountaine, the hand of God, &c. 3.1.3.

Faith is the chiefe worke of the Holy Ghost, and therefore to it for the most part are all those things referred which are commonly found in the Scripture to expresse the force and effectuall power of the Holy Ghost. 3.1.4.

Humility.

It is not the true humility which God requireth of us, unless we acknowledge our selves utterly void of all goodnesse and righteousness. 3.12.6.

*Of this humilitie there is an example shew-
ed in the Publicane. 3. 12. 7.*

*That wee may give place to the calling of
Christ, both presumption and carelesnesse must
be far away from us. 3. 12. 8.*

*There is no danger lest man should take too
much from himselfe; so that hee learne that
which wanteth in himselfe, is to be recovered
in God. It is a dishonourable word, although it be
private to us, that lifteth up man in himselfe;
for repulsing thereof; there are recited out of
the Scripture many weighty sentences, which
do rigorously throw downe man: and also there
are recited certaine promises, which doe prom-
ise grace to none but to them that doe pine aw-
way with feeling of their owne poverty. 2. 2. 10*

*Certaine notable sayings of Chrysofome
and Augustine concerning true humilitie.
2. 2. 11.*

I

Idoles.

THe Scripture setteth out God by certaine
titles of addition and markes, not to the
intent to bind him to one place or to one people,
but to put difference betwene his holy Maje-
stie and idoles. 2. 8. 15.

*An exposition of the first commandment:
where is shewed that worshipping, trust, invo-
cation, and thanksgiving, belong wholly to
God, and no whit thereof may be conveyed any
otherwhere without great injurie to him, to
whose eyes all things are open. 2. 8. 16.*

*An exposition of the second commandment:
where is spoken of idoles and images. 2. 8. 17.*

*The Scripture to the intent to bring us to
the true God, doth expressly exclude all the
gods of the Gentiles, 1. 10. 3. and specially all
idols and images. 1. 11. 1.*

*God is severed from idoles, not only that he
alone should have the name of God, but that
he alone should be wholly worshipped, and no-
thing that belongeth to the Godhead should be
conveyed to any other. 1. 12. 1.*

*The glorie of God is corrupted with fals-
lying, when any forme is appointed to it. 1. 11. 1.*

*It is proved by texts and reasons, that God
generally misliketh all Portraictures and Im-
ages that are made to expresse a figure of him,
and this prohibition pertained not to the
Jewes onely. 1. 11. 2.*

*God did in old time so shew his presence by
visible signes either to the whole people or to
certaine chosen men, that the same signes ad-
monished them of the incomprehensible sub-
stance of God. 1. 11. 3.*

*It is proved even of Juvenals testimonie
that the Papists are mad, which defend the
Images of God and of Saints with the exam-
ple of the Cherubs covering the propitiatorie
1. 11. 3.*

*The stuffe it selfe and also the workeman-
ship which is done with the hands of men, doe
shew that images are not gods. 1. 11. 4.*

*Against the Grecians, which make no gra-
ven image of God, yet doe give themselves
leave to paint him. 1. 11. 4.*

*The saying of Gregorie, upon which the
Papists say that they stand, that images are
unlearned mens bookes, is confuted by the tes-
timonie of Hierom, Habacuc, Lactantius,
Eusebius, Augustine, Varro, and the decree
of the Elebertine Councell. 1. 11. 5. 6. 7.*

*The Papists portraictures or images where-
by they represent the holy Martyrs and Vir-
gins, are patterns of most wicked riotous excesse
and unchastenesse. 1. 11. 7. 12.*

*The people shall learne much more by the
preaching of the word and ministracion of Sa-
craments, than by a thousand wooden crosses.
1. 11. 7.*

*The antiquitie and beginning of idolatrie,
for that men thinking God not to be neere
them, unless hee did shew him selfe carnallie
present, raised up signes in which they beleev-
ed that hee was carnally conversant before
their eyes. 1. 11. 8.*

*After such an invention by and by follow-
eth the worshipping of the image, like as of God
or of any other creature in the image: both
which the law of God forbiddeth. 1. 11. 8. 9.*

*Against them, which for defence of abomi-
nable idolatrie, doe pretend that they doe not
take the images for Gods, it is proved that
neither the Jewes did thinke their calfe to be
God, nor the heathen when they made to them-
selves images did ever thinke the same to be
God, whom no man excuseth. 1. 11. 9.*

*The Papists are so persuaded as the Hea-
then and idolatrous Jewes were, that they
worship God himselfe under images. 1. 11. 10.
Neither can they escape away with their dis-
tinction of service and worship. 1. 11. 11. 16.
and 1. 12. 2.*

*When idolatry is condemned, gravating and
painting are not utterly reprooved, but there
is required a true and right use of them both,
that God be not counterfeited with bodily
shape, but only those things which our eyes may
behold. 1. 11. 12.*

*Of images in the Temples of Christians.
4. 9. 9.*

The Table.

Even the Idolsters themselves in all ages, naturally understood that there is one onely God: but this understanding availed no further than to make them to bee unexcusable.

1.10.3.

Idolatry is an evident prooffe that the knowledge of God is naturally planted in the minds of all men. 1.3.1.

Image of God in man.

What it is, that man was create after the Image of God: And here are confuted the fond expositions of Olander, and of other: and here is declared that though the Image of God doe appeare also in the outward man, and doe extend to the whole excellencie where-with the nature of man pisseth all kinde of living creatures, yet the principall seat thereof is in the minde and in the heart, or in the soule and in the powers thereof. 1.15.3. & 2.2.1.

The Image of God at the beginning appeared in Adam, in light of minde, uprightnesse of heart, and the soundnesse of all his parts, which is proved by the repairing of corrupted nature, wherein Christ newly fashioneth us after the image of God, and by other arguments. 1.15.4.

Indulgences.

See Pardons.

Infants.

See Baptizing of Infants.

Last Judgement.

Of the visible presence of Christ when he shall appeare at the last day. Of the judgement of the quicke and the dead, and that our faith is well & rightly directed to the thinking upon that day: and of the notable comforting that thereby ariseth in our consciences. 3.25.7.8.

Of the incomprehensible grievousnesse of Gods vengeance against the Reprobate. 5.25.12.

Judicall proceedings in Law.

Of the use of judicall proceedings, Magistrates, and Lawes among Christians. It is lawfull for Christians to sue for their right before a Magistrate, so that the same be done

without hurting of piety, and of the love of our neighbour. 4.20.17.18.

Desire of revenge is alway to be avoided, whether it be a common or criminall action wherein men strive before a Judge. 4.20.19.

The commendement of Christ, to give thy cloke to him that taketh away thy coat, and such like, prove not but that a Christian may sue before a Magistrate, and use his helpe for the preserving of his goods. 4.20.20.

Paul doth not utterly condemne suits, but reproveth the unmeasurable rage of suing at law among the Corinthians. 4.20.21.

Justification of Faith.

Of the justification of faith, and first of the definition of the name, and of the thing it selfe.

3.11.

The article of doctrine concerning the Justification of Faith, is of great importance.

3.11.1.

It is shewed by the Scripture what it is to be justified by workes, and what it is to be justified by faith. 3.11.2.3.4.

A confutation of the error of Olander, concerning essenti all righteousnesse, which taketh from men the earnest feeling of the true grace of Christ. 3.11.5.6.7. &c. to the 13.

A confutation of Olanders invention, that whereas Christ is both God and Man, he was made righteousnesse to us in respect of his nature of God-head, and not of his Manhood. 3.11.8.9.

Against them which imagine a righteousnesse compounded of faith and workes, it is proved that when the one is stablished, the other must needs bee overthrowne. 3.11.13.14.15.16.17.18.

It is proved by the Scripture against the Sophisters, that this is a sure principle, that we are justified by faith onely. 3.11.19.20.

It is proved by testimonies of Scripture, that the righteousnesse of faith is reconciliation with God, which consisteth onely upon the remission of finnes. 3.11.21.22.

By the onely intercession or meane of the righteousnesse of Christ, we obtaine to be justified before God. 3.11.23.

That wee may be thoroughly persuaded of the free justification, wee must lift up our mindes to the Judgement seat of God: before which, nothing is acceptable but that which is whole and perfect in every behalfe, the dreadful majestie whereof is described by many places of Scripture. 3.1.2.12.

All godly writers doe shew that when men have to doe with God, the only place of refuge for conscience, is in the free mercy of God, excluding all trust of works: And this is proved by testimonies of Augustine and Bernard. 3.12.3.

Two things are to be observed in free justification: the first, that the Lord keepe fast his glory unminished: which is done when he alone is acknowledged to be righteous, for they glory against God, which glory in themselves. 3.13.1.2. the second, that our consciences may have quietnesse in the sight of his judgement. 3.13.3.4.5.

What manner of beginning is of Justification, and what continuall proceeding. 3.1.4.

A briefe summe of the foundation of Christian doctrine taken out of Paul. 3.15.5.

This foundation being laid, wise builders doe well and orderly build upon, whether it be to set forth doctrine and exhortation, or to give comfort. 3.15.8.

Good works are not destroyed by the doctrine of Justification of faith. 3.16.1.

It is most false that mens minds are drawne away from affection of well doing, when we take from them the opinion of deserving. 3.16.2.3.

It is a most vaine slander, that men are provoked to sinne, when we affirme a free forgiveness of sin, in which we say that righteousness consisteth. 3.16.4.

In what sense the Scripture oftentimes saith, that the faithfull are justified by works. 3.17.8.9.10.11.12.

The doers of the Law are justified. 3.17.13.

He that walketh in uprightnesse is righteous. 3.17.15.

An exposition of certaine places, wherein the faithfull doe boldly offer their righteousness to the judgement of God to be examined, and pray to be judged according to the same, and it is proved that this disagreeeth not with the free justification of faith. 3.7.14.

The saying of Christ, If thou wilt enter into life, keepe the Commandements, disagreeeth not with the free justification of faith. 3.18.9.

K.

Kingdome of Christ.

See Priesthood.

Knowledge of God.

To know God, is not only to conceive that there is some God, but to understand so much as becometh us to know of him, and so much as availeth for his glory, and is expedient. 1.2.1.

The knowledge of God ought to tend to this end: first, to frame us to feare and reverence: and then that by it guiding and teaching us, we may learne to aske all good things of him, and to account the same received at his hand. 1.2.2. & 1.5.8.

The Philosophers had no other knowledge of God, than that which made them unexcusable, but did not bring them to the truth. 2.2.18.

This persuasion is naturally planted in all men, that there is some God. 1.2.3. and that to this end, that they which do not worship him, may be condemned by their owne judgement. 1.3.1.

Though all men know by nature that there is a God, yet some become vaine in their superstitions, and other some of set purpose doe maliciously depart from God. 1.4.1.

See certaine things pertaining to this matter, in the Title of Creation of the world.

L.

Laying on of hands.

OF lying on of hands 'in ordering of Ministers. 4.14.20.

Of the laying on of hands in making of Popish Priests. 4.19.31.

Law.

The Law, that is to say, the forme of Religion set forth by Moses, was not given to hold the old people still in it, but to nourish in their hearts the hope of salvation in Christ, untill his coming, which is proved by this, that Moses repeateth the mention of the covenant: and by the order of the ceremonies appointed as well in Sacrifices as in washings, also by the office of Priesthood of the tribe of Levi, and the honour of kingdome in David and his posterity. The Law also of the ten Commandements was given to prepare mento seeke Christ. 2.7.1.2. and that is done, when it maketh us unexcusable, being

The Table.

being on every side convicted of our finnes, to move us to seeke for pardon of our guiltinesse. 2.7.3.4.

It is proved by the Scripture, and declared that the observing of the Law is impossible. 2.7.5.

There are three uses and offices of the morall Law: The first is, that shewing unto us the righteousnesse which onely is acceptable unto God, it may be as a glasse for us, wherein wee may behold our weaknesse, and by it our wickednesse, and finally by them both, our accursednesse: Neither turneth this to any dishonour of the Law, but maketh for the glory of the bountifullnesse of God, which both with help of grace aideth us to doe that which we are commanded, and by mercy putteth away our offences. Neither yet doth this office altogether cease in the reprobate. 2.7.6.7.8.9.

The second office is to restrate the reprobate with feare of punishment, lest they unbridledly commit the wickednesse which inwardly they already norrish and love: and also to draw backe the children of God before their regeneration from outward licentiousnesse. 2.7.10.11.

The third office concerneth the faithfull: for the Law although it be already written with the finger of God in their hearts, yet profiteth them two wayes: First by studying upon it they are more confirmed in the understanding of the will of the Lord, and are stirred up and strengthened to obedience, that they goe not out of kinde by the sluggishnesse of the flesh. 7.12.13. For as touching the curse of the Law, it is taken away from the faithfull, that it can no more extend it selfe against them in damning and destroying them. 2.7.14.

By the ten commandments of the Law we learne the same things which we but slenderly taste by instruction of the Law of nature: First that we owe to God reverence, love, and feare, that righteousnesse pleaseth him, and wickednesse displeaseth him: finally, that examining our life by the rule of the Law, we are unworthy to be accounted among the creatures of God, and that our power is insufficient, yet no power at all to performe the Law. Both these points ingendred in us humbly, and abasing of our selves, which teacheth us to see to the mercy of God, and to crave the helpe of his grace. 2.8.1.2.3.

Forasmuch as God the Law-maker is spiritual, that is to say, speaketh as well to the soule as to the body, therefore the Law likewise requirerth not only an outward honesty, but also

an inward and spirituall righteousnesse, and a very angelike purenesse. 2.8.6. which is proved by Christs own exposition, when he confuted the Pharisees wrong interpretation, which required onely a certaine outward observation of the Law. 2.8.7.

There is alway more in the commandments & prohibitions of the Law, than is expressed. Therefore for the right and true expounding of them, it behoveth to weigh what is the intent or end of every of them: Then from that which is commanded or forbidden, we must draw an argument to the contrary, that wee may understand, that not only an evill is forbidden, but also the good is commanded which is contrary to that evill. 2.8.8.9.

Why God spake by way of implied comprehending, in setting forth the forme of his commandments. 2.8.10.

Of the dividing the Law into two Tables: and how therein we are taught that the first foundation and the very soule of righteousnesse is the worshipping of God. 2.8.11.

Of the division of the ten commandments, and how many commandments are to be appointed to the first Table, and how many to the second. 2.8.12.50.

An exposition of the commandments of God: Where is declared that the Lord in the beginning of the Law, to stablish his owne majesty useth three arguments: First by challenging to himselfe the soveraigne power and right of dominion over us, he doth as it were by necessity draw us to obey him: secondly, he allureth us with the sweetnesse of the promise of grace: thirdly, he moveth us to obedience with rehearfull of the benefit that we have received. 2.8.13.14.15.

The Law teacheth not onely certaine introductions and principles of righteousnesse, but the very accomplishment thereof, the expressing of the image of God, and the perfection of holinesse: which Law is all contained in two points, that is to say, the love of God and of our neighbour. 2.8.51.

The Law of Nature. 2.2.22.

Lawes Politicke.

Neither can Lawes be without the Magistrate, nor the Magistrate without Lawes. A consultation of them which say, that a common weale is not well ordered, unless it be governed by the politicke Lawes of Moses. For this purpose is rehearsed a division of the Lawes

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of Moses into morall Lawes, ceremonies, and judicall Lawes, and the end of every one of them being discussed it is proved that it is lawfull for every severall nation to make politicke Lawes, 4.20.14.15. so that they agree with that naturall equity, the reason whereof is set forth in the morall Law of Moses. Therefore it is shewed by examples that they may alter the ordinances of penalties according to the diversity of the Country, time, and other Circumstances. 4.20.16.

Liberty.

See Christian liberty.

Lying.

And exposition of the ninth Commandment, wherein the Lord forbiddeth falshood, where with we by lying or back biting, do hurt any mans good name, or hinder his commodity, 2.8.47.

We many times sinne against this commandment, although we doe not Lye. But in this point there must bee a difference wisely made betwene the slandering which is here condemned, and judicall accusation or rebuking, which is used upon desire to bring to amendment. 2.8.48.

Life of a Christian man.

The Law containeth a rule how to frame a mans life, and divers places also of the Scripture doe here & there declare it, and not without an orderly manner of teaching, although not so exquisite and curious as the Philosophers doe. 3.6.1.

Herein the Scripture doth two things: it stirreth us up to the love of righteousness, and teacheth a rule how to follow the same. The first point it worketh by divers arguments and reasons, 3.6.2. and herein the Scripture layeth much better foundations, than can be found in all the booke of the Philosophers, 3.6.2.

Against them that pretend a knowledge of Christ, when there life and manners resemble not the doctrine of Christ. 3.6.4.

Though perfection were to be wished in all men, yet we must also acknowledge, for Christians the most part of men which have not yet proceeded so farre. We must alway endeavour forward, and not despaire for the smallnesse of our profiting. 3.6.5.

Out of a place of Paul these are gathered to be the parts of a well framed Life: consideration of the grace of God, forsaking of wickednesse and of worldly lusts, sobernesse, righteousness, godlinesse, (which signifieth true holinesse) and the blessed hope of immortality, 3.7.3.

Life present, and the helps thereof.

The Scripture teacheth the best way how to use the goods of this life. 3.10.4.5.

Two faults must be avoided: that we doe neither binde our consciences with too much rigorosnesse, nor give loose raines to the intemperancie of men. 3.10.1.3.

God both in clothing and in food provided not only for our necessity, but also for our delight, 3.10.2.

It is most necessary, that every one of us in all the doings of this life doe looke upon his vocation, that we attempt nothing rashly, with doubtfull conscience. 3.10.6.

God disdaineth not to provide also for the necessities of our earthly body, & in what sense we aske of him our daily bread. 3.20.44.

Life to come.

God doth by divers mysteries teach us the contempt of this present Life, that we may earnestly desire Life to come. 3.9.1.2.4.

Such a contempt of this life is required of us, that we neither hate it, nor be unthankfull to God, of whose clemencie it is a testimonie to the faithfull, 3.9.3.

An admonition to them which are holden with too much feare of death, that Christians ought rather to desire that day which shall make an end of their continuall miseries, and fill them with true joy. 3.9.5.6.

Of the incomprehensible excellencie of the eternall felicity (which is the end of the resurrection) the taste of the sweetnesse whereof we ought here continually to take, but yet to avoid curiosity, whereupon doe arise trifling and noysome questions, ye 1, and hurtfull speculations. And there shall bee an equall measure of glory to all the children of God in heaven. 3.25.10.11. In which place also is an answer to the questions which some men doe move concerning the state of the children of God after the resurrection.

In what sense eternall life is sometime called the reward of works. 3.18.2.4.

M.

Magistrates.

THe office of Magistrates is not onely holy and lawfull before God, but also the most holy and honourable degree in all the life of men, and this is proved by divers titles wherewith the Scripture doth set it forth, and by the examples of holy men which have borne civill power. 4.20.4.

This consideration is a prick to godly Magistrates, to move them to the doing of their duty, and also it is a comfort to ease the hard travels of their office. 4.20.6.

A confusion of them, which say that though in the old time under the law Kings and Judges ruled over Gods people, yet this servile kind of government doth not agree with the perfection which Christ hath brought with his Gospell. 4.20.5.7.

They are which excede the Magistrates from the charge of Religion, forasmuch as their office extendeth to both the tables of the Law. It is proved by Scripture, that they are ordained Protectors and defenders, as well of the worshiping of God as of common peace and honesty, which they cannot thoroughly performe without the power of the sword. 4.20.9.

A declaration of this question by Scripture, how the Magistrates may be godly, and also draw their sword, and shed the blood of men, and it is proved, that they are so farre from sinning in punishing of offenders, that this is one of the vertues of a King, and a prooffe of their godlinesse. Herein the Magistrates must beware of two faults, namely, extreme rigorositie, and superstitious desire of piety. 4.20.10.

It is the duty of subjects towards Magistrates, to thinke honourably of them as of the Ministers and Deputies of God, forasmuch as concerneth their degree, but not that they should esteeme the vices of men for vertues. 4.20.22.

It is also their duty with minds heartily bent to the honouring of them, to declare their obedience toward them, whether it bee in following their decrees or paying of tributes, &c. to pray to God for their safety and prosperitie, to raise no tumults, and not to thrust themselves into the office of the Magistrate. 4.20.23.

Even wicked Princes of evill life, and which rule tyrannously (forasmuch as pertained to publike obedience) ought to be had in

as great reverence and honour as we would give to the best King that might be, 4.20.24.25. because even they also have the publike power not without the providence & singular power of God. Which is proved by divers testimonies and examples of Scripture: and there is shewed with what considerations these subjects ought to bridle their owne impudence which live under such ungodly and wicked Tyrants. 4.20.26.27.28.29.31.

It is not lawfull for private men to rise up against Tyrants, but onely for them which by the Lawes of the Kingdome or of the Countrey, are the defenders of the libertie of the people. 4.20.31.

The Lord by his marvellous goodnesse and providence doth sometime raise up some of his servants to punish Tyrants, and sometime also hee directeth thereunto the rage of wicked men, while they intend another thing. 4.20.30.

In the obedience which is due to the commandments of Kings and Rulers this is alway to be excepted, that it draw us not away from the obedience of God. Neither is any wrong done to them when wee refuse to obey them in such things as they command against God: And this is our duty, how great and present perill never doe hang upon such constancie. 4.20.32.

Man.

Man is by knowledge of himselfe not onely moved to seeke God, but also led as it were by the hand to finde him. 1.1.1.

The creation of Man is a notable shew of the power, wisdom, and goodnesse of God: Wherefore Man is by some of the Philosophers called a little world. 1.5.3.

The unthankfulness of men, which feeling tokens of the providence of God both in their soule and body, yet doe not give God praise. 1.5.4.

Two sorts of knowledge of our selves, the one in our first originall estate, the other after Adams fall, and the later is not to be received without considering the first, lest we should seeme to impute corruption to God the Author of nature. 1.15.1.

The knowledge of himselfe is most necessary for man, which consisteth in this (as the truth of God prescribeth) that first considering to what end hee is created and endued with excellent gifts, he should hang altogether upon God, of whom hee hath all things by

After these, as a weighing his owne miserable state after the fall of Adam, he should truly search himself, and conceive a true desire to seeke God, when in him he may recover these good things, of which he himselfe is forward secretly to rid and empty. Wherefore you must know we stand in this point we beareen not to the judgement of the flesh, and to the woeles of Philosophie, but to the little story with holdens in considering only our good things, would carry us away into a most wicked ignorance of our selves.

2. I. 1. 2. 5.

Men can never come to the true knowledge of himselfe, unless hee have first beheld the face of God, that is to say, till he have begun to know and weigh by the Word of God, what, and how exact is the perfection of his righteousness, wisdom, and power, to the which we ought to be made of like forme.

I. I. 2.

Even the most holy men were stricken with feare and astonishment, when God did extraordinarily show his presence and glory unto them. I. I. 3.

That whole Man is corrupted in both parts of him (that is to say both in understanding, minde, and in heart or will) is proved by divers titles wherewith the Scripture describeth him, specially when it saith that hee is flesh: And there is declared that this word flesh is not referred onely to the sensuall part but also to the superiour part of the soule. 2. 3. 1.

That men doe in vaine seeke for any good thing in their owne nature, is proved by Paul, which entreating of the universall kindred of the children of Adam, & not rebuking the corrupted manners of some one age alone, but accusing the perpetuall corruption of nature taketh from men righteousness, that is to say, uprightnesse and purenesse, and then understanding, and last of all the feare of God. 2. 3. 2.

A consultation of the objection concerning certain Heathen men, which forasmuch as they were all their life long by the guiding of nature bent to the endeavour of vertue and honesty, do seeme to warne us, that we should not esteeme the nature of man, altogether corrupt. Therefore it is declared that in the unbelievers God doth not inwardly cleanse the corruption of nature wherewith man is in each part defiled. (as he doth in the elect) but by this providence sometime he bridleth it in them, that it breake not forth into deeds, and restraineth it by divers water, so much as he knoweth to be expedient for preserving of the universall state of things. 2. 3. 3.

Those vertues which were said to have beene in heathen Men, are not sufficient proofes of the purenesse of nature, for as much as their mind was inwardly not upright, being corrupted with ambition or some other poison, & not directed with desire to set forth the glory of God: and also for as much as those vertues are not the common gifts of nature, but the speciall graces of God, which be diversly and by a certain measure giveth to prophane Men, as oftentimes to Kings, and sometime to private men. 2. 3. 4.

See image of God in Man.

Marriage.

An exposition of the seventh commandment, wherein the Lord forbiddeth fornication and requirith chastity and cleanness, which we ought to keepe and preserve both in our minde, and in our eies, and in the apparell of our body, and in our tongue, and in the moderate use of meat and drinke. 2. 8. 41. 44.

Continence is a singular gift of God, which he giveth not to all men, but to some, yea and that sometime for a season: As for them to whom it is not granted, let them alway flee to marriage, which is ordained of the Lord for the remedy of mans necessity. 2. 8. 41. 42. 43.

Married persons must beware that they commit nothing unbeseeming the honesty and temperance of Marriage: Otherwise they seeme to be adulterers of their owne wives, and not husbands. 2. 8. 44.

The Papists doe wrongfully call Marriage a Sacrament: And their reasons are confuted. 4. 19. 34. It is proved that the place of Paul, wherewith they seeke to cloke themselves, maketh nothing for them. 4. 19. 35.

In the meane they disagree with themselves when they exclude Priests from this sacrament, and do say that it is uncleannesse and defiling of the flesh. 4. 19. 36.

By this false colour of Sacrament, the Pope with his Clergy have drawne to themselves the hearing of causes of Matrimony, and have made lawes of marriage, which partly are manifestly wicked against God, and partly most unjust toward men, which lawes are rehearsed. 4. 19. 37.

Mediator Christ.

It behooved that Christ, to the end that hee might

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might performe the office of Mediator, should be made manifest, inasmuch as God had so ordained, because it was best for us, with none other could be the means for restoring of peace betwixt God and us, none other could make us the children of God, none other could assure unto us the inheritance of the heavenly kingdom, none other could, for remedy sit mans obedience against mans disobedience. 2. 12. 1. 2. 3.

A confutation of their fantastical conceits, which affirme that Christ should have become man, although there had needed no remedy for the redeeming of mankind. And it is proved by many reasons and texts, that forasmuch as the whole Scripture crieth out that he was clothed with flesh, to the end that hee might be the redeemer, therefore it is too great rashnesse to imagine any other cause or purpose 2. 12. 4.

Neither is it lawfull to search further concerning Christ: and those that do search further, doe with wicked boldnesse runne forward to the saying of a new Christ: And herein Olander is reproved, which hath at this time renewed this question, and affirmeth that this error is confuted by no testimony of Scripture. 2. 12. 5.

And the principle is overthrowne which he buildeth on, that man was create after the image of God, because he was formed after the likenesse of Christ to come, that he might resemble him whom the father had already decreed to cloth with flesh: And there is shewed that the image of God in Adam, was the markes of excellency wherewith God had garnished him, which doth also shine in the Angels. 2. 12. 6. 7.

A solution of other objections or absurdities which the same Olander searcheth: namely, that then Christ was borne and create after the image of Adam but as it were by chance: and that the Angel should have lacked their head, and men should have lacked Christ their king. 2. 12. 6. 7.

How the two natures in the one person of the Mediator in Christ: Which is shewed by a similitude taken of the joining of the soul and body in one man: And then it is proved by divers places that the Scripture doth many times give unto Christ those things which properly belongeth to the God the Father, and sometime those things which must be referred onely to the manhood, and sometime giveth to the one nature that which is proper to the other: which figurative manner of speech is called

communicating of properties. 2. 14. 1. 2. and sometime also giveth to Christ those things which doe comprehend both natures together, but doe severally well agree with neither of them. Which last point the most part of the old writers have not sufficiently marked: Yet it is good to be noted, for the dissolving of many doubts, and for avoiding of the errors of Nestorius and Eutiches. 2. 14. 3. 4.

A confutation of the error of Servetus, which had put in the stead of the Son of God, an imagined thing made of the substance of Gods spirit, flesh, and three elements uncreate: His subtilty is disclosed, and there is proved (which thing he denieth) that Christ was the Sonne of God, even before that he was borne in the flesh, because he is that word brought out of the father before all worlds. 2. 14. 5.

Also it is proved that he is truly and properly the Son of God in the flesh, that is to say in the nature of man, but yet in respect of his Godhead, and not of his flesh, as Servetus babbleth. 2. 14. 6.

An exposition of certaine places which Servetus and his disciples doe enforce for defence of their error: There is also another cavillation of his disclosed, that Christ before that he appeared in the flesh, is in no place called the son of God but under a figure. 2. 14. 7.

Also there is opened the error of all them which doe not acknowledge Christ the Son of God but in the flesh: and there are briefly rehearsed the grosse subtilties of Servetus, wherewith hee hath bewitched himselfe, and other overthrowing that which pure faith beleaveth concerning the person of the Sonne of God. And thereupon is gathered that with the crafty subtilties of that filthy dog, the hope of salvation is utterly extinguisht. 2. 14. 8.

Merit of Christ.

It is truly and properly said that Christ merited for us the grace of God and salvation. Where it is proved that Christ was not onely the instrument or minister of salvation, but also the Author and principall doer thereof. And in so saying, the grace of God is not defaced, because the merit of Christ is not set against mercy, but bangerh upon it. And those things which are Subalterna, fight not as contraries. 2. 17. 1.

The distinction of the merit of Christ and of the grace of God is proved by many places of Scripture. 2. 17. 2.

There are alleadged many testimonies of Scripture,

Scripture, out of which it is certainly and soundly gathered, that Christ by his obedience hath truly purchased and deserved favour for us with his Father. 2. 17. 3. 4. 5.

It is a foolish curiosity to enquire whether Christ hath deserved, any thing for himselfe: and it is rashnesse to affirme it. 2. 17. 6.

Merits of works.

The boastings that are made of the Merits of works, doe overthrow as well the praise of God in giving righteousness, as also the certainty of salvation. 3. 15. 1.

Whoever first applied the name of Merit to good works in the sight of Gods judgement, he did against the purenesse of Faith. And though the old fathers used that name, yet they so used it, that they have in many places shewed, that they attribute nothing to works. 3. 15. 2.

An exposition of certaine places, wherewith the Sophisters goe about to prove that the name of merit toward God is found in the Scripture. 3. 15. 4.

It is proved by authority of the Apostles and Augustine, that the rewards of righteousness doe hang upon the more liberality of God. 2. 5. 2.

It is proved that this is a false saying, that Christ merited for us onely the first grace, and that afterward we doe merit by our owne works. 3. 15. 6. 7.

There be certaine things touching Merits, in the title of Justification by Faith.

Ministerie of the Church.

Of the Ministry of the Church, and of them which despise this manner of learning. 4. 1. 5.

Of the efficacy of the Ministerie. 4. 5. 6. God, which might teach the Church either himselfe alone, or by Angels, yet doth it by the Ministerie of men for three causes. 4. 3. 1.

The Ministerie of the Church is garnished with many notable titles of commendation in the Scripture. 4. 3. 2. 3.

Of Apostles, Prophets, Evangelists, Pastors and Teachers: and what is the severall office of every of them. 4. 3. 4. 5.

The chiefe parts of the office of Apostles and Pastors are to preach the Gospell, and Minister the Sacraments. 4. 3. 6.

Pastors are so bound to their Churches, that they may not remove to any other

place without publicke authority. 4. 3. 7.

They are called in the Scripture, Bishops, Priests, Pastors and Ministers which govern Churches. 4. 3. 8.

No man ought to thrust himselfe into the Church to teach or govern: But there is a calling required. 4. 3. 10.

The preaching of the word of God, is compared to seed which is scattered in the ground: Whereby wee understand that the whole increase proceedeth of the blessing of God, and the effectuall working of the holy Ghost. 4. 14. 11.

What manner of men ought to be chosen Bishops, and in what sort and whom they are to be chosen, and with what forme or ceremony they are to be ordered. 4. 3. 11. 12. 13. 14. 15. 16.

The old Church before the Papacy divided all their Ministers into three degrees, Pastors, Elders, and Deacons. 4. 4. 1.

Of the commission to remit and retaine sins or to binde or loose, which is a part of the power of the keyes, and pertaineth to the Ministry of the word. 4. 11. 1.

Monkery.

Monasteries in the old time were the seed plots of Ecclesiasticall orders: And there is described out of Augustine the forme of the old Monkery, and how they were wont at that time to get their living with the labor of their hands. Whereby appeareth that at this day the manner of Popish Monkery is far otherwise. 4. 13. 8. 9. 10.

Of the proud title of perfection wherewith the Monkes doe set out their kinde of life. 4. 13. 11. because they binde themselves to keepe the counsels of the Gospell (as they call them) wherunto other Christian men are not bound. Sect. 12. and because they have forsaken all their possessions. Sect. 13.

As many as go into Monasteries, doe depart from the Church, sith they openly affirme that their Monkery is a forme of second Baptisme. 4. 13. 14.

The Popish Monkes doe in manners much differ from the old Monkes. 4. 13. 15.

Some things are to be misliked even in the profession of the old Monkery, and they that were the Authors thereof brought a pernicious example into the Church. 4. 13. 16.

Monks with their vows doe consecrate themselves not to God but to the devil. 4. 13. 17.

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As all vowes unlawfull and not rightly made, are of no value before God, so they ought to be void to us. 4.13.20.

Therefore they which depart from Monkerie to some honest trade of life, are wrongfully accused of Faith breaking and perjurie. 4.13.21.

Of Mortification.

See forsaking of our selves,

O

Obedience of Children to Parents.

A *N* *exp*osition of the fifth Commandment: the end and summe thereof. 2.8.35.

How farre this word bayouring extendeth, and there be three parts thereof, Reverence, Obedience, and Thanksgiving. 2.8.36.

Of the promise adjoynd to the fifth Commandment, concerning long continuance of life, and how farre the same pertaineth to us at this day. 2.8.37.

How, and why how divers meanes God sheweth his vengeance upon the disobedient: Yet obedience is not due to Parents and other, but saving the Law of God. 2.8.38.

Offences.

What offences are to be avoided, and what to be neglected: what is an offence given, and what an offence taken. 3.19.11.

It is declared by the doctrine and example of Paul who be weake, to whom we must beware that we give no Offence. 3.19.12.

Whereas we are commanded to beware that we offend not the weake, the same is meant onely in things indifferent: Therefore they doe wrongfully abuse this doctrine, which say, that they beare Masse for the weakes sake. 3.19.13.

Officials.

Of Popish Bishops Officials, as they call them. 4.11.7.8.

Orders Papiſticall.

The Sacrament of Order breedeth to the Papiſts seven other pernic Sacraments, of whose names and differences they themselves be not yet agreed. 4.19.22.

Their fond and ungodly foolishnesse, for as-

much as they make Christ fellow Officer with them in every one of them. 4.19.23.

Of Acoluthes, Doore-keepers and Readers, whom the Papiſts doe make Orderers of the Church and Sacraments, 3.19.24. and wish what ceremonies they consecrate them. Sect. 27.

Of Exorcists or Conjurers an order of the Popish Church. 4.19.24.

The orders of Psalmists, Doore-keepers and Acoluthes, are vaine names among the Papiſts, forasmuch as they themselves doe not execute the Offices, but some boy, or any layman. 4.19.24.

Of the shaving of the Clergie, and the signification thereof by the doctrine of the Papiſts. 4.19.25.

They doe wrongfully apply it to Pauls example, which shaved his head when he took a vow, or to the old Nazirites. 4.19.26.

It is shewed out of Augultine, whence it first began, 4.19.27.

Of the three higher Orders: and first of Priest-hood or sacrificerſhip: where is shewed that the Papiſts have most wickedly perverted the order appointed by God, and doe wrong to Christ, the onely and eternall sacrificerſing Priest. 4.19.28.

Of their blowing at the making of the Popish Priests, and how in that ceremonie they doe wrongfully counterfeite Christ: Where is declared that the Lord did many things which be would not have to be examples for us to follow. 4.19.29.

Of the undekble character, or undefaceable marke of the oyle wherewith Popish Priests are annointed at their creation. And how the same is wrongfully applied to the children of Aaron. But these Priests incoveting to be like the Levites, are Apostates from Christ. 4.19.30.31.

Originall sinne.

A definition and expounding of Originall sinne. 4.15.10.11.12.

A true definition of Originall, and a declaration of the same definition: Wherein is shewed, that not onely punishment came from Adam upon us, but also that the infection distilled from him, remaineth in us, and how it is the sin of another, and also our owne sinne: Finally, that such infection pierced not, onely into the inferiour desire, but also into the very understanding minde, and butsome of the heart, so that there is no part of the soule free from corruption. 2.1.8.9.

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A confutation of them that dare charge God with their faults, because we say that men are naturally faulty: and there is proved, that man is corrupt by naturall viciousness: (to the end that no man should thinke it to be gotten by evill custome) but yet such as proceeded not from nature, but is an accidentall quality, and not a substantiall property from the beginning. 2. 1. 10. 11.

Oath.

See swearing.

P

Patience.

A Part of the forsaking of our selves, in respect of God, is contentiion of minde and sufferance. Which we shall performe, if in seeking the commoditie and quiet of this present life, we yeeld our selves wholly to the Lord, and doe not desire, hope for, or thinke upon any other meane of prospering than by his blessing. 3. 7. 8.

So shall it come to passe that we shall never seeke our owne commodites by unlawfull meanes, or with wronging of our neighbours: also that we shall not burne with unmeasurable desires of riches or of honors: finally, if things prosper well with us, we shall yet be holden from pride, and if they happen ill, we shall yet be restrained from impatience. 3. 7. 9. Which extendeth to all chanches wherunto our present life is subject, whereof the faithfull doe alwayes acknowledge the hand of God their Father, and not fortune, to be the governour. 3. 7. 10.

The Patience of the faithfull is not such as is without all feeling of sorrow, but such as being upholden by godly comfort, fighteth against the naturall feeling of sorrow. Therefore the patience of the Stoikes is to be rejected: neither is it in it selfe any fault to weepe or feare. 3. 8. 8. 9.

A description of that striving which is ingendred in the hearts of the faithfull by the feeling of nature, which feeling cannot be cleane done away, and by the affection of godlinesse, wherewith that same feeling must be subdued and tamed. 3. 8. 10.

There is a great difference betweene Philosophicall and Christian patience. Forasmuch as the Philosophers doe teach us to obey, because we so must of necessity: but Christ teacheth it, because it is righteous, and also because it is profitable for us. 3. 8. 11.

Pardons.

The so long continuing of pardons declareth in how deepe darknesse of errors men have bene drowned, these certaine ages past. 3. 5. 1.

What pardons are by the Papists doctrine: Whereby is proved that they are a dishonouring of the blood of Christ: A comparison of Christ and Popish pardons. 3. 5. 1.

A confutation of the wicked doctrine of pardons, by the notable saying of Leo Bishop of Rome, and of Augustine. And there is shewed that the blood of Martyres is not unlawfull, although it have no place in forgiveness of sins. 3. 5. 3. 4.

Either the Gospell of God must lie, or pardons must be lying deceits. And there is shewed what seemeth to have bene the beginning of them. 3. 5. 5.

Penance, the Popish Sacrament.

Of the usage of the old Church in publike penance: and of the laying on of hands at reconciliation. Also how in processe of time the laying on of hands was used in private absolutions. 4. 19. 14.

The divers opinions of the Schoolemen how Penance is a Sacrament: And there is shewed that the definition of a Sacrament doth not agree with it. 4. 19. 15. 16.

It is a lie, and a deceitfull error which they have invented concerning the Sacrament of Penance: and it is a wicked and blasphemous title wherewith they have garnished it, a second board after ship-wracke from Baptisme. 4. 19. 17.

Perseverance.

See Booke 2. Chap. 5. Sect. 3.

A confutation of the most wicked error that Perseverance is given of God according to the Merit of men, so as every man hath shewed himselfe not unthankfull for the first grace: and in this opinion is shewed a double error. Of the common distinction of grace working, and working together: and how Augustine used it, qualifying it with an apt definition. 2. 3. 11.

Politick Government.

There is a difference to be made betweene Politic,

Policy, and the inward government of the Soule. These doctrines to be rejected which goe about to overthrow Policy as a thing not necessary for Christians, or as a thing that overthroweth the spiritual liberty of the Soule. Also those flatterers are to be rejected, which doe give too much unto it, and doe set it in comparison against the authority of God. 4.20.1.23.

Policy is the gift of God, which bringeth great commodities to mankind, and no small helpe to the defence of the state of religion. Politicke government hath three parts, the Magistrate, The Lawes, and the People. 4.20.3.

Of the three formes of Civill government, Aristocracy the government of the best choisest men. Democracy the government of the people, Monarchy the government of one: it cannot simply be determined which of these is the best: yet it cometh to passe by the fault of men, that it is safer and more tolerable to have many to governe, than one to raigne. But all these formes are of God, and diversly disposed by him, therefore it is the duty of private men to obey, and not to make innovation of states after their owne will. 4.20.8.

Of the immunity that the Romish Clergy take to themselves, which was altogether unknown to the Bishops of the old Church. 4.11.15.

In matters of Faith, the judgement in the old time pertained to the Church and not to Princes, although sometime princes entemed their authority in ecclesiasticall matters, but the same was done to preserve and not to trouble the order of the Church. 4.11.15.16.

Of the authority of the sword usurped by the Bishops in the Papacy: and how they have by little and little from so small beginnings grown to so great increase. 4.11.9.10.

Pope.

It is proved that the supremacy of the sea of Rome is not by the institution of Christ. 4.6.1.2.3.4.

Neither had Peter any principality in the Church or among the Apostles. 4.6.5.6.7.

Neither is it profitable nor may be, that one man should beare rule over the whole Church. 4.6.8.9.10.

Although Peter had had a supremacy in the Church, yet it followeth not that the seat of that supremacy ought to be at Rome. 4.6.11.12.13.

It is proved by many arguments that Peter was not Bishop of Rome. 4.6.14.15.

The supremacy of the sea of Rome is not according to the use of the old Church. 4.6.16.17.

Of the beginning and encreasing of the Romish Papacy, untill it advanced it selfe to that height, whereby both the liberty of the Church is oppressed, and all moderate government hath bene overthrowne. 4.7.

In the most part of the Councils, the Bishop of Rome, nor his Legates had not the chief place, but some other of the Bishops had it at the Council of Chalcedon: but yet without order. 4.7.1.2.

Of the title of supremacy and other titles of pride wherewith the Pope boasteth himselfe, and when and how they crept in. 4.7.3.

Gregorie pronounceth that the title of universall Bishop was devised by the Devill, and published by the cryer of Antichrist. 4.7.4.

It is proved by the use of the old Church, that it is false which the Bishop of Rome boasteth that he hath jurisdiction over all Churches. 4.7.5. Whether; consider the ordering of Bishops, Sect. 6. or ecclesiasticall admonitions and censures, Sect. 7. or summoning of Councils, Sect. 8. or authority of higher ap-peales, Sect. 9.10.

The old Bishops of Rome, in the most part of their Epistles did ambitiously set forth the glory of their sea, but those Epistles at that time had no credit. Also they did thrust in certaine forged things, as though they had been written in the old time by holy men. 4.7.11.20.

Although in the time of Gregorie, the authority of the Bishop of Rome was greatly increased, yet it is proved by his writings that it was then farre from unbridled dominion and tyranny. 4.7.12.13.22.

There was strife for the supremacy betwene the Bishop of Constantinople and the Bishop of Rome. 4.7.14.15.16. untill Phocas granted to Boniface the third, that Rome should be the head of all Churches: which afterwards Pipine confirmed, when he gave to the sea of Rome jurisdiction over the Churches of France. 4.7.17.

From thenceforth the tyranny of the Sea of Rome increased more and more, partly by ignorance and partly by negligence of Bishops: which destruction of the whole order of the Church Bernard lamenteth and lieth to the Popes charge. 4.7.18.22.

The insolvency and shamelesnesse of the Bishops of Rome in setting forth their owne supreme authority. 4.7.19.20. which is repro-

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ved by sayings of Cyprian and Gregorie. Sect. 21.

Rome cannot bee the Mother of all Churches, forasmuch as it is no Church. Neither can the Bishop of Rome be head of Bishops, fith he is no Bishop. 4.7.23.24.

It is proved by Paul, that the Pope is Antichrist. 4.7.25.

Although the Church of Rome in old time had had the honour of supremacie, yet the same is not to bee bound to a place. 4.7.26.29.

Of the manners of the Citie of Rome, of the Pope, and of the Cardinals, and their divinity. 4.7.27.28.

The Bishop of Rome first laid hand upon Kingdomes, and then upon the Empire: Which is proved by most sharpe reprehensions of Bernard, to bee unmet for him that boasteth himselfe the successor of the Apostles. 4.11.11.

Of the gift of Constantine, wherewith he laboureth to hide his roberie. 4.11.12. and how there are not yet five hundred yeares past, since the Popes were in subjection of Princes, and by what occasion they have shaken it off. Sect. 13. and how they brought the Citie of Rome into their purer but about a hundred and thirty yeares agoe. Sect. 14.

Prayer.

True faith cannot be idle from calling upon God. 3.20.

How necessary, and how many wayes profitable is the exercise of praying. 3.20.2. although the Lord will not cease while we crave not, nor needeth any to put him in minde. Sect. 3.

The first rule of well framing our prayer, is that wee be no otherwise disposed in heart and minde, than becommeth them that enter into talke with God. 3.20.4.5.

The second rule is, that in praying we alway feele our owne needinesse, and that earnestly considering that wee want all these things that wee aske, wee joyne with our prayer an earnest and fervent desire to obtaine. 3.20.6.

Wee ought to pray at all times, and in the greatest quietnesse of our estates, the onely remembrance of our finnes ought to bee no small provocation to move us to that exercise. 3.20.7.

The third rule of praying well, is that wee forsake all confidence of our owne glory,

lest if wee presumptuously take any thing, be it never so litle, unto our selves, wee with our vaine pride fall downe from his face. 3.20.8.

The beginning of praying well is the obtaining of pardon, with an humble and plaine confession of offence. 3.20.9.

In what sense the prayers of certaine holy men are to be taken, in which to intreat God, they seeme to allege their owne righteousness. 3.20.10.

The fourth rule of praying well, is that being so overthrowne and beaten down with true humilitie: wee bee neverthelesse encouraged to pray with an assured hope to obtaine: so in our prayers faith and repentance doe meet together. 3.20.11.

Of the certaintie of faith, whereby the faithfull doe determine that God is favourable unto them. And how necessary the same is in prayer: Neither is that certaintie weakened, when it is joyned with acknowledging of our owne misery. 3.20.12.

God commandeth us to call upon him: hee promiseth that wee shall bee heard: both these things are necessary, that we may pray in faith. 3.20.13.

There are rehearsed divers promises of God, with the sweetnesse whereof they that are not stirred up to prayer, are altogether unexcusable. 3.20.14.

An exposition of certaine places wherein God seemeth to have assented to some mens prayers which yet were grounded upon no promise. 3.20.15.

These foure rules of praying well, are not examined with so extreame rigour, but that God herein doth beare with many infirmities, yea, many intemperances in them that bee his, which is proved by many examples. 3.20.16.

Wee must alway pray in the name of Christ onely. 3.20.17. neither were the faithfull ever heard any otherwise. Sect. 18.

They which pray otherwise have nothing left for them at the throne of God, but wrath and terrour. 3.20.19.

It is not against Christs office of Mediator, that we be commanded to pray one for another. 3.20.19.

A confutation of the Sophisters devise, which say that Christ is the Mediator of redemption, and the faithfull are Mediatours of intercession. 3.20.20.

Against them which make dead Saints intercessors to God for them, or doe mingle

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the intercession of Christ, with the Prayers and merits of dead men. 3.20.21.

This foolishness hath proceeded in the Papacy to grosse monstruositie of ungodlinesse, and to horrible sacriliges. 3.20.22.

A confutation of the arguments wherewith the Papists labour to confirme the intercession of dead Saints. 3.20.23.24.25.26.

It is unlawfull to direct our prayers to dead Saints, for as much this kinde of worshipping doth most properly belong to God alone. 3.20.27.

Of the sorts of Prayer, and chiefly of thanksgiving: Also of the continuall exercise of the faithfull in prayer and thanksgiving. 3.20.28.29.

Of the babbling of the Papists, and of avoiding all boasting in Prayers, of departing into secret places, and of publike Prayers. 3.20.29.

Publike Prayers must be made in the common and native speech of the Land. And there is entreated of kneeling and uncovering of the head at Prayer. 3.20.33.

Of the infinite goodnesse of Christ, which hath also appointed us a forme of Prayer. And how great comfort cometh unto us thereby. 3.20.24.

A division of the Lords Prayer. 3.20.35.
An Exposition of the same Prayer. 3.20.36.

The same in every point is a perfect and upright Prayer. 3.20.48. wherunto nothing ought to be added, although we may use other words in making our Prayers. Sect. 49.

Of the confidence which the name of the children of God doth bring unto us, which even the conscience of our sinnes ought not to throw, 3.20.36.37.

Although we ought to pray for all men, and specially for them of the household of faith, yet this withstandeth not, but that we may pray specially both for our selves and certaine other. 3.20.38.39.47.

Of the boldnesse of asking which the Lord granteth to his, and the trust of obtaining. 3.20.47.

It is good that every one of us for exercise, appoint to himselfe certaine peculiar houres to pray, so that it be done without superstitious observation 3.20.50.

In all our prayers we ought diligently to beware that we goe not about to bind God to certaine circumstances. 3.20.50.

Of the perseverance of patience in the exercise of Prayer. 3.20.51.52.

Of Predestination.

It is proved that the doctrine of predestination is a doctrine of most sweet fruit. There are rehearsed three principall profits thereof: and they are admonished which being moved with a certaine curiosity, do beyond the bounds of Scripture breake into the secrets of the wisdom of God. 3.1.1.2. and also they which would have all mention of Predestination to be buried. Sect. 3.4.

What is Predestination, and what is the foreknowledge of God, and how the one of them is wrongfully set after the other. The example of Predestination in all the off-spring of Abraham, in respect of other nations, is confirmed by many testimonies of Scripture. 3.21.5.

Also there is shewed a speciall Predestination, wherby even among the children themselves he hath made difference betwene some and othersome. Sect. 6.7.

A confirmation of the doctrine of Predestination taken out of testimonies of Scripture. 3.22.

Of them that make a foreknowledge of Merits the cause of Predestination. Also of other men that blame God, because he electeth some, and passeth over other. 3.22.1.

God as well in election as in reprobation hath no respect of works neither passed nor to come, but his good pleasure is the cause of both. 3.22.2.3.4.5.6.7.11.

This is proved by Augustine, Sect. 8. and the trifling subtill device of Thomas to the contrary is confuted. Sect. 9.

The promises of salvation are not directed to all, but peculiarly to the elect. 3.22.10.

These two sayings doe not disagree that God by the outward preaching of the Word calleth many, and yet he giveth the gift of faith to few. 3.22.10.

Against them which so confesse election, that yet they deny any to be reprobate of God. 3.23.1.

The reprobate doe in vaine contend with God, for as much as God oweth them nothing, and willeth nothing otherwise than righteously, and they themselves may finde just causes of their damnation in themselves. 3.23.2.3.4.5.

An answer to the wicked question of certaine men, why God should blame men for these things wherof hee hath laid a necessitie upon them by his Predestination. 3.23.6.8.9.

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A definition of Predestination. 3.23.8.

A constitution of them which gather of the doctrine of Predestination, that God hath respect of persons. 3.23.10.11.

Against those hogges which under colour of Predestination, doe goe carelesly forward in their sins; and against all them which say that if this doctrine take place, all endeavour of well-working decayeth. 3.23.12.

Against them which say that this doctrine overthroweth all exhortations to godly life, it is proved by Augutine, that preaching hath his course, and yet the knowledge of Predestination is not hindered thereby. 3.23.13.

In this point of doctrine we must so temper our manner of teaching the truth, that so farre as we may, we wisely beware of offence. 3.23.14.

Whereas some obye the preaching of the Word of God, and othersum: despise it, or bee more blinded and hardened thereby, although this come to passe by their owne malice and unthankfulnesse, yet wee must therewith also know, that this diversity hangeth upon the secret counsell of God, than which it is unlawfull for any further cause. 3.24.12.13.14.

An exposition of certaine places wherein God seemeth to deny that it cometh to passe by his ordinance, that the wicked perish, but in as much as against his will they wilfully bring destruction upon themselves. And there is shewed that those places make nothing against the doctrine of Predestination. 3.24.15.16.

The universality of the promises of salvation, maketh nothing against the doctrine of the predestination of the reprobate: and yet not without cause are they framed universally. 3.24.16..

Here also are confuted certaine objections of them which deny this point of doctrine.

Priesthood, Kingdome, and Prophetical office of Christ.

That we may know to what end Christ was sent of his father, and what he brought unto us, three things are chiefly to be considered in him, his Prophetical office, his Kingdome, and his Priesthood: and therefore is given to him the title of Christ (or Messias which signifieth annointed) although he be specially so called in respect of his Kingdome. Albeit that God al-

way gave Prophets and teachers to his Church, yet it is proved that all the godly looked for full light of understanding, only at the coming of Messias: and that he when he appeared was annointed a Prophet, not onely for himselfe, but also for all his body, 2.15.1.2.

As touching his Kingdome, first we must note the spirituall nature thereof, whereupon also is gathered the eternall continuance of it, which is of two sorts: the one pertaineth to the whole body of the Church, the other is proper to every member: both sorts are declared and plainly set forth by testimonies of Scripture. 3.15.3.

It is declared that the profit of the Kingdome of Christ cannot otherwise be perceived of us, but when we acknowledge it to be spirituall: and the same profit consisteth in two things, namely, that it enricheth us with all good things necessary to eternall salvation, secondly, that it fortifieth us with strength and vertue against the devill and all his assaults. And so Christ reigneth for us rather than for himselfe, whereupon we are rightfully called Christians: Where it is said, that at the last day he shall yeeld up his Kingdome to God and his father, and such like sayings, the same maketh nothing against the eternity of his kingdome. 4.15.4.5.

As touching his Priesthood, that the efficacy and profit thereof may come to us, it is shewed that wee must begime at the death of Christ. Hereupon it followeth that he is an everlasting intercessor, by whose mediation we obtaine favour, whereby ariseth to godly consciences both boldnesse to pray, and quietnesse: finally that he is so a Priest, that he joyneeth us in the fellowship of so great an honour, to the end that the Sacrifices of prayers and praise which come from us, may be acceptable to God. 2.15.6.

Promises.

Not without cause all the promises are concluded in Christ: for as much as every promise is a testifying of the Law of God toward us, and none of us is beloved of God without Christ. Neither was Naaman the Syrian, Cornelius the Captaine, nor the Eunuch to whom Philip was carried, without knowledge of Christ, although they had but a very small taste to him, and a faith in some part unexpressed. 3.2.32.

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The Lord, to the end to fill our hearts with love of righteousness and hatred of wickednes, was not content to set forth bare commandments onely, but addeth Promises of blessings both of this present life and of eternall blessings, and also threatenings both of present miseries and of eternall death: The threatenings declare the great purenesse of God: the Promises doe shew his great love to righteousness, and his wonderfull goodnesse toward men. 2. 8. 4.

Of the Promise of Gods mercy to bee extended to a thousand generations. 2. 8. 21.

Although the Promise of the Law bee conditionall, yet they are not given in vaine. 2. 7. 4

Propheticall Office of Christ.

See Priesthood.

Providence of God.

Profane men, by falsely understanding doe confesse God the Creator, otherwise than wee doe by faith: forasmuch as faith doth teach that he is also the governour of all things not by a certaine universall motion, but by a singular providence which extendeth even to the least sparrow. 1. 16. 1.

They which give any thing to fortune, doe bury the Providence of God, by whose secret counsell all successes are governed. 1. 16. 2.

Things without life, although each of them have their property naturally planted in them, yet doe not put forth their force, but so far as they bee directed by the present hand of God: which is proved by the Sunne, before which hee would, both light to be, and the earth to abound with all kinde of good things: which also we read to have stood still by the space of two daies, and gone backe two degrees at the commandement of God. 1. 16. 2. also by the starres and signes of the heaven, which the unbelievers doe feare. Sect. 3.

The almightinesse of God is busted in continuall doing, so that it extendeth to every particular act, and nothing hapneth but by his counsell: Which who so doe not acknowledge, they defraude God of his glory and doe extenuate his goodnesse: But wee on the other side doe receive double fruit thereof. 1. 16. 3.

It is proved that the providence of God doth not onely behold things that are done,

but governeth all successes: Whereby is overthrowen the fained invention of bare foreknowledge, and of universall providence onely: also the error of the Epicures is confuted, and of them which give to God a governance onely above the middle region of the aire. Yet there may a certaine universall providence bee granted, but so, that the speciall providence bee not darkened, which doth goverue not onely certaine but all particular doings. 1. 16. 4. 5.

That not onely the beginning of motion is in the disposing of God, is proved by the plentifulnesse of one yeere and the barrennesse of another, for whereas God calleth to the one his blessing, and the other his curse and vengeance. 1. 16. 5.

The providence of God in governing the world, is chiefly to be considered in mankind, and in the divers estate of all men, and divers disposing of successes. 1. 16. 6. 7.

Against them which cavill, that this doctrine of the providence of God, is the Stoicks doctrine of fate or destiny. 1. 16. 8.

Whether any thing happen by fortune or chance: Where is rehearsed the saying of Basilus Magnus, that chance and fortune are words of heathen men: also the saying of Augustine, that hee repented that hee had used the name of Fortune. Yet those things may be said to happen by fortune in respect of us, which being considered in their nature, or weighed according to our knowledge, doe seeme so, although in the secret counsell of God they be necessary: Also all things that are to come, may be said to be happening, in as much as they bee uncertaine to us. 1. 16. 8. 9.

What things are to be considered, that the doctrine of the Providence of God, may be referred to a right hand, that wee have the profit thereof: and where the causes of those things that happen, appeare not unto us, wee must beware that wee doe not thinke, that things are rolled by the sway of fortune: but wee must so reverence his secret judgements, that wee esteeme his will the most just cause of all things. 1. 17. 1.

Against certain dogges which at this day doe barke against the Providence of God, it is proved by the Scripture that whereas God hath so revealed his will in the Law, and the Gospell, that hee illuminateth the mindes of them that bee his with the Spirit of understanding, to perceive the mysteries therein contained, which otherwise are incomprehensible, yet the order of

governing the world is called a bottomlesse depth, because when we know not the causes thereof, yet we ought reverently to honour it. 1. 17. 2.

Such profane men doe foolishly comber themselves, when they alleadge that if the doctrine of the Providence of God be true, then the prayers of the faithfull in which they aske any thing for time to come are vaine, no counsell is to be taken for things to come, and then men which doe any thing against the Law of God, doe not sinne: These dangerous errors they shall avoid, which in considering the providence of God, shall frame themselves to true modesty. 1. 17. 3.

As concerning things to come, it is proved that the Scripture doth well jynne the adviements of men with the Providence of God: because wee are not hindred by his eternall decrees, but that under his will, wee may both foresee for our selves, and order our owne things: For the knowledge of consulting and taking heede, are inspired into men by the Lord, whereby wee may serve his Providence, in the preserving of our owne life. 1. 17. 4.

In all successes of times past the will of God doth govern: and yet the doers of wicked deeds are not excused, because they are accused by their owne conscience, and doe not obey the will of God, but their owne lust. They are indeed the instruments of Gods providence, but so, that they finde the whole evil in themselves, and in God is found nothing but a lawfull use of their evilnesse. 1. 17. 5. and 1. 18. 4. Where also the same thing is shewed in the election of King Jeroboam, the true Tribes forsaking the house of David, the slaughter of the sonnes of Achab, and in the betraying of the sonne of God.

A godly and holy meditation of the Providence of God, which is taught by the rule of godlinesse first that being certainly perswaded that nothing happeneth by Fortune, wee alwaie cast our eyes to God the chiefe cause of all things: then that wee doubt not that his singular Providence watcheth for us, whether wee have to doe with men as well evil as good, or with his other Creatures: To which use wee must apply the promises of God in the Scripture which testify the same, the examples whereof are rehearsed. 1. 17. 6.

We must also adjoyne those testimonies of Scripture which teach that all men are under the power of God, whether we need to get

their good wils to restraine the malice of our enemies: which last point God worketh divers waies, sometime by taking away their wit, sometime when hee granteth them wit, hee fraieth them that they durc not goe about that which they have conceived: and sometime also when he suffereth them to goe about it, hee breaketh their enterprises; Upon which knowledge necessarily followeth a thankfulness of minde in so prosperous success of things. 1. 17. 7.

In adversity when we are hurt by men, is required patience and quiet moderation of minde: Which is shewed in the examples of Joseph being afflicted of his brethren, Job persecuted of the Chaldees, and David railed upon of Semei. If we happen to be distressed with any misery without the worke of men this selfe same doctrine is the best remedy against impatience because the Scripture testifieth, that even adversities also doe come from God. 1. 17. 8.

A Godly man principally regarding the providence of God, yet will not leave inferior causes unmarked. Therefore if he have received a benefit of any man, he will heartily know and confesse himselfe to be bound unto him. If he have taken harme or done harme to any other by his negligence or want of heed, he will impute it unto himselfe, much lesse will be excuse his owne offences. In things to come chiefly he will have consideration of inferior causes, but yet so that in determining he will not be carried away with his owne wit, but commit himselfe to the wisdom of God: neither shall his trust so stay upon outward helps, that hee will carelesly rest upon them if hee have them, nor be dismayed for feare if hee want them. 1. 17. 9.

A large description of the inestimable felicity of a godly minde which reflect upon the providence of God: and on the other side the miserable carelesnesse wherewith wee must needs be distressed when the weaknesse of this earthly cottage maketh us subject to so many diseases, sets our life and safety in besieged with infinite dangers at home, abroad, upon the land, in the water, by men, and by devils. 1. 17. 10. 11.

Those places of Scripture, where it is said that God repented him; maketh nothing against the doctrine of Providence, forasmuch as therein (like as also when he is said to be angry) the Scripture applying it selfe to our capacity describeth him, not such as hee is, but such as we feele him to be. Likewise,

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where he spared the Ninivites, to whom hee had threatned destruction within fortie daies, whereas he prolonged the life of Ezechias for many yeeres, to whom he had declared present death: because such threatnings containe an unexpressed condition. Which is well proved by a like example in King Abimelech, which was rebuked for Abrahams wife. 1. 17. 12. 13. 14.

A confutation of them which coveting to get a praise of modestie, goe about to maintaine the righteousness of God with a lying defence, when they say; that those things which Satan and all the reprobate doe naughtily, are done by the sufferance of God, and not by his providence and will. And it is proved by the affliction of Iob, the deceiving of Achab; the killing of Christ, the incestuous adulterie of Absolon, and many other examples, that men doe worke nothing but that which he hath already decreed with himselfe, and doth appoint so to by his secret direction. 1. 18. 1.

And this hath place, not only in outward doings, but also in secret motions. For it is proved by the hardning of Pharaon, and other testimonies, that God worketh even in the minds also and hearts of the wicked. Neither maketh it any thing to the contrary, that oftentimes the worke of Satan is used therein: for God worketh neverthelesse, but after his owne manner, using a just revenge 1. 18. 2. therefore God is not the Author of sinnes. Sect. 4.

They are proved guilty of intollerable pride, which refuse this doctrine under pretence of modestie. A confutation of their objection when they say that if nothing happen but with the will of God, then hath he in himselfe two contrary wills, forasmuch as he doth appoint those things to be done by his secret counsell, which he hath openly forbidden by his lawes. And there is shewed, that God doth not disagree with himselfe; that the will of God is not changed, that hee doth not faine himselfe to will that which he willeth: but whereas there is in God, but one simple will, the same to us appeareth divers, because for the weaknesse of our understanding, wee conceive not how hee diversly both willeth not, and willeth one selfe thing to be done. Finally it is proved by Augustine, that man sometime with good will willeth something which God willeth not, and sometime willeth that thing with evill will, which God willeth with good will. 1. 18. 3.

The consideration of Gods power in gover-

ning this frame of heaven and earth, and all parts that are in them. 1. 5. 5.

The fellowship of men is so governed by the providence of God, that he sheweth himselfe liberal, mercifull, righteous, and severe. 1. 5. 6.

Those things which in the life of men are counted chances, as well of prosperitie as adversitie are so many tokens of the heavenly providence. 1. 5. 7. and ought to awaken us to the hope of the life to come. Sect. 9.

How God worketh in the hearts of them that be his, and Satan in them that be his, but yet so that they are not excused. 2. 4. 1.

God worketh also in the wicked, and even in the same worke wherein Satan worketh, and yet is not God so said to be the Author of sinne; neither is Satan or the wicked excused, but there is difference betwene the one and the other, both in the end and manner of doing. 2. 4. 2. 5.

The old writers oftentimes referred these things not to the working of God, but to his foreknowledge, or sufferance, least the wicked should thereby take occasion to speake irreverently of the workes of God. But the Scripture when it saith that God blindeth, hardeneth, and such like, declareth somewhat more than a sufferance: although God doe worke two waies in the reprobate, namely by forsaking them, and taking his Spirit from them, and also by delivering them to Satan the minister of his wrath. 2. 4. 3. 4.

The ministerie of Satan is used to stir forward the reprobate, whensoever the Lord by his providence directeth them hither or thither. 2. 4. 5.

Purgatory.

We ought not to minke at the doctrine of Purgatorie, forasmuch as it is a damnable invention of Satan which maketh void the crosse of Christ, &c. 3. 5. 6.

An exposition of certaine places of Scripture which the Papists doe wrongfully wrest to the confirmation of their Purgatorie. 3. 5. 7. 8. 9.

An answer to the objection of the Papists, that it hath beene ancient usage of the Church that prayers should be made for the dead. Where is shewed that this was done by them in the old time, without the word of God, by a certaine wrongfull imitation, least Christians if they were slow in having care of funerals and the dead, should seeme

worse than heathen men. Yet herein was a great difference between this slipping of these old men, and the obstinate error of the Papists. 3.5.10.

R

Redeemer Christ.

THe knowledge of God the Creator is unprofitable unto us, unless faith doe also follow, setting him forth in Christ a Father and Redeemer to us, and this doctrine from the beginning of the world in all ages hath bene holden among the children of God. 2.6.1.

It is proved by divers arguments and testimonies of Scripture, that the happy state of the Church hath alway bene grounded upon the person of Christ. For both the first adoption of the chosen people, and the preserving of the Church, the deliverance of them in perils, and the restoring after their dissipation, did alway hang upon the grace of the Mediator. And the hope of all the godly was never reposed any other where than in Christ. 2.6.2.3.4.

It is to be diligently considered how Christ hath fulfilled the office of Redeemer, that wee may find in him all things necessary for us. (as Bernard saith) he is to us light, meat, oil, salt, &c. 2.16.1.

An exposition how we should say that God was our enemy until he was reconciled to us by Christ, whereas to give Christ to us, and to prevent us with mercy, were signes of the love wherewith he before embraced us. And there is shewed that the Scripture useth this speech and such other, to apply it selfe to our capacity: and yet it doth not the same falsely. And all this is proved by the authority of Scripture, and the testimony of Augustine. 2.16.2.3.

Regeneration.

Against certaine Anabaptists, which invent a phrenicke intemperance in stead of spirituall Regeneration, namely that the children of God being now restored into the state of innocencie, ought no more to be carefull to bridle the lust of the flesh, but onely to follow the spirit for their guide. 3.14.

The rest pertaining to this matter, see in the title of Repentance.

Religion.

Necessity enforceth the Reprobate to confesse that there is some God. 1.4.4.

They are deceived which say that Religion was devised by the subtilty of certaine men to hold the simple people in order. 1.3.2.

The very wicked and godlesse men are compelled whether they will or no to feele that there is a God. 1.3.2. and in what sense David saith, that they thinke that there is no God. 1.4.2.

Remission of Sinnes.

Against them which dreame a perfection in this life, which taketh away neede of asking pardon. 3.20.45.

Of Remission of sinnes: and in what sense sinnes are called debts, and how we are said to forgive other that have offended against us. *ibid.*

Of the distinction of fault and paine, where with most strong testimonies of Scripture the dotting error of the Papists is confuted, namely, that when the fault is forgiven, yet God retaineth the paine, which remaineth to be redeemed with satisfactions. 3.4.29.30. and there also is shewed that they cannot scape away with their distinction betweene everlasting paine and temporall paine.

Of certaine places of Scripture wherewith they goe about to confirme their error: where it is declared that there are two kindes of the judgement of God: the one of Vengeance, the other of Chastisement, which are wisely to be distinguished asunder. 4.4.31.

The first of these, that is to say, vengeance, the faithfull have alway earnestly praied to escape: the other that is to say, chastisement, they have received with quiet minde, because it hath a testimonie of love. And where it is said that God is angry with his Saints, the same is not meant of his purpose or affection to punish them; but is spoken of the vehement feeling of sorrow wherewith they are stricken so soone as they beare any part of his severity: and this is profitable for them. On the other side the reprobate, when they are stricken with the scourges of God doe already after a certaine manner begin to feele the paines of his judgement.

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All which things are proved by testimonies of the Scripture, and also by the expositions of Chrysostome and Augustine. 3. 4. 32. 33.

God when he had forgiven the adultery of David, chastised him both for common example, and also to humble him: and for this reason he daily maketh the faithfull (to whom he is mercifull) subject to the common miseries of this life. 3. 4. 35.

An exposition of the article of the Creed concerning remission of finnes. 4. 1. 20. 21.

The keys were given to the Church, to forgive sin, not only to men at their first conversion to Christ, but to the faithfull all their life long. 4. 1. 22.

This doctrine is proved by testimonies of Scripture against the Novations, and certaine of the Anabaptists which saime that the people of God are by baptisme regenerate into an angelike life, and afterward there remaineth no pardon for them that fall. 4. 1. 23. 24. 25. 26. 27.

A confutation of them which make a voluntary transgression of the law a sinne unpardonable. 4. 1. 28.

Repentance.

Repentance commeth offaith, and goeth not before it. 3. 3. 1.

A confutation of their reasons, which thinke otherwise, but hereby is not signified any space of time wherein faith breedeth repentance: but onely is shewed that no man can earnestly endeavour himselfe to repentance unlesse he know himselfe to be Gods. Of the error of certaine Anabaptists, Jesuits, and such other which appoint to their novices certaine daies for repentance. 3. 3. 2.

Certaine learned men long before this time, made two parts of repentance, namely mortification, which they commonly call contrition, Vivification which they wrongfully expound to be comfort by the feeling of the mercy of God: whereas it rather signifieth a desire to live well. 3. 3. 3.

They doe also make two other sorts of repentance, the one of the Law, the other of the Gospell: where also are shewed examples of either sort out of the Scripture. 3. 3. 4.

A true definition of repentance taken out of the Scripture, and here repentance though it cannot be severed, yet ought to be distinguished from faith. 3. 3. 5.

A plainer declaration of the definition of repentance: where first is shewed, that there is

required a turning to God, that is to say, an alteration, not only in outward works, but also in the soule it selfe. 3. 3. 6. then that it proceedeth of an earnest feare of God: where also is entreated of the sorrowfullnesse that is according to God. 3. 3. 7.

Thirdly, that saying is declared that repentance consisteth of two parts, the Mortification of the flesh, and the quickning of the Spirit. 3. 3. 8.

Both these things doe we obtaine by partaking of Christ, the first by communicating of his death, the second of his Resurrection. Therefore repentance is a new forming of the Image of God in us, and a restoring into the righteousness of God by the benefit of Christ: and this restoring is not fulfilled in us in one moment. 3. 3. 9.

But there remaineth in all the Saints, while they live in mortall body, matter of strife with their flesh, and so thought all the Ecclesiastical writers that have been of sound judgement: and specially Augustine, which calleth this nourishment of evil and disease of lusting in the elect, weaknesse, and sometime sinne: and indeed it is sinne. 3. 3. 10.

This is confirmed by the testimony of Paul, and by the sam of the commandments. Where as it is said that God cleanse his Church from all sinne, the same is spoken rather of the guiltines of sinne, then of the matter of sinne it self, which ceaseth not to dwell in the regenerate (but ceaseth to raigne in them) though it bee not imputed. 3. 3. 11.

A declaration of the seven causes or effects, or parts or affections of repentance, which Paul rehearseth. Those be study or carefulnesse, excusing, displeasure, feare, desire, zeale, revenge. Whereunto also is added out of Paul, and declared by an excellent admonition of Bernard, that in such renewing we must keepe a measure. 3. 3. 15.

The fruits of repentance are devotion toward God, charity toward men, holinesse and purenesse in all our life: but all these ought to begin at the inward affection of the heart, from whence outward testimonies may afterward spring forth: where also is spoken of certaine outward exercises of repentance, which the old writers seeme to enforce somewhat too much. 3. 3. 16.

Turning of the heart to God is the chiefe point of repentance: Sackcloth and Ashes, weeping and fasting, were used of them in the old time before Christ, as tokens of publique repentance: of which the two last may yet bee used.

used to appease the wrath of God in the miserable times of the Church. 3.3.17.

The name of repentance or penance is improperly drawne from his naturall sense, so this outward profession. Publike confession is not alway necessary in sins: but private confession to God may never bee omitted, wherein wee ought to confesse not only those things that we have lately committed, but the displeasure of our grievous fall, ought also to call us backe to remembrance of our passed offences. Of speciall penance which is required of baineous offenders and certaine other: and of the ordinances which the children of God, even the most perfect ought to use all their life long. 3.3.18.

God doth therefore freely justifie them that be his, that hee may also with the sanctification of his Spirit restore them into true righteousness: therefore John, Christ, and the Apostles preached repentance and remission of sinnes. The effect of which saying is declared. 3.3.19.

Christians ought to exercise themselves in a continuall repentance, and he hath most profited, that hath learned most to mislike himselfe. 3.3.20.

Repentance is a singular gift of God, unto which he calleth all men, which he giveth to all them whom hee purposeth to save, and which the Apostle pronounceth, that it shall never be given to wilfull Apostates, whose wickednesse is unpardonable, that is to say, such as have sinned against the holy Ghost. 3.3.8.

Although fained repentance doth not please God, yet be sometime for a season sheweth hypocrites which make a shew of some conversion, which he doth not for their sakes, but for common example, that we may learne more cheerefully to give our minds to unfained repentance: and this is proved by the examples of Achab, Elau, and the Israelites. 3.3.25.

The Schoole Sophisters doe fouly erre in those definitions which they make of repentance, and no better doe they divide it, when they part it into contrition of heart, confession of mouth, and satisfaction of worke: where is entreated of certaine questions which they move: whereupon is easily gathered, that they babble of things which they know not, when they speake of repentance. 3.4.1.

When they require those three things in repentance, they must needs binde thereunto forgiveness of sinnes: And if it be so, then are we most miserable, for as much as wee can never have quietnesse of consciences which is proved

first in that contrition of heart, such as they require. 3.4.2.

There is a great difference betwene the doctrine of such contrition, and that contrition which the Scripture requireth of sinners, that they truly hunger and thirst for the mercy of God, 3.4.3.

In what sense the old writers thought that solemne penance, which was then required for baineous offences, might no more bee estioones done then Baptisme. 4.1.29.

Reason of Man.

Mans understanding is not so to be condemned of perpetuall blindnesse, that we leave it no whit of understanding in any kinde of thing: but it hath some knowledge in as much as he is naturally carried with desire to search out truth: And yet this desire by and by falleth into vanity, because the minde of man cannot for dulnesse keepe the right way to search out truth, and for the most part he discerneth not of what things it is behovefull for him to seeke the true knowledge. 2.2.12.

As touching earthly things it is proved by examples, that the mind of man hath a sharpe understanding, as first of households, sith every man understandeth that the fellowship of men must be holden together by lawes, and comprehendeth in minde the principles of those lawes. 2.2.13.

Also in liberall Arts and handy crafts for learning whereof, yea, for amplifying and garnishing of the same, there is in man a certaine aptnesse, although some be more apt than other. But the light of reason, and understanding of men, is so generall a good quality in all men, that yet it is a free gift of Gods liberality toward every man: which thing God sheweth when he createth some Idiots und dull witted: also when he maketh one man to excell in sharp invention, another in judgement, another in quicknesse of minde, againe, when he powreth into men singular motions, according to every mans calling, and according to the time and matter that is to be done. 2.2.14.17.

The invention of Arts, the orderly teaching of deep and excellent knowledge thereof, which appeare to have bene in the old Lawyers, Philosophers, Physitians, being profane men, doe declare unto us, that the minde of men how much soever it be fallen from his first uprightnesse, is yet still garnished with excellent gifts of God. 2.2.15.

They are the gifts of the Holy Ghost which
the

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the Lord giveth to whom he will, even to the ungodly for the publike benefit of mankind: therefore we ought to use them although they be communicat unto us by the ministerie of the wicked, to whom they are but transitorie and fleeting, because they are without the sound foundation of truth. 2.2.16.

It is shewed in the first two points that mans reason seeth nothing that concerneth the kingdome of God and heavenly matters, which are contained in three things, that is to say, to know God, his fatherly favour toward us, and the way to frame our life according to the rule of his law. 2.2.18. and to that purpose are alleaged divers testimonies of Scripture. Sect. 19.20.21. In the third it seemeth that he hath some more understanding than in the other, forasmuch as man is instructed by the law of nature to a right rule of life. But such knowledge is imperfect in the unbelievers, and availeth to no other end, but to make them unexcusable: neither doe they by that naturall light, see the truth in every thing. And here is expounded the saying of Themistius, that understanding in the universall definition is seldom deceived, but the error is when it descenderh to particular causes, and there is shewed that mans universall judgement in the difference of good and evil, is not alway sound and upright. For it attaineth not those which are the chiefe things in the first table of the law, namely, of confidence in God, &c. In the second table, although it have some more understanding, yet it appeareth that it sometime erereth: as when it judgeth that it is an absurditie to suffer too imperious government, and not to revenge wrong: also it knoweth not the disease of desire in the whole observation of the law. 2.2.22.23.24.

It is proved by the Scripture, that the sharpesse of our reason in all the parts of our life is nothing before the Lord, and our minds doe reape the grace of enlightning, not onely at the beginning, or for one day, but at every moment. 2.2.25.

See under the title of freewill, certaine things pertaining to this matter.

Resurrection of Christ.

Without the resurrection of Christ all is unperfect, that wee beleve concerning his crosse, death, and buriall, thereof wee receive three profits: forasmuch as it hath both purchased us righteousnesse before God, and is to us a

pledge of the Resurrection to come, and by his life we are now regenerate into newnesse of life. 2.16.13.

A declaration of the history of the Resurrection of Christ. 3.25.3.

Last Resurrection.

Forasmuch as the faithfull, doe chiefly need hope and patience, least they should faint in the course of their calling: he hath soundly profited in the Gospel which is accustomed to a continuall meditation of the blessed Resurrection. 3.25.1.2.

The article concerning the last Resurrection, containeth a doctrine of great weight: grave and hard to believe: for the overcoming of which hardnesse by faith, the Scripture giveth two helpes, the example of Christ, and the almightinesse of God. 3.25.3.4.

A confutation of the Sadduces, which deny the Resurrection: and of the Millenaries which appoint the Kingdome of Christ to endure but a thousand yeeres. 3.25.5.

A confutation of their error, which imagine that soules at the last day shall not receive againe the bodies wherewith they are now clothed, but shall have new and other bodies. 3.25.7.8.

Of the manner of the Last Resurrection. 3.25.8.

By what reason the last resurrection, which is a singular benefit of Christ, is common also to the wicked and the accursed of God. 3.25.2

S.

Sabboth.

A Exposition of the fourth Commandement, the end thereof and the three causes wherupon we must note that it consisteth. 2.8.28.

The first cause is a shadowing of spiritual rest, that is to say, of our sanctification: this is proved by divers places to have bene the chiefe thing in the Sabboth. 2.8.29.

Why the Lord appointeth the seventh day. 2.8.30.31.

This part, forasmuch as it was Ceremoniall is taken away by the death of Christ. 2.8.31.

The two latter causes, that is to say, that there should bee certaine daies appointed for assemblies in the Church, and that there should be given to servants, a rest from their labour, do serve for all ages. 2.8.32.

Of daies of meeting in the Church to be re-
the word of God and common prayers: where
is spoken of observing of the Sunday. 2.8.32.
33. and of superstition to be avoided in this
behalf. 2.8.34.

Sacraments.

What is a Sacrament. 4.14.1.

For what reason the old Writers used this
word in that sense. 4.14.2.13.

A Sacrament is never without a promise
going before, which the Lord sealeth by that
meane, wherein hee provideth helpe for our igno-
rance and dullnesse, and also for our weakne-
esse. 4.14.3.5.6.12.

A Sacrament consisteth of the word and
the outward signe: but the sacramentall word
is to be taken otherwise than the Papists think
4.14.4.

Sacraments cease not to be testimonies of
the grace of God, although they be given al-
so to the wicked, which doe gather to them-
selves more grievous damnation thereby. 4.
14.7.

Our faith is so confirmed by Sacraments,
that yet it hangeth upon the inward effectuall
working of the spirit. 4.14.10.11. and no vertue
is to be put in the creatures. Self. 12.

A confutation of the devilish doctrine of
the Sophisticall Schooler, that the Sacraments
of the new law doe justifye and doe give grace,
so that we doe not stop it with deadly sinne. 4.
14.14.

Augulines good distinction betweene a sa-
crament and thing of the Sacrament, whereby
is proved that though God in Sacraments doe
truly offer Christ, yet the wicked receive no-
thing but th. Sacrament, that is to say, the out-
ward signe. 4.14.15.16.

We must not thinke that there is joynd or
fastened to the Sacraments any secret vertue,
whereby they by themselves do give us the gra-
ces of the holy Ghost. 4.14.17.

In the old time God gave unto his people some
sacraments in miracles and some in naturall
things. And there is spoken of the tree of life
and of the raine-bow. 4.14.18.

Sacraments are on the Lords behalfe testi-
monies of grace and salvation, and on our be-
halfe tokens of our profession. 4.14.19.

The Sacraments of the old Church under
the law, tended to the same end that our Sa-
craments doe, that is to say, Christ: whom
yet our Sacraments doe more plainly represent
wherefore the Schoolemens doctrine is to be

rejected, which say, th at the old sacraments
did shew a shadow of the grace of God, and ours
doe give it presently. 4. 14. 20. 21. 22. 23.
&c.

The five falsely called Sacraments.

When we deny those five to be Sacraments,
which are invented by men, we strive not about
the name but the thing: because the Papists
will have them to be visible formes of invisable
grace. 4.19.1.

Many reasons are brought, why it is not
lawfull for men to make Sacraments. Also there
is a difference to be put betweene sacraments,
and other ceremonie. 4.19.2.

The number of seven Sacraments cannot be
proved by the authority of the old Church.
4.19.3.

Although the old Church under the law,
had moe Sacraments yet at this day, the Chri-
stian Church ought to be content with those
two, which Christ hath ordained: and it is not
lawfull for men to make other, nor to adde unto
those any thing of their owne. 4.18.20.

Sacrifices.

A difference between the sacrifices of Mo-
ses his law, and the supper of the Lord in the
Christian Church. 4.18.12.

What the name of a Sacrifice properly sig-
nifieth: and of the divers kinds of Sacrifices
under the law: which may be divided into two
sorts, whereof some may be called of thanksgiv-
ing, and other some propitiatory or of clean-
sing. 4.18.13.

Our onely propitiatory sacrifice is the death
of Christ. Sacrifices of thanksgiving we have
many, as all the duties of charity, prayers,
praises, giving of thanks, and all that we doe
to the worshipping of God. 4.18.13.16.17.

This manner of sacrificing is daily used in
the Church, and in the Supper of the Lord:
And thereupon all Christians are sacrificing
Priests.

Satisfactions Papishticall.

Of satisfaction, which they make the third
thing in penance, of retaining the paine, the
fault being forgiven, and such like lies, which
all are overthrowne, by setting against the free
forgivenessse of sinnes, by the name of Christ. 3.
4.25.

A confutation of the blasphemous error
of

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of the Schoolemen, that forgiveness of finnes, and reconciliation is once done in Baptisme, but after Baptisme we must rise againe by satisfactions. 3.4.26.

By such error, Christ is spoiled of his honour, and the peace of conscience is troubled, forasmuch as they can never certainly determine, that their finnes are forgiven them. 3.4.27.

In Daniel, when Nebuchadnezar is commanded to redeeme his finnes with righteousness: that same redeeming is referred to God, rather than to men, and the cause of pardon is not there set forth, but rather the manner of true conversion. The same is to be said of certaine other places of Scripture. 3.4.36.

An exposition of that place in the Gospell, Many finnes are forgiven her because shee hath loved much: Meaning that love is not the cause, but the prooffe of forgiveness. 3.4.37.

The old writers of the Church did not speake of satisfactions in such sense as the Papists doe: for they understand that the penitent doe make satisfaction to the Church, and not to God. 3.4.38.39.

Scripture, the Word of God, and the authority thereof.

Men doe not sufficiently know God the Creator, and discern him from feigned gods, by consideration of his creatures, unless they be also holpen by the light of the Word. And God hath kept this order in teaching them that be his, not only since that hee chose the Jewes for his peculiar people, but also from the beginning, even toward Adam, Noe, and the other Fathers. 1.6.1.

Either by Oracles, or by Visions, or by the ministerie of other, the Fathers had the word which they were certainly perswaded to be the Word of God, whereby they knew the true God, the creator and governour of all things: which word afterward, that he might provide for men in all ages, he caused to be written in the Law and the Prophets, as it were in public Registers. 1.6.2.3. in which place also is proved by testimonies of Scripture, that the doctrine of the Word, must bee joynd to the consideration of creatures, lest we conceive a fickle knowledge of God.

Of them which say, that the authority of Scripture hangeth upon the judgement of the Church, and in how ill case we should be, if it

were so. 1.7.1.

This error is well confuted by the place of Paul in the second Chapter to the Ephesians, where he saith, that the faithfull are builded upon the foundation of the Apostles and Prophets. 1.7.2.

In what sense Augustine saith, that hee would not have beleevd the Gospell, unless the authority of the Church did move him: which place they doe cavilously wrest to the confirmation of their error. 1.7.3.

Although there be many other arguments, which doe prove, yea, doe enforce the wicked to confesse, that the Scripture came from God, yet by none other meane than by the secret testimony of the Holy Ghost, our hearts are truly perswaded, that it is God which speaketh in the Law, in the Prophets, and in the Gospell. And this is proved by many places of Esay. 1.7.4.5.

The orderly disposition of the wisdom of God, the doctrine favouring nothing of earthliness, the goodly agreement of all the parts among themselves, and especially that baseness of contemptible words, uttering the high mysteries of the heavenly kingdome, are second helps to stablish the credit of Scripture. 1.8.1.2.11.

Also the antiquity of the Scripture, whereas the Bookes of other Religions are later than the Bookes of Moses, which yet doth not himselfe invent a new God, but setteth forth to the Israelites the God of their Fathers. 1.8.3.4.

Whereas Moses doth not hide the shame of Levi his father, nor the murmuring of Aaron his brother, and of Mary his sister, nor doth advance his owne children: the same are arguments, that in his Bookes is nothing feigned by man. 1.8.4.

Also the miracles which hapned, as well at the publishing of the Law, as in all the rest of time. 1.8.5.

Which miracles, when the prophane writers could not deny, they cavilled, that Moses did them by Magicall arts. Which slander is confuted by most strong reasons. 1.8.6.

Also whereas Moses speaking in the person of Jacob, assigneth the government to the Tribe of Juda, and where he telleth before of the calling of the Gentiles, whereof the one came to passe foure hundred yeeres after, and the other almost two thousand yeeres: these are arguments, that it is God himselfe which speaketh in the bookes of Moses. 1.8.7.

Whereas Esay telleth before of the capti-

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Vity of the Jewes, and their restoring by Cyrus (which was borne an hundred yeares after the death of Elyas) and where Jeremie before that the people was led away appointeth their exile to continue threecore and ten yeares, whereas Jeremie and Ezechiel being farre distant in places the one from the other, doe agree in all their sayings, where Daniel telleth before of things to come, for six hundred yeares after: these are most certaine proofes, to stablish the authority of the Bookes of the Prophets. 2.8.8.

Against certaine ungodly scoffers which aske how we know that those are the writings of Moses and the Prophets, which are read in their names: and how we know whether there were any such Moses. 1.8.9.

Also of them that aske, from whence the copies of the Bookes of the Scripture came to us, forasmuch as Antiochus commanded them all to be burned. And there is spoken of the wonderfull providence of God in preserving them so many ages, among so many enemies, and so cruell persecution. 1.8.10.

The simplicity of the speech of the first three Evangelists, containing heavenly mysteries, the phrase of John thundring from on high with weighty sentences, the heavenly Majesty shining in the writings of Peter and Paul, the sudden calling of Mathew from the boord, the calling of Peter and John from their fisher-boats to the preaching of the Gospell, the conversion and calling of Paul, being an enemy to Apostolship, are signes of the holy Ghost speaking in them. 1.8.11.

The consent of so many ages, of so sundry nations, and of so divers minds in embracing the Scripture, and the rare godlinesse of some, ought to stablish the authority thereof among us. 1.8.12.

Also the blood of so many Martyrs which for the confession thereof, have suffered death with a constant and sober zeale of God. 1.8.13.

Against certaine freneticke men, which forsaking the reading of Scripture and learning, doe boast of the Spirit and doe flie to revelations. 1.9.1.2.

A confutation of their objections that it is not meet that the spirit of God, to whom all things ought to be subject, should be subject to the Scriptures. 1.9.2.

Also where they say that we rest upon the letter which slayeth. 1.9.3.

The Lord hath joynd with a mutuall knot

the certainty of his doctrine and of his Spirit. 1.9.3.

Such as the beholding of the heaven and earth, and other creatures doth depaint out God unto us, such doth the Scripture set him forth, that is to say, eternall, full of goodnesse, clemencie, mercy, righteousnesse, judgement and truth: and also to the same end. 1.10.1.2.

What is to be thought of the power of the Church in exposition of Scripture. 4.9.13.

The Ramish Doctores doe wrongfully abuse this colour to the confirmation of their errors and blasphemie. 4.9.14.

Of singing in the Church.

Voice and singing awake nothing in prayer, without affection of the heart. 3.20.31.33.

Of the usage of singing in Churches. 3.20.32.

Single life.

Their stamelesse which doe set forth the comelinesse of single life for a thing necessarie, to the great reproach of the old Church. By what degree this tyranny crept into the Church: and how it cannot be defended by the pretence of certaine old Canons. 4.12.26.27.28.

Priests were forbidden to marry by wicked tyranny, and against the Word of God, and against all equity. 4.12.23.

An answer to the adversaries objection, that the Priest must by some way differ from the lay people. 4.12.24.

The blasphemie of the Pope, saying that marriage is defiling and uncleannesse of the flesh. 4.12.24.

It is found to defend the forbidding of marriage with the examples of the Leviticall Priests, which when they should goe into the Sanctuary, lay asunder from their wives. 4.12.25.

Sinne.

A confutation of Plato's saying, that men sinne not but by ignorance: also of their opinion which say, that in all sinnes there is an advised malice and fraudnesse. 2.2.22.23.25.

Against the false imagination of the Sophisters concerning venial sinnes, which they call desires without a determined assent, which doe not long rest in the heart: it is proved that every sinne, even the lightest desire deserueth death.

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death, and is deadly, except in the Saints which obtaine pardon by the mercy of God, 2.8.58.59.

A confutation of their fond distinction betwene deadly and veniall finnes, and of their slander when they say that we make all finnes equall, 3.4.28.

How it is to be expounded, that God visiteth the iniquity of the Fathers upon the children unto the third and fourth generation: and whether such reuengement be unseemly for the righteousness of God. 2.19.20.

Sinne against the Holy Ghost.

The true definition of sinne against the holy Ghost, and examples thereof out of the Scripture. 3.3.22.

It is not one or another particular falling, but a generall forsaking; the description whereof is declared by the Apostle. Neither is it any marvell if God will be alwayes unappeasable to them that haue so fallen. 3.3.23. forasmuch as he promiseth pardon onely to them that repent, which they shall neuer doe. And though the Scripture doe say that some such haue groined and cryed, yet that was not repentance or conversion, but rather a blinde torment by desperation. 3.3.24.

Of the Soule.

That the Soule or Spirit of man is not only a breath, but an immortal substance, although it were created, is proved by conscience, by the knowledge of God, and by so many excellent gifts wherewith the minde of man is endued, yet, and by those things which it conceiveth in sleepe and also by many arguments taken out of the Scripture. 1.15.2. Finally, by this that is said, that man was created after the image of God. Sect. 3.

Against them that under the colour of nature doe deny the providence and governance of God, uttering it selfe in the marvellous and in a manner innumerable powers of the soule. 1.5.4.5.

A confutation of the error of the Manichees, and of Seruettus, that the soule is a derivation of the substance of God: also of the error of Osiander, which acknowledgeth no image of God in man without an essentiall righteousness. 1.15.5.

Concerning the immortality of the Soule, in a manner none of the Philosophers hath certainly spoken: but they doe binde the

powers thereof to this present life, whereas the Scripture doth so giue to it the chiefe rule in governance of life, that it also stirreth up man to the worshipping of God. Also of the diversity of soules, and of the diuision of the powers of the soule according to the Philosophers. 1.15.6.

Another diuision more agreeable with Christian doctrine, that is to say, that the powers of the soule are understanding and will: and the office and force of either of them in mans first estate. 1.15.7.8.

That there yet remaineth somewhat of the seed of religion yet imprinted even in the corruption of the soule. 1.15.6.

Of their error which thought that whole man perisheth by death, and that the soules at the last shall rise againe with the bodies. 3.25.6.

Of the state of the soules from death to the last day. 3.25.6.

A description taken out of Bernard, of the miseries of a faithfull soule, being considered as it is in it selfe and of it selfe: and on the other side, of the assured glorying of a faithfull soule in Christ, which bloteth out all her unworthinesse. 3.2.25.

Superstition.

The simplicity of the superstitious doth not excuse them, because their blindnesse is found to be mingled with vanity, pride, and obstinacie. 1.4.1.3.

When superstition goeth about to please God, it mocketh him with lying colours. 1.4.3.

The superstitious doe not approach unto God, but against their will, and with seruil feare. 1.4.4.

Whosoever doe corrupt the true religion, although they follow the consent of antiquity, or the custome of any Citie, yet they depart from the one and true God. 1.5.12.

It is proved by the etymologie of the words Superstition, Religion, Eusebeia or godlinesse, what difference is betwene Religion and Superstition. 1.12.1.

The craft of superstition, when granting the chiefe place to the one God, it besetteth him with a rout of smaller gods. 1.12.1.3.

Supper of the Lord.

Of the Bread and Wine the signes in the holy Supper: and it is declared by his owne

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words at his Supper, why the Lord willed that we should use them. 4.17.1.

We gather a great fruit of confidence and sweetnesse out of this Sacrament, which testifieth that we are so growne together into one body with Christ, that whatsoever is his, we may lawfully call it ours. 4.17.2.

This is declared by the words of the Supper. 4.17.3.

The chiefe office of the Sacraments is not to give unto us the body of Christ without any higher consideration, but rather to seale that promise wherein hee testifieth that his flesh is verily meat. 4.17.4.

The Supper maketh not Christ then first to begin to be the bread of life, but that we should feele the force of that bread. He once gave his flesh for the life of the world, and daily giveth it to them that be his. We must beware that wee doe not too much abate or advance the signes. The eating of the flesh of Christ is not faith, but rather the effect of faith. 4.17.5.

So thought Chrysostome and Augustine, and in what sense Augustine saith, that in believing we eat the flesh of Christ. 4.17.6.

They doe not say enough, which passing over the mention of flesh and blood, doe thinke that wee are made partakers onely of the spirit of Christ. The mysterie of the Supper is so great, that neither the tongue can expresse with speaking, nor the heart comprehend with thinking the greatnesse thereof. 4.17.7.

How farre the perfect communicating of Christ extendeth. Where is declared that Christ, which from the beginning was the life giving word of the father, made the flesh which hee tooke upon him to be also life giving to us. 4.17.8.9.

The faithfull doe truly eat of the same flesh, how great distance of place soever there be betwene them and it. 4.17.10.

The mysterie of the Supper consisteth of two things, the bodily signes, and the spirituall truth: Which spirituall truth containeth three things, signification, matter, and effect. 4.17.11.

Of the transubstantiation of bread and wine into the body and blood of Christ, which the Crafts-men of the court of Rome have forged. 4.17.12.13. &c. & 20.

They are without testimonie of antiquity. And in what sense the old writers said, that in the consecration is made a secret turning. Also the signification of the Supper agreeth not

unlessse the substance of the outward signes remaine. 4.17.14.

The bread is a Sacrament to none but to men to whom the word is directed. And here are confuted certaine arguments of the teachers of transubstantiation. 4.17.15.

Of some men, which though they doe at one word grant that the substance of the signes remaineth, yet placing the body of Christ in bread and under bread, they fall backe into the locall presence, and feigne a being every where. 4.17.16. 17.18.20.

A confutation of their objections. 4.17.21.22.23. &c.

It is proved that this doctrine is not maintained, neither by the testimonie of Augustine, nor by authority of Scripture. 4.17.28.29.30.31.

A confutation of certaine other of their objections, and chiefly of this that they say, that whatsoever we teach of spirituall eating, is against the true and real eating: where also is declared that the body of Christ is in the Supper offered to the Infidels, but they receive it not. 4.17.33.

Neither can the saying of Augustine be drawne to this purpose, that the Sacraments are nothing appaired by the infidelity of men. Which is proved by divers other testimonies of the same man. 4.17.34.

How the body and blood of Christ is given to us in the Supper, and what manner of presence of Christ wee ought to hold therein. 4.17.18.19.32.

Of the exposition of the words of Christ in the Supper. 4.17.20.20.21.

The body of Christ is contained in quantity, and comprehended in heaven untill the last day, as it is proved by the Scriptures. 4.17.26.27.

Of the Papissts carnall adoration, and comitance, and consecration of the host (as they call it) and carrying it about in pompe. 4.17.35.36.37.

The mysterie of the Supper ought to stirre us up to giving of thanks, to exercise us in remembering the death of Christ, to kindle us to holinesse of life, and chiefly to charity. 4.17.37.38.

In the Papacie the Supper (the true ministration whereof is not without the word) is turned into a dumbe action. And here is spoken of the laying up of the Sacrament to be extraordinarily distributed to sicke men. 4.17.39.

The doctrine of the Papissts, when they

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goe about to prepare men to the worthinesse of eating the body of Christ, both in cruell wife torment consciences: And the devill could not by any readier way destroy men. Of the best remedy to avoid this destruction. They erre which in the Supper doe require of the faithfull perfection of faith. 4.17.41.42.

As touching the outward usage of the ministration of the Supper, there are many things indifferent: And how it ought to be administered most comely. 4.17.43.

Of the small assembly at this day at the partaking of the Supper, which is a token of contempt, wherewith the holy Fathers in old time were much displeas'd: And how the custome which commanded men to communicate once every year, was a most certaine invention of the devill. 4.17.44.45.46.

It is proved by authority of the Scripture, and by the usage of the old Church, four hundred yeares before the death of Gregory, and by many other arguments, that the constitution which tooke away from lay men the cup of the Lord, came out of the Devils work-shop. 4.17.47.48.49.50.

Of the concomitance of the bloud in the flesh of Christ, which is a popish invention. 4.17.47.

The Supper of the Lord is prophanely abused, if it be given to all men without choice. Of the duty of ministers in rejecting the unworthy. 4.12.5.

A briefe summe of those things which wee ought to know concerning the two Sacraments. And why the Supper is sometimes ministered, and Baptisme but once. 4.18.19.

Swearing.

An exposition of the third commandment, in which these three things are contained, that we neither thinke nor speake any thing of God, nor of his word and honourable mysteries, nor yet of any of his workes, otherwise than reverently. 2.8.22.

A definition of Swearing: where is declared that it is a kinde of worshipping of God. And therefore we must beware that our oaths containe not any dishonour to the name of God, which is done in swearing: or any contempt of it, which is done in superfluous oaths, or in which the name of any other than God is used. 2.8.23.24.25.

It is proved by Scripture against the Anabaptists: that all oaths are not forbidden us, that Christ in the Gospell changed nothing

as touching the rule of Swearing, set forth in the Law. 2.8.26. Which is proved by his owne example: and not onely publick, but also private oaths are permitted, keeping the moderation which the Law commandeth. 2.8.27.

T

Temples.

OF Temples of Christian men for assemblies of the congregation. 3.20.30.

It is proved by the authority of the old Church, and the reasons of Augustine, that it is not expedient, that there should bee any images in Christian Temples. 1.11.13.

The preaching of the Word and the Sacraments, are lively images which onely are fit to be in Christian Temples. 1.11.7.13.

The wickednesse of the Nicene Synode which was holden by the commandement of Irene the Emperesse, and the filthy follies thereof in allowing images in Temples, and the worshipping of them. 1.11.14.15.16.

Of the garnishing of Temples and holy things in the old Church. 4.4.8. & 4.5.18.

Temptations.

Of divers kinds of Temptations: and in what sense it is said that God tempteth us. 3.20.46.

Testament, old and new.

Of the likeness of the old and new Testament: Where is declared, that they are all one in substance and matter, but onely doe differ in ministration. The likeness standeth chiefly in three points. 2.10.1.2.

The first point is, that the old Testament did not hold the fathers in earthly felicity, but had chiefe regard to the life to come. Which is proved by Paul, which saith, that the promises of the Gospell are contained under it. 2.10.3.

The same also is proved by the Law and the Prophets: First, by considering the words of the covenant: I am your God. 2.10.7.8.

Again, I will be the God of your seed after you. Sect. 9. Also by the life of the holy Fathers, as Adam, Abel, Noe. Sect. 10. Abraham. Sect. 11. Isaac, Jacob, Sect. 12. 13. 14. And by many testimonies of David. Se. 15. 16. 17. 18. Of Job, Sect. 19. Generally of all the

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The second point is that the old Testament did not stand upon the merits of men, but upon the free mercy of God. The third point is that the covenant of the fathers with God, did then stand upon like knowledge of Christ the Mediator. 2. 10. 4.

Also in signification of Sacraments the Israelites under the law were equal with the Christiin people. 2. 10. 5. 6.

Their are foure differences of the old Testament from the new, wherunto we may adde a fift. The first is, that although in the old time also the Lords wil was to direct the soules of his people to the heavenly inheritance: Yet to the end that they might be the better nourished in the hope thereof, he gave it to them to be bolden, and after a certaine manner tasted under earthly benefits. But now the grace of the life to come, being more clearly revealed by the Gospell, hee directeth our mindes the straight way to the meditation thereof, leaving the inferiour manner of exercising which hee used among the Isacelites. 2. 11. 1.

Therefore the old Church is compared to an heire under age, which is governed by Gardians. 2. 11. 2.

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The third difference is taken out of the one and thirtieth Chapter of Jeremy, and the third Chapter of the second Epistle to the Corinthians, that the old Testament is littell, and the new Testament is spirituall: the old bringeth death, the new is the instrument of life. 2. 11. 7. 8.

The fourth difference is, that the Scrip-

ture calleth the old Testament, the Testament of bondage, because it engendreth feare in mens minds: but the new is called the Testament of liberty, because it raiseth them up to confidence and trusty. The three latter differences are comparisons of the law and the Gospell. The first containeth also the promises made before the law. The Fathers lived so under the Law and the old Testament, that they stayed not there, but alwaies aspired to the new, yea and embraced a certaine communicating thereof. 2. 11. 9. 10.

The fift difference is, that before the coming of Christ, the Lord had severed one nation, in which he would keepe the covenant of his grace, in the meane time neglecting all other nations. So the calling of the Gentiles is a certaine signe, wherewith the excellencie of the new Testament is set forth above the old: a thing so incredible, that it seemed yet new to the Apostles themselves, being exercised in reading of the Prophets, and endued with the holy Ghost. 2. 11. 11. 12.

A conclusion of this matter, and an answer to divers objections of some men, which say that this variety in the Church, this divers manner of teaching, so great change of usages and ceremonies, is a great absurdity. Where is declared that the constancy of God appeareth in this changing, and he hath done nothing but wisely, righteously, and in mercy, when he governeth his Church, after one sort in childhood, and after another sort in riper age, and also when hee did keepe close in one people the shewing forth of his grace before the coming of Christ, which afterward hee poured forth upon all Nations. 2. 11. 13. 14.

Theft.

An exposition of the eight Commandement: where is entreated of divers kinds of Theft, and some which although men judge otherwise yet are accounted Thefts before God. And so hee that doth not performe that which by the office of his calling hee oweth to other, is a theefe. 2. 8. 43.

What we ought to doe, that wee may obey this commandement, is shewed by divers examples according to the diversity of persons and offices. 2. 8. 46.

Traditions.

For as much as the Lord, willing to teach

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a rule of true righteousness, hath drawne all the parts thereof to his owne will, thereby it appeareth, that all the good workes which men devise of their owne wits, are nothing worth before him: But the true worshipping standeth upon obedience only, which is the beginning, mother, and preserver of all vertues. 2. 8. 5.

Of Traditions of men, that is to say, ordinances proceeding from men, concerning the worshipping of God: And of the ungodlinesse and necessity of them. 4. 10. 1. 2. 5. 6. 7. 8.

A division of Popish constitutions, which they call Traditions of the Church, into such as containe ceremonies, and other which are said to pertaine to discipline. The wickednesse of both sorts, because they place the worship of God in them, and consciences are bound with precise necessity of them. 4. 10. 9.

For them the commandement of God is made void. 4. 10. 10.

A true marke for mens Traditions, which ought to be rejected of the Church, and of all godly men. 4. 10. 16.

A confutation of the pretence which some men use that defend Popish Traditions to be of God, because the Church cannot erre, and is governed by the holy Ghost. 4. 10. 17.

It is a meere mockery to say, that the Apostles were authors of the Traditions, where-with the Church hath heretofore bene oppressed. 4. 10. 18. 19. 20.

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The Lords kingdome is taken from him, when he is worshipped with the Lawes of mens Traditions: which is proved by examples and testimonies of Scripture to have alwaies bene a most hainous offence in the sight of God. 4. 10. 23. 24.

The invention of men cannot be defended by the example of Menoha, which being a private man offered sacrifice, nor of Samuel which sacrificed in Ramath. 4. 10. 25. nor of Christ that willed men to beare the burdens that the Scribes and Pharisees did bind together. 4. 10. 26.

Of holy and profitable ordinances of the Church, and the end that they tend unto. 4. 10. 1.

Of such ordinances of the Church as ought

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It is the duty of Christian people, to observe such ordinances: And what errors herein are to be taken heed of: And how in the meane time, the liberty of consciences may still be preserved safe. 4. 10. 31. 32.

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A confutation of them which in this matter doe condemne the name of person, and reject it for newnesse. 1. 13. 3. 4. 5.

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The divers sentences of Hierome, Hillary, and Augustine, in the use of these words. 1. 13. 5.

What we call a person, when we intreat of the Trinity. 1. 13. 6.

Of the error of Servettus, in the taking of this word Person. 1. 13. 22.

As God hath more clearly opened himselfe by the coming of Christ, so he is since that time more familiarly made known in the three Persons. 1. 13. 16.

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Also in the Scripture there is a distinction made of the Father, from the Word and the Spirit, and of the Spirit from them both, as well by observation of order, as by prophecies ascribed to them. 1. 13. 18.

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A briefe summe of those things which we ought to beleve concerning the one essence of God and the three persons. 1. 13. 20.

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It maketh not to the contrary hereof, which many alleadge, that there is not in the new Testament any testimony or example which proveth that warre is a thing lawfull for Christians. But Magistrates ought to take great heed, that in taking of weapon in hand, they nothing at all follow their owne lusts. As War, so garrisons also, sieges and civill fortifications are things lawfull for Christians to use. 4. 20. 12.

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Will of Man.

Whether the Will of man be in every part thorough defiled and corrupted, so that it bringeth forth nothing but evil: Or whether it yet retain some liberty of choice. Where is declared the common saying taken out of the Philosophers, that all things by naturall disposition covet that which is good. And there is shewed that the liberty of will cannot be proved thereby. 2.2.26.

The soule hath not onely a weak power, but no power at all of it selfe to aspire to goodnesse. And sith the whole man is subject to the dominion of sinne, it is proved by testimonies of Scripture and of Augustine, that the will of man is bound with most straight bonds. 2.2.27.

Man by his fall lost not his Will, but the soundnesse of his Will, so that he cannot move, much lesse apply himselfe to goodnesse, but is necessarily drawne or led into evill, howbeit not by compulsion but voluntarily. Which is proved by Augustine and Bernard. A large declaration of the difference betwene compulsion and necessity. 2.3.5.

Sith the Lord both beginneth and pursueth good in our hearts, sith hee worketh in us to will, that is to say, the good will, sith he createth a new heart, and giveth a fleshy heart, and giveth a fleshy heart, it followeth, that the Will of man is utterly corrupted, and hath no goodnesse at all. 2.3.6.

It is clearly proved by reasons and divers testimonies of Scripture, that God worketh good will in them that be his, not onely in preparing or turning them from the beginning, so as it may afterward doe some good of it selfe. But because it is his only worke that the Will conceiveth a love of goodnesse, that it is inclined to the study thereof, that it is stirred and moved to an endeavour to fill w^{it} it, and againe, that the choice, study, and endeavour doe not faile, but proceed to effect; finally, that man goeth constantly forward in them, and continueth to the end. 2.3.7.8.9.

Therefore it is proved by the authority of Scripture, and of Augustine, that this which hath bene taught these many ages, that God do moveth our Will, that it is afterward in our owne choice to obey or disobey his motion, and other like sayings are utterly false. 2.3.10.11.12.13.14.

Also in doing, which of themselves are neither righteous nor unrighteous, and belong

rather to the bodily than the spirituall life, the will of man is not free, but by the speciall motion of God is inclined to clemencie, mercie, wrath, feare, and other divers affections, when it pleaseth him to make way for his providence. Which is proved by Scripture, by daily experience, and by the authority of Augustine. 2.4.6.7.

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The same is shewed in them which being professed by Sacraments, are Christians onely in name, denying God in their deeds: Also in hypocrites, which with vaine false colours doe hide the wickednesse of their heart. 3.14.7.8.

Finally, it is proved that even the children of God truly regenerated by his Spirit, cannot stand by any righteousnesse of their owne workes before the judgement of God, because they can bring forth no good worke that is not sprinkled with some uncleannesse of the flesh, and therefore damnable. Moreover, although they could bring forth any such worke, yet one sinne is enough to blot out the remembrance of all former righteousnesse. 3.14.9.10.11.

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Hereupon hangeth the righteousness of the good Workes which the faithfull doe, that by pardon they are allowed of God. 3. 18. 5.

World.

See creation of the World.

The End of the Table.

TO THE CHRISTIAN and Studious Readers of this Booke, AVGVSTINE MARLORATE. wisteth health.



Whoever shall read and peruse these two Tables following, and especially the latter, may marvell what I meant (after so many impressions and corrections of this worke) to collect and gather all the places of holy Scriptures therein alleged: and a great part of the authorities therein expounded, whereas if any fruit or profit thereof were to be had, the same long before might have been done: and especially about three yeares past, when the Author himselfe was so diligent therein: who besides the many and profitable additions (which it containeth) hee himselfe setting the same in order, with his owne hands, and reducing it to a most exact perfection did then set and publish it forth, in such sort, that in Foure Bookes, being divided into Chapters and divers Sections, hee hath right worthily and in familiar manner, comprised the summe of the whole Christian Religion. And certainly I cannot deny but it would have been very good and commodious, if that any one man would have taken the paine, faithfully and truly to have collected those places: which thing I thought once to have done by the advice of the Imprinter, saving that my charge and office

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office did elsewhere call me, as also when I had perused and set it in an other order than it was before, and had even finished it, I was compelled to omit it, or at the least to surcease for the time. And after that this Booke being put forth both in Latine and French, was set to sale in every place, because I saw no man who then did take the paine to reduce the places of Scriptures to a Table, and understanding how profitable the same would be to all men: I could not chuse but after my power, and as leasure served in those troublesome times, to imploy my whole care and travell therein. And because all things should bee done and come forth more certaine and in better order: I would not give credit, nor trust to the numbers which the Imprinter had before set and made: for when I had diligently conferred them all, I found many false, many omitted, and some disorderly set: And surely that hapneth very soone to such as are not best skillfull in examining and perusing the places of holy Scripture to bee soone deceived. Wherefore all things diligently restored, and that supplied which seemed to want, I did so order the places of Scripture collected out of the old and new Testament, that if there were any, through forgetfulnesse, or by any other meanes omitted or overskiped: (as it cannot bee but that in a great harvest some one eare of corne shall escape the reapers hand) I durst warrant so few shall be found, that this Table being brought to triall, you shall not finde one much more plentifull or larger. Nevertheless I doe pray and request the Readers, that if they doe finde any, they shall advertise the Imprinter, whereby the same may better bee examined and corrected. And this is to be noted, that such whole verses as I have comprised in this Table, they were not wholly but in part alleaged, much lesse expounded in the Institution: which thing I did upon good consideration. For oftentimes it hapneth that in divers places of the Institutions, some authorities are alleaged, which are proved but by some part of the verse. And because in noting the places and numbers, we must use repetitions (which for the most part bring a loathsomnesse to the Reader) I thought it better to put in the whole verse, then by often divisions, to use vaine and superfluous repetitions. And as concerning the commodity which the Reader may gather by this my travell (besides that which by use and experience I am taught by these Tables, which for mine owne private studie and exercise I wrote upon the Institutions heretofore set forth) I durst to affirme this much that they which are not exercised in entreating the holy Scripture, and yet desirous to serve the Church of God, doe diligently endeavour themselves thereunto, they shall finde a large and plaine way, both with dexterity to expound the writings of the Prophets and Apostles, as also aptly to apply the authorities here alleaged, and such like to the edifying of the Church, which is the very end of the whole. And although wee want not good Commentaries to discover unto us the naturall sense of the Scripture, which we doe not studie and apply: yet because they who wrote the same, and who with good successe have travelled therein, were contented with the plaine and sincere exposition of the text: none could tell by the use of the said Commentaries onely, (unlesse they were well practised in the principles of religion) how and to what common place they ought to apply the argument then in hand. But who can bee so contented to use this Table, whensoever he shall finde in the places which he entreateth, he shall see how and to what end the same is to be applied, whether to the confirmation of true doctrine, or to the confuting of the adversaries, or to the reconciling of such places as seeme to be repugnant. And this shall be very commodious and profitable, not onely for the amplifying of any argument, but also to satisfie them, which are desirous to bee confirmed in the principall points of Christian Religion. For it is manifest how simple and slender is their oration and speech, which bring and alleadge nothing else, but as they read in the Commentaries: where the Authors themselves (being most worthy and well learned) doe chiefly desire brevity, because the readers should use and studie the common places themselves, to the end they should the more largely bee applied to those things which in the Commentaries are but briefly expounded. Againe, for as much as we have not alwaies in readinesse, what good Authors haue written upon the Scripture: and very few Commentaries upon some Bookes, and namely upon this Institution, are to be found or had: This Table expounding the obscure and hard authorities

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ties, shall greatly further and helpe the readers. For they shall either finde some ready interpretation, or some entrance whereby to search and finde out the true sence. And as touching the translation, I trust it shall not seeme strange to the reader, in that I have rather followed the selfesame words, as they bee in the Bible, than as they bee alleaged by *Cabvin* in this his Institution. For hee being a man most excellently well learned, and of great reading (as by his workes it doth appeare, how ready and familiar the Scriptures were to him) had not alwaies the bookes in readinesse, or lying open before him, when hee wrote: neither was it necessary that whatsoever hee did aouough out of the old or new Testament, hee should expresse or write it in the selfesame words: for it is sufficient, that the sence be faithfully retained, and the true propriety of the word observed, and so to eschew the cavillings of all men, saving such as will finde fault in that, which in the least part cannot be followed nor observed. Being therefore perswaded, that neither hee himselfe will be offended, nor the Reader millike, if the sentences in the Bible, bee translated according to the Hebrew, as concerning the old Testament, and according to the Greeke, as touching the new Testament: I have adventured to avouch the authorities of Scriptures in another order (as concerning the words) than they are alleaged in this booke of Institutions. And therefore sometimes that which is recited in the third person, this Table doth expresse in the second, and so contrariwise: but yet so, that the sence and meaning is alwaies reserved, which thing every man shall easily perceive, if diligently and without hasty judgement, hee doe conferre every thing together: for else curious heads doe loose that fruit, which by advised reading they might have and receive. And as concerning the names and numbers of the bookes, and of the Chapters of the old Testament, we have not followed the common translation, but that which is most agreeable to the Hebrew. And therefore we doe advertise the readers, that they doe not take the first booke of the Kings, for the first of *Samuel*: nor the second of Kings for the second of the same Prophet: which is so done by them, who heretofore have quoted the Chapters in this imprinted booke, because they followed the Concordances of the Bible, called the great Concordances, which is collected according to the common translation: and by that meanes, as it may evidently appeare to all men, some bookes of the old Testament are not lightly intituled: and the Psalmes otherwise and in another order divided, than did the Hebrewes. And forasmuch as all the principall points of religion are in this Booke copiously and faithfully expounded, we may easily refute the false opinions of the Adversaries. Whosoever shall come to the reading thereof, either with the minde to learne or a desire to profit: there is no doubt, but he shall very much profit himselfe, and helpe others: whose consciences he may so strengthen and assure, as they neede not to quail in any point, because they be assured, that their Faith is grounded upon the firme foundation of the Prophets and Apostles, who wrote and spake, being inspired by the holy Ghost, who hath willed and commanded his most precious and deare word, to be read, heard, and handled, in all feare and reverence, without adding thereunto, or taking from the same: least wee be worthily proved of our folly. Let us therefore, in all simplicity and feare of God, read fo wholsome and necessary things, and daily proceed therein, in the grace and knowledge of God, who onely is the Saviour, head and Doctor of the Church: To whom now and for ever be all glory. Calend. Maij. 1562.



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- I**n the beginning God created Heaven and earth. 1. 1. 4. 20
And the spirit of God was upon the deepe. 1. 13. 14. & 1. 13. 22.
- 3 *And God said let light be made and light was made.* 1. 13. 7. & 1. 13. & 1. 16. 2.
- 11 *Let the earth shoot forth greene flourishing herbs, and bearing seed according to his kinde.* 1. 16. 2.
- 26 *Let us make man to our image and likeness.* 1. 13. 24. & 1. 15. 3.
- 27 *And God created man to his image and similitude, he created them to the image of God, male and female.* 1. 11. 14. & 1. 15. 3. & 2. 1. 1.
- 28 *And rule you over the fishes of the sea, and over the fowles of the heaven, and over every beast that moveth on the earth.* 1. 14. 22.
- 31 *And God saw all things that he had made, and they were exceeding good. And Evening and Morning was made the sixth day.* 1. 14. 22. & 3. 23. 8.
2. 1 *Therefore heaven and earth was finished, and all the garnishing of them.* 1. 14. 4.
- 2 *God did througly finish the seventh day his worke that he had made, and he rested the seventh day from all the worke that he*

- had done.* 1. 14. 2. & 2. 8. 30.
- 7 *The Lord God therefore did fashion man of the slime of the earth, and inspired into his figure the breath of life, and man was made into a living soule.* 1. 15. 5. & 2. 14. 8.
- 9 *And the tree of life was in the middest of Paradise, and the tree of the knowledge of good and evil.* 4. 14. 18.
- 17 *In what day soever you shall eat thereof, you shall die with death.* 2. 3. 7.
- 18 *It is not good for man to be alone, let us make him a helpe like to himselfe.* 4. 13. 3.
- 23 *This, now bones of my bones, and flesh of my flesh, she shall be callled woman, because she was taken of man.* 2. 12. 7. & 4. 19. 35.
3. 4 *The serpent said to the woman, yee shall not die.* 1. 14. 15.
- 6 *Therefore the woman saw that the tree was good to eat, and beautiful to the eye, and pleasant to looke upon, and she tooke of the fruit thereof, and did eat, and did give to her husband which did eat.* 2. 1. 4.
- 25 *I will put hatred betwene thee and the woman betwene thy seed and the seed of her, she shall bruise small thy head, and thou shalt lay wait to entrap his heeke.* 1. 14. 8. & 2. 13. 2.
- 17 *In thy labours thou shalt eat thereof all the dayes of thy life.* 3. 14. 13. & 2. 10. 10.
- 22 *Now therefore left her stretch forth his hand, and take also of the tree of life, and*

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- case thereof and live for ever, let us cast him out. 4.14.12.
- 4.4 And the Lord had regard to Abel and to his gifts. 3.14.8.
- 7 And her desire shall be subject unto thee, and thou shalt be Lord over it, or thou shalt rule over it. 2.15.26.
- 8 And when they were in the field, Cain rose up against his brother Abel and slue him. 2.10.10.
- 10 The voice of the blood of thy brother cryeth unto me from the earth. 3.2.7.
- 13 My iniquity is greater than that I may get pardon. 3.4.4.
- 6.3 My Spirit shall not abide in man for ever, because he is flesh, &c. 3.14.1.
- 5 But the Lord seeing that there was much wickedness of men on the earth, and that every thought of the heart was bent to evil at all times. 2.2.25.
- 6 Then it repented the Lord that he had made Man on the earth. 1.17.12.
- 18 I will make my covenant with thee. 4.14.6.
- Noah made all things that the Lord had commanded him. 2.10.10.
- 8.21 The understanding & thought of mans heart, be prone to evil from their youth. 2.2.25. & 2.2.27. & 3.14.1.
- 9.2 And these are and dread of you be upon all beasts of the earth, and upon all birds of the aire, with every thing that moveth upon the earth, all the ffish of the Sea be given to your hands. 1.14.22.
- 8 Behold, I doe ordaine my covenant with you and with your seede after you. 4.14.6.
- 13 I will put my Bow in the clouds, and it shall be a signe of the league betwene me & betwene the earth. 4.14.18.
- 24 But Noah being awaked from his wine, when he had learned what his youngest son had done unto him. 2.10.10.
- 25 He said, cursed be Chanaan, he shall be a servant of servants to his brethren. 1.11.8.
- 27 Let God in large Iaphet, and let Sem dwell in T Tabernacles, and let Chanaan be his servant. 1.11.8.
- 12.4 Therefore Abraham went forth as the Lord had commanded him. 2.10.11.
- 10 But there was a dearth in the Land, and Abraham went downe into Egypt that he might dwell there. 1.10.11.
- 13 Say therefore I pray thee, that thou art my sister. 1.10.11.
- 17 But the Lord did punish Pharao and his house for Sara the wife of Abraham. 2.8.19.
- 13.7 And there rose a strife betwene the shepherds of the flocke of Abraham, and the shepherds of the flocke of Lorch. 2.10.11.
- 11 And the one of them were separated from his brother. 2.10.11.
- 14.13 And behold one that escaped told it to Abraham the Hebrew. 2.10.11.
- 18 But Melchisedec King of Salem, bringing fourth bread and wine (for he was the first Priest of the Almighty,) &c. 4.18.2.
- 15.1 Feare not Abraham, I am thy defender, and thy reward is very great. 2.1.11. & 3.25.10. & 4.10.11. & 4.16.24.
- 5 Look up upon the heavens and number the stars if thou canst, and he said unto him, so shall thy seede be. 3.18.2.
- 17 Therefore when the Sunne was set, there rose a darke mist, and there appeared a smoking furnace, &c. 4.14.18.
- 18 I will give unto thy seed this country, from the foud of Egypt unto the great foud Enphrates. 4.16.11.
- 16.2 Behold the Lord hath sent me up, that I should not bring forth: goe thou into thy handmaid, if peradventure at the least, &c. 3.2.31.
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- I gave my hand-maid into thy bosome. 3.2.31.
- 9 And the Angel of the Lord said unto her, returne unto thy Mistris. 1.14.16.
- 15 Agar brought forth a sonne to Abraham. 2.10.11.
- 17.2 I will make my agreement betwene me and thee, & I wil multiply thee wonderfull much. 3.18.2.
- 5 I have ordained thee a Father of many Nations. 2.10.11.
- 7 And I will put my covenant betwene mee and thee: and betwene thy seed after thee in their generations by an everlasting tience, that I may be thy God, and the God of thy seede after thee. 2.8.21. & 2.10.9. & 2.13.1. & 4.15.20. & 4.16.3.
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- 13 *And my covenant shall be in your flesh for an everlasting league.* 4.17.22.
- 14 *The male, the flesh of whose uncircumcision not hath been circumcised, that Soule shall be wiped out from amongst his people, because hee hath broken my covenant.* 4.6.9.
- 21 *I will ordaine my covenant with Isaac.* 4.14.5.
- 18.1 *The Lord appeared unto him in the valley of Mamre.* 1.14.5.
- 2 *There were three men appeared unto him standing by him,* 1.14.9.
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- 23 *If there shall be 50. just in the city, shall they perish also? and wilt thou not spare that place for 50. just, if they shall be in it?* 3.20.15.
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- 19.1 *And two Angels came to Sodome in the evening.* 1.14.9.
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- 3 *Whether or no wilt thou die for the woman which thou broughtest? for she hath a husband.* 2.17.14.
- 18 *For God did shut up every wombe of the house of Abimelech, for Sarai the wife of Abraham.* 2.8.19.
- 21.1 *And Sarai conceived, and bare a sonne to Abraham in her age.* 2.10.11.
- 10 *Cast out this handmaid and her sonne.* 20.11. & 4.2.3.
- 12 *All things that Sarai shall say unto thee, hearken unto her, because in Isaac shall thy seed be called.* 3.7.25.
- 24 *And Abraham said, I will sweare.* 3.8.27.
- 25 *And Abraham blamed Abimelech, for the well of water which his servant tooke away by force.* 2.10.11.
- 22.1 *The which after they were done, God tempted Abraham.* 3.8.4 & 3.20.46.
- 2 *Take thou thy only sonne Isaac, whom thou lovest, and goe into the land of visions, and offer him in sacrifice.* 2.10.11.
- 3 *Therefore Abraham rising by night hid his Ass, carrying with him two young men and his sonne Isaac, and when they had cut wood for sacrifice, went into the place which God had commanded him.* 3.18.2.
- 8 *My Sonne, God will provide to himselfe an offering of Sacrifice.* 1.16.4.
- 12 *Now I know that thou fearest the Lord, and hast not spared thy only sonne for me.* 3.7.4.
- 26 *I have sweare by my selfe (saith the Lord) because thou hast done this thing, and hast not spared thy only sonne. &c.* 3.18.2.
- 17 *I will blesse thee, and multiply thy seed as the sturres of heaven, and as the sand that is by the shore of the Sea.* 3.18.1.
- 18 *And all the nations of the earth shall be blessed in thy seed, because thou obeyedst my voyce.* 2.13.1. & 4.13.21.
- 23.4 *I am a stranger and pilgrime among you give me the right of buriall with you, that I may bury my dead.* 3.25.9.
- 7 *Abraham rose, and did worship the people of that Country, that is to say, the fores of Hech.* 1.12.3.
- 12 *Abraham did worship before the Lord and the peopl of that Country.* 1.12.3.
- 19 *And Abraham buried his wife Sarai in the double cave of the hills, which cave was right over against Mamree, this is Hebron in the land of Canaan.* 3.25.8.
- 24.2 *He will send his Angell before thee.* 1.14.6. & 1.14.12.
- 12 *Lord God of my master Abraham, help mee this day and deale mercifully with my master Abraham.* 1.14.12.
- 25.27 *Isaac loved Esau, because hee did ease of his desires.* 3.7.31.
- 26.1 *A death being risen in the land, after the barenesse which happened in the daies of Abraham, Isaac went to Abimelech King of Palestine in Gerar.* 2.10.12.
- 4 *And I will multiply thy seed as the sturres of heaven, and I will give to thy posterity all these regions, and all nations shall be blessed in thy seed.* 2.13.1.
- 7 *And he answered, she is my sister, for hee feared to confesse that she was affiaired unto him in marriage.* 2.10.12.
- 15 *For this, the Philistines envying him, they daimed up the wells that the servants of his father Abraham had digged, at that time filling them up with earth.* 2.10.12.
- 10 *But there also was a brwelling of the shepherds of Gerar against the shepherds of Isaac.* 2.10.12.
- 31 *And rising in the morning, they sweore one to the other.* 2.8.27.
- 35 *Which both did offend the minde of Isaac and Rebecca.* 2.10.12.
- 27.9 *Goe thy waies forth to the flocke and bring*

The Table.

bring unto me two good Kids, &c. 3.2.31.
 14 He went and brought, and gave unto his mother. 2.10.14
 27 So simeon as he sent the smell of his garments, blessing him, he said, behold the smell of my spouse as the smell of a full field the which the Lord hath blessed. 3.11.23.
 38 Esau with a great howling wept. 3.3.24.
 39 Thy blessing shall exceede in the fullnesse of the earth, and in the dew of heauen. 3.25.
 28.5 Isaac therefore let Jacob depart. 2.10.12.
 11 And he saw in his sleepe a ladder standing on the earth, and the top thereof touching heauen. 2.9.2.
 12 And also the Angels of God going up and downe by the way. 1.14.12
 13 Jacob therefore rising early, took the stone which he had layd under his head, & he reared it up for a remembrance, pouring oyle thereupon. 1.11.15.
 22 I will offer the tenth unto thee of all things that thou shalt give me. 4.13.4
 29.20 Jacob served for Rachel seven yeeres. 2.10.11
 23 And in the evening he brought in Leah his daughter to Jacob. 2.10.12.
 27 Fill up the weeke of daies of this coupling and I will give her unto thee for the worke by which thou shalt serve mee in the seven other yeeres. 2.10.12.
 30.1 But Rachel seeing that shee was unfruitfull, she envied her sister, and said unto her husband, give me children otherwise I will dye. 2.10.12.
 2 Whether or no am I a God that hath taken from thee the fruit of thy wombe? 1.16.7.
 31.19 And Rachel stole away the idols of her father. 1.11.8.
 25 Who took his brethren unto him, and following after him seven daies, he took him in the mount Gilead. 2.10.12.
 40 Day and night I was oppressed with heat and cold, and sleepe was sware from mine eyes. 2.10.12.
 53 Therefore Jacob swore by the feare of his father Isaac. 3.9.27.
 32.1 Jacob went on the journey that hee had taken in hand, and the Angels of the Lord met him, 1.14.5.
 7 Jacob feared wonderfully, &c. 2.10.12.
 10 I am not worthy of the least of all thy compassions, and all the truth which thou hast

showed unto thy servunt: for with thy staffe have I passed over Iordan. 3.22.14. & 3.20.26.
 11 Deliver mee from the hand of my brother Esau, because I feare him very much, leaſt he coming, doe strike the mother with her sonnes. 2.10.12. & 3.20.14.
 28 For if thou were strong against God, how much more shalt thou prevail against men. 1.14.5.
 29 Jacob asked him, tell me what is thy name he answered, why dost thou seeke after my name: the which is marvellous? and he blessed him in that place. 1.12.10
 30 And Jacob called the name of that place Phaniel, saying, I saw the Lord face to face, and my soul is safe. 1.13.10.
 33.3 And he going forth worshipped prostrate on the earth seven times, untill his brother drew nigh. 2.10.12.
 34.5 Jacob understood that he had ravished his daughter Dina. 2.10.12.
 25 Simeon and Levi the brethren of Dina went into the city boldly with their swords and all the males being slaine, &c. 2.10.12. & 4.1.24.
 29 You have troubled me, and have made me be hated of the Chananites and Perisites inhabitants of this Countrey. 2.10.12.
 35.18 But her soule departing for griefe, and death being now at hand, she called, &c. 2.10.12.
 12 Reuben went, and slept with Bala the Concubine of his father, that was not unknowne unto him. 2.10.12. & 4.1.24.
 37.28 And the Madimies Merchants passing by, they drew him out of the Cestrene, they sold him to the Iſraelites for twenty peices of silver money. 4.1.24.
 32 They took his coat, sending them which bare it to his father, &c. 2.10.12.
 38.18 Therefore the woman conceived at one copulation, &c. 2.10.12. & 4.1.42.
 42.6 The brethren of Ioseph came and did reverence unto him. 1.12.3.
 36 You have made me to be without children: Ioseph is not alive any more, Simeon is holden in chaines, and you carry Benjamin away: all these evils hath fallen on me. 2.10.12.
 43.14 My omnipotent God make him favourable towarde you, and that he let loose with you your brother that he holdeth in chaines and this Benjamin: for I shall be as one destitute without children. 2.4.6

The Table.

- 9 The dayes of the Pilgrimage of my life bee
130. yeres: few and euill. 2. 10. 12. And
they came not unto the dayes of my Fathers,
in which they were Pilgrimes. 2. 10. 13.
- 29 Thou shalt keepe promise and shalt deale
pittifully with mee, that thou bury me not
in Egypt. 2. 10. 13.
- 30 But I will sleepe with my Fathers: and
thou shalt carry me from this Country, and
put thou me in the sepulchre of my Ance-
stors. 2. 10. 13. & 3. 25. 8.
- 31 Who swearing, Israel worshipped the
Lord, turning to the head of the bed. 1
11. 15.
48. 14 And Israel stretching out his right
hand, put it on the head of Ephraim. 4.
3. 16.
- 16 The Angell which hath deliuered me from
all euils, blesse these boyes. 1. 14. 6.
And let the names of my Fathers Abraham
and Isaac be called upon them. 3. 20. 25.
- 19 But his younger brother shall be greater than
hee, and his seed shall grow into nations. 5.
22. 5.
49. 5 Simeon and Levi brothers, warlike ves-
sels of iniquity. 1. 8. 4.
- 9 Iuda the whelpe of a lion: my sonne, thou
ascendest to the prey, being still thou diddest
lie as a Lion, and as a shee Lion who shall
raise thee? 1. 8. 4.
- 10 The Scepter shall not bee carryed away
from Iuda, neither the Captaine from his
home, until hee come that is to be sent, and
hee shall bee that the Gentiles looke for. 1.
8. 7.
- 18 I will looke for thy saluation O Lord. 2.
10. 14.
50. 20 You haue imagined euill of me, but God
will turne that into good, that hee might
exalt me as you see presently. 1. 17. 8.
- 25 When God shall visit you, carry away with
you my bones from this place. 2. 10. 13.
- 6 I am the God of thy Father, the God of Ab-
raham, the God of Isaac, the God of Iacob.
2. 8. 15. & 2. 10. 9.
- 8 I haue come downe that I may deliuer them
from the hands of the Egyptians, and that
I may bring them out of that country. 4.
20. 30.
- 10 But I came, that I might send thee to Phara-
o, that thou mightest leade away my peo-
ple. 4. 8. 2.
- 14 Which is, sent me unto you. 1. 13. 23.
- 21 I will give fauour unto this people before
the Egyptians, and when you goe forth you
shall not goe forth empty. 1. 17. 7.
4. 3 And the Lord said throw it on the earth,
he throw it, and it was turned into a Snake.
4. 17. 15.
- 11 Who hath made the mouth of man, or who
hath framed the dumme and deafe, the see-
ing and the blinde? not I? 1. 13. 14.
- 21 See thou doe all things openly before Phara-
o which I haue put into thy hands, I will
harden his heart, and hee shall not let the
people goe. 2. 4. 4. & 3. 14. 3.
- I will harden his heart, and hee shall not let
the people goe. 1. 18. 2.
- 25 Sephora tooke therefore a sharpe stone,
and circumcised the uncircumcision of her
sonne. 4. 15. 22
6. 7 And I will take you unto me for a people,
and I will be your God. 2. 10. 8.
- 23 Aaron tooke Elizabeth to wife the daugh-
ter of Aminadab the sister of Nahafon,
which bare unto him Nadab, and Abihu,
and Eleazar, and Ithamar. 2. 13. 3.
7. 1 And the Lord said unto Moses, behold
I haue ordained thee the God of Pharao,
and Aaron thy brother shall be thy Prophet
1. 13. 9.
- 3 But I will harden his heart, and I will mul-
tiply my signes and wonders in the land of
Egypt. 1. 18. 2. & 2. 4. 3. & 2. 4. 4.
- 10 Aaron tooke his rod before Pharao and
his seruants, and it was turned into a
Snake. 4. 17. 15.
- 11 Pharao called his Wisemen and Inchan-
ters, and they made unto him likewise cer-
taines wonders through Egyptiacall in-
chantements. 1. 8. 9.
- 12 And they in like manner cast forth their
rods, which were turned into Dragons, but
the rod of Aaron deuoured their rods. 4.
17. 15.
8. 15 But Pharao seeing that quietness was
giuen him, he made his heart worse. 1.
18. 2.

EXODVS.

2. 12 **W**hen he looked here and there,
and saw that no body was
present, he hid the Egyptian which he stroke
or killed, in the sand. 4. 20. 10.
3. 2 And the Lord appeared unto him in a
flame of fire from the middest of a bramble
bush. 4. 17. 21.

The Table.

10. 1 And the Lord said unto Moses, *g^r in unto Pharao, for I have hardened his heart, and the hearts of his servants, that I may make these tokens on him.* 2.4. 4.
11. 3 The Lord will give favour to his people before the Egyptians. And Moses was a great man in the Countrey of Egypt before the servants of Pharao and all the people. 2.4.6.
12. 5 It was a Lambe without spot, a hee Lambe of a yeere old. 4.16.31.
- 26 And when your children shall say unto you, what religion is this? 4.16.30.
- 43 This is the religion of passing over, every stranger shall not eate thereof. 4.17.22.
- 46 Neither shall you breake the bones thereof. 1.16.9.
- 13.12 Sanctifie to mee every first borne that doth open the wombe amongst the children of Israel, as well of men as of beasts, for they be all mine. 4.16.31.
- 14.19 And the Angel of the Lord lifting up himselfe, which did goe before the campe of Israel, went after them. 1.14.6.
- 21 And when Moses had extended his hand against the sea, the Lord tooke it away, a mighty winde blowing and burning all the night, &c. 4.15.9.
- 26 And the Lord said unto Moses stretch out thy hand over the sea, that the waters may returne to the Egyptians and upon the chariots and horsemen of them. 4.15.9.
- 31 The people feared the Lord and believed in him, and in his servant Moses. 4.8. 2.
15. 3. The Lord is a champion omnipotent in his name. 1.13.24. & 4.17.23.
- 16.7 And in the morning you shall see the glory of the Lord I have heard you murmuring against the Lord. But we what be wee that you doe murmur against us privily. 1.8. 5.
- 14 And when the dew was ascended that was fallen, behold, upon the upper part of the earth there appeared a little thing in a manner of the likeness, &c. 4.17.34. & 4.18.20.
- 17.6 Behold, I will stand there before thee upon the rocke Horeb, and thou shalt strike the rocke, and water shall proceede therefrom, that the people may drinke. 4.17.15. & 4.17.21. & 4.18.20.
- 15 And Moses did build an Altar, and called the name thereof Iehova Nalli. 1.13.9.
- 18.16 And when there shall be any disputati^on amongst them, they shall come unto me, that I may judge betwene them, and that I may show the Commandements of God, and his Lawes. 4.11.8.
- 19.5. You shall be unto me as the treasure and best of all the people, for all the earth is mine. 4.16.13.
- 6 And you shall bee unto me a kingly Priesthood, and a holy people. 2.7.1.
- 16 And now the third day was come, and it waxed bright in the morning, and behold, thundring began to bee heard, and lightnings to flash, and thicke clouds to cover the hill, and the sound of the Trumpet did make a noise very vehemently, and the people did feare which were in the tents. 1.8. 5.
- 20.3 Thou shalt not have strange Gods before me. 1.13.24.
- 4 Thou shalt not make to thy selfe a graven image, neither any likeness that is in heaven above the earth, neither that is in the earth beneath, neither of those things that be in the waters beneath the earth. 1.11.1. & 1.11.12. & 1.13.24.
- 5 Thou shalt neither worship them nor serve them: I am thy mighty Lord God jealous, visiting the iniquity of the Fathers upon the children, to the third and fourth generations of them that hate me. 1.12.1.
- 6 And being mercifull unto thousands of them that love mee and keepe my Commandements. 2.10.9.
- 13 Thou shalt not kill. 4.20.10.
- 24 In which shall bee the memorie of my name, I will come to thee and blesse thee. 4.15.
- 21.13 But hee that hath not lye in with but that God hath given him into his hands &c. 1.16.6. & 1.18.3.
- 17 Hee that shall curse his Father or Mother, shall dye the death. 2.8.36.
- 22.1 If any man shall have stolne an Ox, or a Sheepe, and shall have killed him or sold him, he shall restore five Oxen for one Ox, and foure Sheepe for one Sheepe. 4.20.16.
- 8 If the theefe bee not found, the master of the house shall be brought to the Judges, and hee shall sweare that hee hath not &c. 4.20.4.
- 11 An oath shall be betwene them, that hee hath not stretched out his hand to the thing of his neighbour. 2.8.26.
- 25 Thy tenths and first fruits thou shalt not

The Table.

- be slacke to pay.* 3.7.5.
 23.1. *Thou shalt not admit a lie, neither shalt thou joyne thy hand, that thou shouldst beare false witnessse for the wicked.* 2. 8.47.
 4 *If thou shalt meet the Ox or Ass or thy enemy going astray, bring him backe unto him.* 2.8.56.
 5 *If thou shalt see the Ass off him that hateth thee lie under his burden, thou shalt not passe by but shalt lift it up together with him.* 2.8.56.
 12 *That thy Ox and thy Ass may take rest, and that the son of thy hand-maiden may be refreshed, and the stranger.* 2.8.32.
 13 *And yee shall not sweare by the name of outward Gods: neither shall it bee heard out of your mouth.* 2.8.25.
 19 *Thou shalt carry the first of thy fruits into the house of the Lord thy God.* 3.7.5.
 20 *Behold I will send my Angell, which may goe before thee, and may keepe thee in the way, and may bring thee into the place which I have prepared.* 1.14.6.
 24. 17 *And Moses entering the middst of the cloude, ascended into the hill, and was there forty daies and forty nights.* 1.8.5. & 4.12.10.
 25. 17 *Also thou shalt make a mercy seat of fine gold, two cubites and a halfe long, and one cubite and an halfe broad.* 1.11.3.
 18 *Thou shalt also make golden Cherubines beaten out on both sides of the Oracle.* 1.11.3.
 20 *Thou shalt cover both the sides of the mercy seat, stretching out their wings, and covering the Oracle, and their faces one to another, to the mercy seat wards, by the which the Arke is covered: in the which thou shalt put the testimony that I shall give thee.* 1.11.3.
 40 *Looke in and doe according to the example which was shewed thee in the mountaine.* 2.7.1. & 4.14.20.
 28.9 *And thou shalt take two Onix stones, and thou shalt grave on them the names of the children of Israel.* 3.20.18.
 10 *Six names in one stone, and the other six on the other stone, according to the birth of them.* 3.20.18.
 12 *And Aaron shall carry the names of them before the Lord upon either shoulder, for a remembrance.* 3.20.18.
 21 *And the stones shall bee according to the names of the children of Israel, 12. according to their names, graven as signets, e-*
very one according to his name, and they shall be for the twelve Tribes. 3.20.18.
 29.9 *And thou shalt gird them with girdles, both Aaron and his sonnes, and thou shalt put on them oners, and they shall be Priests to me by a perpetuall religion, &c.* 4. 2.9.
 36 *And thou shalt offer a calfe every day for reconciliation, and thou shalt cleanse the Altar, &c.* 2.17.4.18.13.
 30.10 *And Aaron shall make a reconciliation upon the horns thereof once a yeare, with the blood that is offered for sinne.* 2. 15.6.
 30 *Thou shalt anoint Aaron and his sonnes and thou shalt sanctifie them that they may minister unto mee in the Priests office.* 4. 19.31.
 31.3 *And I have filled Basael with the spirit of God, with wisdom, understanding, and knowledge in each worke.* 2.2.16
 13 *See that you keepe my Sabbath because it is a signe betweene mee and you in your generations.* 2.8.29.
 32.1 *Arise, make us gods that may goe before us, for why, we know not what hath happened to this man Moses, that brought us out of the land of Egypt.* 1.11.8.
 4 *And they said, these be thy gods, O Israel, which brought thee out of the Land of Egypt.* 1.11.9.
 27 *Let every man put his sword by his side, and goe to anois from gate to gate through the hoste, and slay every man his brother and friend, and neighbour.* 4.20.10.
 32 *Either pardon them this fault, or else if thou doe it not, wipe mee out of the booke which thou hast written.* 3.20.35.
 33. 19 *I will have mercy on whom I will, and I will be favourable unto whom it shall please me.* 2.5.17. & 3.11.11. & 3.22.6. 8. & 3.24.15.
 20 *Thou canst not see my face, for man shall not see me and live.* 1.11.3.
 34.6 *The Lord passing before him, he said: the Lord, the Lord, strong, mercifull, and gracious, patient, and of much mercy.* 1. 10.2.
 7 *Which doest pay the iniquity of the fathers to the children, and upon the childrens children, unto the third and fourth generation.* 2.8.29.
 28 *Therefore Moses was there with the Lord forty daies and forty nights, hee ate neither bread, nor drunke water.* 1.8. 5. & 4.12.20. 26. *And*

The Table.

- 29 *And when Moses came downe from the mount Sinai, the two tables of Testimonie were in his hands (and hee wist not that the skinned of his face did shine bright after that God had talked with him)* 1.8.5.
- 35.2 *You shall worke six daies, the seventh day shall be unto you the holy Sabbath of the Lords rest.* 2.8.29.
- 30 *Behold, the Lord hath called by name: Bealeel the sonne of Uri, the sonne of Hur of the tribe of Iudah.* 2.2.16.
- 40.34 *And a cloud did cover the Tabernacle, the majestic of the Lord glittering and shining.* 1.8.5.

LEVITICVS.

- 1.2 **W** *Hosoever of you shall offer a sacrifice unto the Lord, ye shall offer it of cattell, as of Beeses and of sheepe.* 4.14.20.
- 4 *And hee shall put his hand upon the head of the sacrifice, and it shall be acceptable and profitable for his atonement.* 4.3.16.
- 5 *And hee shall offer up the calfe before the Lord.* 4.18.11.
- 4.2 *A soule when it shall sinne through ignorance in any of the commandments of the Lord, &c.* 4.1.28.
- 5.13 *And the priest shall make an atonement for him as touching his sinne, that he hath sinned in one of these points, and it shall be forgiven him, &c.* 2.17.4.
- 8.6 *And all the multitude being gathered together before the doors of the tabernacle, he washed Aaron and his sonnes.* 4.3.15.
- 11.44 *Be you holy because I am holy.* 4.19.25.
- 16.2 *Speake unto Aaron thy brother, that he enter not each time into the Sanctuary that is betwene the waile before the propitiatory, &c.* 2.15.6.
- 21 *And Aaron putting both his hands upon the living goat, confessed all the iniquities of the children of Israel, &c.* 3.4.10.
- 18.5 *The which things if a man doe, he shall live in them.* 2.8.4. & 2.17.5. & 3.14.13. & 3.17.3.
- 6 *None shall come nere any of the next of his blood that he should reveale there shamefulnesse.* 4.19.13.
- 19.2 *Be you holy, because I the Lord your God am holy.* 2.8.14. & 3.6.2. & 4.19.25
- 12 *Thou shalt not forswear in my name: neither shalt thou defile the name of thy God. I am the Lord, &c.* 2.8.24.
- 16 *Thou shalt not be a false accuser nor a*

- whisperer among the people.* 2.8.47
- 18 *Thou shalt not seeke avengement, neither shalt thou be mindefull of the wrong of thy Citizens to thee.* 2.8.56. & 4.20.19.
- 31 *You shall draw away your promises from them that worke with spirits, neither enquire you any thing of soothsayers that you should be polluted by them.* 4.1.5.
- 20.6 *The soule which followeth after conjurers and soothsayers, and goeth a whooring after them, I will put my face against him, &c.* 1.8.5.
- 7 *Sanctifie your selves and be you holy, because I your Lord God am holy.* 4.19.25.
- 9 *He which curseth his father or mother, shall die by death.* 2.8.36.
- 26.3 *If thou shalt walke in my waies, and shall keep my commandments and do them* 2.5.10.
- 4 *I will give you raine in his time.* 1.16.5. & 2.8.4.
- 12 *I will walke amongst you, I will be your God, and you shall be my people.* 2.10.8.
- 20 *Your strength shall be consumed, in wine, the earth shall not bring forth her fruite, neither the trees, &c.* 3.20.44
- 23 *Yet if by these you will not receive my discipline, but will walke contrary unto me,* 1.17.8.
- 26 *Afterwards I shall have broken the staffe of your bread, in such sort, that ten women may bake bread in one oven, and they shall deliver them by weight, &c.* 3.20.44.
- 33 *But you I will disperse amongst the nations, and I will draw out a sword after you, and your Land shall be a desert, &c.* 2.11.1.
- 36 *And such of you as shall remaine, I will cause feare in your hearts.* 1.18.2. & 2.4.6

NUMBERS.

- 6.5 **A** *L the while of his separation, the ravens shall not passe over by his head.* 4.10.26
- 18 *Then the Nazarite shall be shaven before the doore of the Tabernacle of promise, by the lockes of his consecration, and he shall take his haire and put it upon the fire.* 4.19.26.
- 9.18 *All the daies that the cloud did stand upon the Tabernacle, they did erect their tents there according to the commandment of the Lord.* 4.15.9
- 11.9 *And when the dew did fall by night upon the campe, the Manna did fall together with it.* 1.8.5.
- 18 Bee

The Table.

18 Be you sanctified, to morrow you shall eate flesh. 3.20.51.

31 A winde going out from the Lord brought quakes from beyond the sea. 1.16.7.

33 As yet the flesh was betweene their teeth, neither as yet was chewed, and behold the wrath of the Lord was stirred among his people, &c. 3.20.51.

12.1 Mary and Aaron spake against Moses for his wifes sake, which was an Ethiopian. 1.8.4.

14.43 The Amalekites and Chananites are before you, by whose sword you shall fall, for because you would not stay your selves upon the Lord, neither will the Lord bee with you. 2.5.11.

15.32 It came to passe when the children of Israel were in the desert, and had found a man gathering sticks on the Saboth. 2.8.29

16.24 Command all the people that they be separated from the Tabernacles of Chore Dathan, and Abiron. 1.8.5.

20.10 The multitude being gathered before the rocke, he said unto them, hearken you rebels and infidels, whether or not shall we bring you water out of this rocke. 1.8.5.

26 And when you shall have stripped the father from his garment, cloth Eleazer his some with it. 4.3.15.

21.8 Make a brasen serpent, and put him for a signe, whosoever being stroken and looke upon him, shall live. 4.18.20.

9 Moses made therefore a brasen serpent, and set him for a signe, the which when they that were stroken did behold, they were healed. 2.12.4.

23.10 Let my soule die the death of the righteous, and let my last end be like theirs. 2. 10.14

19 God is not as man, that he should lie, nor as the sonne of man that hee should be changed. 1.17.12.

28.2 These bee the sacrifices that you should offer, two Lambes of two yeares old without spot, daily for a continuall sacrifice. 4. 1.5.

DEUTERONOMIUM.

1.16 **H**Eare them, and judge you that is right, whether he be a citizen or a stranger. 4.20.4.6.9.

39 Your little ones whom you said should be carryed captives, and your sonnes which this day knew not good from evil, they shall enter in. 4.16.19.

2.30 The Lord thy God will burden his spi-

rit, and will make his heart obstinate, so that he shall be delivered into thy hands. 1. 18.2. & 2.4.3. & 2.4.4.

4.2 You shall not adde to the word which I speake unto you, neither take there from. 4.9.2.

7 Neither is there a nation so great, which hath the gods so at hand, as our God is at hand at every of our requests. 3.24.15.

9 Keepe thy selfe therefore and thy soule carefully, that thou forget not the words that thy eyes have seene and let them not depart out of thy heart all the daies of thy life, &c. 2.8.5.

11 And you came unto the foote of the hill, which did burne to heaven: there was therein darkenesse, clouds, and mist. 1.1.1.3.

15 Keepe your soules therefore carefully, you saw not any likeness in that day that the Lord spake unto you. 1.11.2.

28 Least that being deceived, you should make unto your selves some graven similitude, or image of male or female. 2.8.17.

17 The likeness of every beast that be upon the earth, or of flying birds under the heavens. 2.8.17.

5.14 That thy servants and handmaid may rest as well as thou. 2.8.32.

27 Thou shalt not kill. 4.20.10.

6.5 Love the Lord thy God with all thy heart, and with all thy strength. 2.7.5. & 2.8.5.1. & 3.19.4.

13 Thou shalt feare the Lord thy God, and serve him onely, and thou shalt sweare by his name. 2.8.25.

16 Thou shalt not tempt the Lord thy God, as thou tempest him in the place of temptation. 4.13.3.

25 Hee will have mercy upon us, if wee doe keepe and doe all his commandments before our Lord God as he hath commanded us. 3.17.7.

7.6 Because thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee, that thou shouldst be unto him a peculiar people of all the people which be on earth. 2.8.14.

7 Not because you did exceed in number the rest of the nations, is the Lord joyed unto you and hath chosen you, when as you be the least of all nations. 3.22.5.

8 But because the Lord loved, and did keepe his oath that he swore to your fathers, &c. 3.22.5.

9 And thou shalt know, because the Lord he is the strong God and faithfull, keeping covenants

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- venant and mercy with them that love him, and with them that keepe his comandement.* 3.17.5.
- 12 If after you shall heare these judgements, you shall keepe and doe them, the Lord thy God will keepe the covenant and mercy with thee, which he swore to thy fathers. 3.17.1
- 13 And he will love thee, and blisse and multiply the fruit of thy wombe, and the fruit of thy land, &c. 3.17.1.
- 8.2 And thou shalt remember all thy journey by the which the Lord thy God led thee forty yeares by the desert, that hee might afflict thee and prove thee. 3.20.46.
- 3 That hee might shew thee that man liveth not onely by bread, but by every word that goeth out of the mouth of the Lord. 1.16.7. & 3.20.44.
- 9.6 Know thou therefore, the Lord thy God gave not thee this good countrie for to possesse for thy righteousness sake, when as thou art a people of a most hard necke. 3.21.5.
- 10.12 And now Israel, what doth the Lord thy God require of thee, but that thou shouldest feare the Lord thy God, &c. 2.8.51.
- 14 Lo, behold the heaven, and the heaven of heavens, the earth, and all that be in them be the Lord thy Gods. 2.11.11. & 3.21.5.
- 15 And yet notwithstanding the Lord was joynd unto thy fathers, and loved them, and chose their seede after them, &c. 3.21.5.
- 16 Circumcise therefore the uncircumcision of your hearts, and harden not your necke any more. 2.5.8. & 3.3.6. & 4.16.3. & 4.16.21.
- 20 Thou shalt feare the Lord thy God and shalt serve him onely, thou shalt cleave unto him, and shalt sweare by his name. 2.8.25.
- 11.26 Lo, I put before your sight this day a blessing and a cursing. 3.17.1.
- 12.13 Beware thou offer not thy burnt offerings in every place that thou shalt see. 4.2.9.
- 14 But in that place that thy Lord God hath chosen, in one of thy tribes there thou shalt offer thy offerings, and thou shalt doe what sweere I command thee. 4.2.9.
- 28 Keepe and hearken to all that I command thee, that it goe well with thee, and thy children after thee, for ever, &c. 2.8.5.
- 32 Thou shalt not add nor diminish any thing 4.10.17.
- 13.3 The Lord your God proved you that it might appeare, whether you loved him or not with all your heart, and with all your soule. 3.20.46.
- 14.2 Thou art a holy people to the Lord thy God, and he chose thee, that thou mightest be to him a peculiar people, out of all the nations of the earth. 2.8.14.
- 16.10 And thou shalt celebrate the holy day of weekes unto the Lord thy God a willing offering of thy hands, which thou shalt offer according to the blessing of the Lord thy God. 2.18.8.
- 19 Thou shalt not respect persons, nor take bribes, because bribes doe blinde the eyes of the wise, and doe change the words of the just. 4.20.9.
- 17.8 If thou shalt perceive hard and doubtful judgement betwene blood and blood, and cause and cause, &c. 3.4.4.
- 9 Thou shalt come unto the Priest of the Levites, and to the judge that shall be at that time, and thou shalt seeke of them, &c. 3.4.4. & 4.8.2.
- 11 And they shall teach thee according to that law, and thou shalt follow their judgment. 4.8.2.
- 12 Whosoever shall be proud, not willing to obey the government of the Priest, which that time serveth before the Lord thy God by the sentence of the Judge, that man shall dye, and thou shalt take away evill from Israel. 4.8.2.
- 10 And when he shall be ordained, he shall not increase his horse, neither shall he carry the people backe into Egypt. 4.20.9.
- 18.11 Neither be he which seeketh the truth at the dead. 3.5.6.
- 13 Thou shalt be perfect and without spot with thy Lord God. 2.8.51.
- 15 The Lord thy God will raise up a Prophet unto thee of thy nation, and of thy brethren like unto me, him thou shalt heare. 4.1.5.
- 19.19 They shall give unto him, as hee had thought to have done unto his brother. 4.20.16.
- 21 If a man shall beget a contumelious and stubborn sonne, which will not be ruled by his Father or Mother, and shall contemne to obey being chastened, &c. 2.8.36.
- 23 He is cursed of God that hangeth on a tree. 2.7.15. & 2.16.6.
- 23.5 And hee will turne his curse into a blessing, because hee did love thee. 3.21.5.
- 14.13 But by and by thou shalt restore unto him his pledge before the Sunne set, that sleeping in his garment hee may blisse thee, and that thou mayst have righteousness before the Lord thy God. 3.17.7.
- 26.18 Behold the Lord hath chosen thee this day,

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day, that thou shouldst be unto him a peculiar people, as he told thee, and that thou mightest keep all his precepts. 2.8.14.

27.26 Cursed be he that doth not abide by the words of this law, and doth not thoroughly do them in works. 2.7.5. & 2.7.15. & 2.16.6. & 3.11.19. & 3.12.1. & 3.14.13. & 3.17.1. & 3.17.9.

28.1 If thou shalt heare the voice of the Lord thy God, that thou dost and keepe all his commandments that I commaund thee this day, the Lord thy God will make thee excellenter than all the nations that dwell on the earth. 1.17.8. & 2.5.10.

2 All these blessings shall come upon thee, and shall overtake thee if thou shalt hearken to those precepts. 2.8.4.

12 The Lord shall open his best treasure, the heaven, and he shall give raine unto thy land, &c. 1.16.5.

29 And alwaie thou shalt suffer reproch, and thou shalt bee oppressed by violence, neither hast thou any to deliver thee. 4.20.25.

36 The Lord shall leade thee and the King which thou dost ordaine over thee, into a nation which thou dost not know, neither thy father, &c. 2.11.1.

65 For the Lord shall give unto thee a fearful heart, and failed eyes, and a soule consumed with griefe. 2.4.6.

29.2 You have seene all that the Lord did before you in the land of Egypt, &c. 2.2.20.

4 And the Lord gave not unto you an understanding heart, and seeing eyes, and eares which might heare, untill this present day 2.2.20.

18 Lest there bee amongst you a man or woman, or family, or tribe, whose heart this day is contrary from the Lord our God, that it should goe and serve, &c. 3.17.5.

19 And when he hath heard the words of this oath, he blese himselfe in his heart, saying: Peace shall be unto me, and I will waite in the wickednesse of my heart: and so he take with drunkennesse his life. 3.17.5.

20 And the Lord shall not forgive him, but then most of all shall his rage flame, & his zeale against that man, and all the curses shall light upon him that are written in this booke, &c. 3.3.7.

29 The secret things belong unto our Lord God, but those that bee manifest unto us and our children for ever, that wee may doe every thing of this law. 1.17.2. & 3.21.3.

30.2 And thou shalt returne unto him, and thou shalt be obedient unto his government,

as I have commaunded thee this day, with thy children, &c. 3.3.6.

3 The Lord thy God shall bring thee backe from thy captivity, and he shall have mercy of thee, and hee shall gather thee together againe from amongst all the nations amongst whom he had scattered thee. 4.1.3.

6 The Lord thy God will circumcise thy heart, and the heart of thy seed that thou mayest love the Lord thy God, &c. 2.5.8. & 2.5.12. & 3.3.6. & 4.16.3.

10 If thou shalt for all this heare the voice of the Lord thy God, and shall keep his precepts and ceremonies which hee commaunded in this law, &c. 1.7.5.

11 The commandment that I doe commaund thee this day is not above thee, neither a burd off. 2.5.12.

13 Neither is it set beyond the sea, that thou shouldst say: who of us shall goe over the sea & fetch it us, that we may heare it? 2.5.12.

14 But the word is very neere unto thee, in thy mouth and heart, that thou maiest do it. 2.5.12. & 3.24.3.

15 Consider that this day I have put before thy face life and good, and contrariwise, death and evil. 3.17.1.

19 I doe call heaven and earth this day to witness, that I have put before you life and good, blessing and cursing: choose therefore life that thou mayest live and thy seed. 2.5.4. & 2.7.3.

32.5 They have corrupted themselves toward him by their vice, not being his children, but a forward and crooked generation 1.8.6.

8 When the almighty devided the nations, when he separated the sinnes of Adam, hee appointed the bounds of the people, &c. 2.11.11. & 3.21.5.

15 The well beloved is waxen full: hee hath kicked, being swollen up with fat, hath forsaken God his maker, &c. 3.8.5.

17 They have offered up to devils, and not to God. 4.13.17.

21 They have provoked mee with that which was not God. 1.13.15.

35 Vengeance is mine, and I will reward, &c. 2.8.56. & 4.20.19.

49 Set your hearts upon all the words that I testify unto you this day, that you may commaund them unto your children, that they may observe and doe all the words of the law. 2.7.3.

33.3 All holy men be in his hand. 2.10.9.

29 Blessed art thou O Israel, who is like thee?

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O people which are saved in the Lord &c.

2.10.8.

34.5 *And Moses the servant of the Lord dyed in the Land of Moab, the Lord commanding,*

4.6.11.

IOSHVA.

1.7 *Swear not from it, neither to the right hand nor to the left, but thou maiest understand all things that thou doest?*

4.9.12

8 *The volume of this law shall not depart from thy mouth, but thou shalt meditate thereon day and night, &c.*

4.9.12.

2.1 *Who going forth, entered the house of a woman that is named Rahab, &c.*

3.24.11

9 *I have knowne that the Lord hath delivered unto you the Land, for why, the feare of you hath fallen upon us, and all the inhabitants, of the Land hath fainted.*

2.4.6.

11 *And mee hearing these things, feared wonderfully, and the heart of us fainted, neither was there any courage left in us at the entrance of you: For the Lord your God, hee is God in heaven above and in earth beneath.*

2.4.6.

5.14. *I am the chiefe of the host of the Lord.*

1.14.5.

7.19 *And Iosua said to Achan, my sonne, give glory unto the Lord God of Israel, and confesse and shew unto me what thou hast done*

2.8.24.

10.13 *As the Sunne and Moone stood still.*

1.16.2.

11.20 *It was the judge of the Lord that their hearts should bee hardened, and that they should fight against Israel.*

1.18.2.

24.2 *Your fathers dwelt beyond the flood, from the beginning, even Terah the father of Abraham, and the father of Nachor and they served strange gods.*

1.11.8. & 3.24.2.

3 *I took your father Abraham from the borders of Mesopotamia, and I brought him into the land of Chanaan, &c.*

3.24.2.

IUDGES.

2.1 *And the Lord went up from Gilgal to a place of, &c.*

1.14.2.

18 *And when the Lord had raised up them judges, in those daies, he was moved with compassion, and did heare the groines of their afflictions, &c.*

3.3.25. & 3.20.15.

19 *Yet after the judge was dead, they were turned, and they did much worse than their fathers did, following strange gods.*

3.3.25

3.9 *And they cryed unto the Lord, which raised unto them a Saviour, and he delivered them.*

3.20.15. & 4.30.

12 *And the children of Israel began againe to doe evill in the sight of the Lord.*

3.20.15

15 *And afterwards they cryed unto the Lord which raised them up a Saviour, &c.*

3.20.15.

6.11 *The Angel of the Lord came and sate under the Oke.*

1.14.6.

14 *And the Lord looked upon him and said: Goe in this thy strength and thou shalt deliver Israel from the hand of the Median.*

1.13.10. & 1.14.5.

24 *But the spirit of the Lord clothed Gideon, who sounding a trumpet, called together the house of Abiezer, that it should follow him.*

2.2.17.

27 *I will put this fleece of wooll in the threshing place, if dew shall be only in the fleece and drynesse on all the ground, &c.*

4.14.18

8.27 *And Gedeon made thereof an Epowd, and put it in his city Ephra, and all Israel went a whoring there after it, which was the destruction of Gedeon and his house.*

4.10.25.

9.20 *But if forwardly, let fire come forth from Abimelech, and consume the inhabitant of Sechem, and the towne of Mello,*

3.23.15.

11.30 *Iephte vowed a vow unto the Lord, saying: if thou shalt deliver the sonnes of Ammon into my hands, &c.*

4.13.3

13.10 *Behld, the man appeared unto mee which I did see before,*

1.14.6.

16 *To whom the Angell answered, if thou compell me, I will not cate of thy breik, but if thou wilt make burnt offering, offer that unto the Lord.*

1.13.10

28 *Why dost thou inquire after my name that is marvell us?*

2.13.10

19 *I therefore Ma oah took a kid of the Goats and meat offerings, & put it upon the ground offering it unto the Lord.*

4.10.25.

22 *Wee shall dye the death, because wee have sene the Lord.*

1.13.10. & 1.14.5.

23 *If the Lord would kill us, hee would not have received a burnt offering and meate offerings at our hands.*

1.11.10.

16.28. 0

The Table.

16.28 *Lord my God be mindefull of me, and give me now mine old strength, that I may revenge me of my enemy.* 3.20.15.
 21.15 *In those dayes there was no king in Israel, but every one did that that seemed right in his owne eyes.* 4.20.9.

RUTH.

3.13 *If he wil not have thee, I will take thee without any doubt: The Lord liveth.* 2.8.27.

1 SAMUEL.

1.13. **B***Ut Anna spake in her heart and only her lips did move, and her voice was not all heard, wherefore Heli thought she was drunken.* 3.20.33.
 2.6 *The Lord doth kill and quicken, he doth lead into hell and bringeth backe againe.* 3.20.62.
 9 *He will keepe the feete of his Saints: and the wicked shall keepe silence in darkenesse.* 2.18.18.
 10 *And he will give rule unto his king: and he will exalt the home of his anointed.* 2.6.2.
 25 *And they heard not the voice of their father, because the Lord would kill them.* 1.18.3. & 3.24.14.
 34 *And this shall be a signe unto thee, that shall come upon thy two sons, Hophai and Phinehas: they shall die both in one day.* 1.18.1.
 6.9 *And you shall see, and if so it goe up by the way of his coasts against Betlamies, he did us this great evill, &c.* 1.16.9.
 7.3 *If you do turne unto the Lord with all your hearts, put away the strange gods from amongst you, Balaam and Aitaroth, and prepare your hearts unto the Lord, &c.* 3.3.5.
 6 *And in that day they fasted, and they said there: we have sinned against the Lord.* 4.12.17.
 17 *He built their an altar to the Lord.* 4.10.25.
 8.7 *They have cast off thee, but mee that I should not rule over them.* 4.20.6.
 11 *This shall be the right of your king which shall rule you, hee shall take your sonnes and put them in his chariots, &c.* 4.20.26.
 10.6 *And the spirit of the Lord shall come upon thee, and thou shalt prophesie with them, and*

thou shalt be changed into another man. 2.2.17. & 1.3.4.
 9 *Therefore when hee had turned his backe to goe from Samuel, God gave him another heart, and all these signes chanced in that day.* 3.2.12.
 26 *Saul also went home to Gibeah, and with him part of the army, whose heart God had touched.* 2.2.17.
 11.6 *Then the spirit of the Lord came upon Saul, when he heard these words, &c.* 2.4.6.
 15 *And all the people arose in Gilgall, and made Saul their king before the Lord, &c.* 1.8.6.
 12.22 *And the Lord will not forsake his people for his great names sake, because the Lord swore he would make you his people.* 3.21.5.
 14.44 *And Saul said, God doe so, and more also unto mee, thou shalt dye the death Ionathan.* 2.8.24.
 15.11 *It repenteth me that I have made Saul king, because he hath forsaken me, and hath not done as I commanded him: and Samuel was sad, & cryed unto the Lord all night.* 1.17.12. & 3.20.5.
 22 *Whether will the Lord have burnt sacrifice and offerings, and not rather that the voice of the Lord should be obeyed, &c.* 4.10.17. & 4.18.9.
 23 *For rebellion is as the sinne of witchcraft and not to trust in the Lord as the sinne of idolatry, for that thou hast cast away the word of the Lord, &c.* 3.4.33. & 4.10.17.
 29 *For the triumpher in Israel will not spare, neither will hee be changed by repentance, neither is he man that he should repent.* 1.17.12.
 30. *But he said, I have sinned, but honour me I pray thee, before the seniors of my people &c.* 3.3.4.
 35 *But Samuel did bewaile Saul: and it repented the Lord that hee had made Saul king over Israel.* 3.20.15.
 16.1 *And the Lord said unto Samuel, how long wilt thou bewaile Saul? seeing I have cursed him, as that he shall not raigne, &c.* 3.20.15.
 13 *Samuel tooke therefore his horns of oyle, and annointed him in the middelt of his brethren.* 1.8.7. & 2.2.17.
 14 *And an evill spirit did vexce him from the Lord.* 1.14.17. & 2.4.5.
 18.10 *And after another day, the evill spirit of God entred Saul.* 1.14.17. & 2.4.5.
 19.9 *And the evill spirit of the Lord was upon*

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- upon Saul, and he sat in his house, and held a harp in his hand, &c. 2.4.5.
- 23.26 And Saul and his men went on the one side of the hill, and David and his men on the other side. 1.16.9
- 27 And a messenger came unto Saul, and said: make haste and come, because the Philistims have invaded thy country. 1.16.9.
- 24.7 The Lord keep me, that I do not this thing unto my Lord the appointed of the Lord, that I should lay my hand upon him, which is the appointed of the Lord. 4.20.28.
- 11 But mine eye hath spared thee: for I said, I will not stretch out my hand against my Lord, because hee is the appointed of thy Lord. 4.20.8.
- 26.9 And David said unto Abiathai, kill him not: for who shall stretch forth his hand against the appointed of the Lord, and bee blamelesse? 4.20.28.
- 12 All of them did sleepe, because the drowsinesse of the Lord fell upon them. 1.18.2.
- 23 The Lord shall reward every man according to his righteousness and faithfulness, for the Lord hath delivered thee into my hands, &c. 3.17.14.
- 41.13 And they took their bones, and buried them in a grove at Jabes, and they fasted seven daies. 4.12.17.

II SAMUEL.

- 5.8 Therefore it is said in a proverbe the blinde and lame shall not enter into the temple. 4.16.31.
- 7.14 The which if he shall doe any thing wickedly, I will correct him with the rod of men and in the plagues of the sonnes of men. 3.4.32.
- 17 Because thou O Lord God of the hosts of Israel, hast revealed unto thy servant, saying: I will build a house to thee, &c. 3.20.13.
- 28 Now therefore O Lord God, thou art God, and thy words are true, thou hast spoken unto thy servant these good things. 3.20.14.
- 10.12 Be thou a stout man, & let us fight for our people, and for the city of our God, and the Lord will doe that seemeth good in his owne eyes. 1.17.9.
- 11.4 David having sent Messengers, brought her, who when she came unto him, he slept

- with her. 4.1.24.
- 15 He wrote in a letter: put Uria in the front of the battie: where the great skimmish is, and forsake him, that being stricken he may dye. *ibid.*
- 12.12 Thou didst it privily, but I will doe this in the sight of all Israel. 1.18.1.
- 13 And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David: the Lord hath put away thy sinne, thou shalt not dye. 3.3.4. & 3.4.10. & 3.4.31. & 4.1.14.
- 14 Notwithstanding for because thou madest the enemies of the name of God blasphemous for this thing, the sinne that is borne unto thee shall dye. 3.4.33.
- 16.10 The Lord hath commanded him that he should curse David, and who is it that dare say, why hast thou done so? 1.17.8. & 1.18.1. & 1.18.4.
- 22 Therefore they spread Absolon a tent upon the top of the house, and he went in unto the concubines of his father before all Israel. 1.18.1. & 1.18.4.
- 17.7 And Hushai said unto Absolon, it is not good counsell that Achitophel gave this time. 1.17.7.
- 14 The profitable counsell of Achitophel is scattered abroad by the becke of the Lord, that the Lord might bring upon Absolon evil. 1.17.7. & 2.4.6.
- 22.20 And he brought me forth into Lugenes, he delivered me because it pleased him. 3.5.17.
- 21 The Lord hath given unto me according unto my righteousness, and according unto the cleanness of my hands. 3.17.5.
- 24.1 And the wrath of the Lord was againe kindled against Israel, and he moved David against them in that he said unto Jacob: goe number Israel and Iuda. 1.14.18.
19. But the heart of David stroke him after he had numbered the people: and David said, &c. 3.3.4.
- 20 And going forth, he worshipped the king, groveling with his face to the earth. 1.12.3.

I. KINGS.

- 1.16 Bathsheba bowed her selfe and worshipped the king. 1.12.3.
- 21 It shall come to passe, when the Lord my king shall sleepe with his Fathers, my sinne
- B b b b and

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- and I shall be counted offenders. 3.11.3.
- 2.5 Thou knowest what Ioaab the sonne of Seruia hath done unto mee, and what hee hath done to the two captains of the hoste of Israel. 4.20.10.
- 6 Thou shalt doe therefore according to thy wisdome, and thou shalt not bring his gray haire peaceably unto the grave. 4.20.10.
- 8 Thou hast also with thee Shimei the sonne of Gera the sonne of Gemini, of Bahurim, which cursed mee with an euill curse, &c. 4.20.10.
- 8.23 Which keepest covenants and mercies with thy seruants which walke before thee with all their hearts. 3.17.5.
- 46 If they sin against thee (for there is not a man that sinneth not) and being angry thou shalt deliver them unto their enemies, &c. 2.7.5 & 3.14.9. & 4.1.15.
- 47 And if they shall repent them with all their hearts in the place of their captivity, &c. 4.1.25.
- 58 That hee may bow our hearts unto him, that wee may walke in all his waies, and that we may keepe his commandments and ceremonies, &c. 2.3.9.
- 11.22 Notwithstanding, in thy daies I will not doe it for David thy fathers sake. But I will rent it out of the hand of thy sunne. 2.6.2.
- 23 God stirred him up an aduersary, &c. 1.18.1.
- 31 I will rent the kingdome out of Salomons hands, and I will give unto thee ten tribes. 1.18.1.
- 34 Neither will I take the whole kingdome out of his hand, but I will ordaine him a captaine all the daies of his life for Davids sake, &c. 2.6.2.
- 39 And I will for this, afflict the seede of David, but not for ever. 2.6.2.
- 12.10 And the young men said unto him which were brought up together with him, speake thus unto this people, &c. 1.17.7.
- 15 And the king hearkened not unto the people, before the Lord was aduersary unto him, &c. 1.17.7. & 1.18.4. & 2.4.6.
- 20 Neither did any follow the house of David, but the tribe of Iuda only, &c. 1.18.4.
- 28 Councell being taken, hee made two golden calves, and said unto them: goe not further up to Ierusalem, behold thy gods Israel which brought thee, &c. 4.2.8.
- 30 And this thing turned to sinne, for the people went to worship even to day. 4.20.32.
- 31 And hee made a house in high places, and priests of the rascals of the people which were not the sonnes of Levi. 4.2.8.
- 15.4 But for Davids sake the Lord his God gave him a light in Ierusalem, that hee should raise up his sonne after him, and that hee should stablish Ierusalem. 2.6.2.
- 18 10 The Lord thy God liveth, there is no nation or kingdome into the which my Lord hath not sent, &c. 2.8.27.
- 41 And Elias said to Achab: come up and eat and drinke, because their is a sound of much raine. 2.20.3.
- 42 But Elias came up unto the top of Carmel, and hee put his face groveling on the earth betweene his knees. 2.20.3.
- 43 And he said unto his boy, goe up and looke toward the sea: who when he went and saw and had beholde, he said, there is nothing: and hee said unto him againe retorne seven times. 2.20.3.
- 19.8 And hee walked in the strength of that meate forty daies and forty nights, even unto the hill of God Horeb. 4.12.20.
- 18 I have left unto my selfe in Israel seven thousand men, whose knees haue not bowed before Baal. 4.1.2.
- 21.12 They proclaimed a fast, and set Naboth amongst the cheife of the people. 4.12.17.
- 28 And the word of the Lord came unto Elias the Tisbite, saying. 3.3.25.
- 29 Hast thou not seene Achab humbled before me? because he was humbled before me, I will not bring the euill in his daies, &c. 3.3.25. & 3.20.15.
- 22.6 The king of Israel gathered therefore about forty Prophets. 4.9.6.
- 21 A spirit went forth and stood before the Lord and said, I will deceive. 1.14.17. & 1.17.7. & 1.18.1.
- 22 And he said, I will goe out and I will be a lying spirit in the mouth of all his Prophets. 4.9.6.
- 27 Thus saith the king, send this man into prison, and maintaine him with the bread of tribulation, and with the water of griefe untill I retorne in peace. 4.9.6.

II KINGS.

5.17 And Naaman said as thou wilt: but I pray thee grant unto mee thy

The Table.

- thy servant, that I take the burden of two
 Asses of earth: for hereafter thy servant
 will offer no burnt offering nor sacrifice to
 strange gods, but unto the Lord. 3.2.32.
- 18 This is the only thing that thou shalt pray
 unto the Lord for thy servant, when my
 Lord shall goe into the Temple, &c. 3.
 2.32.
- 19 And he said unto him, depart in peace, he
 went therefore from thence a furlong of
 ground, 3.2.32.
- 6.15 Out of us master, what shall we doe? 1.
 14.11.
- 16 There be no with us than with them. 1.
 14.12.
- 17 Lord open the eyes of this boy, that hee
 may see. And the Lord opened the eyes of
 the ladde, and he saw and beheld, a moun-
 taine full of horses and chariots of fire round
 about Elizei. 1.14.7,8,11.
- 31 The Lord doe so, and see unto me, if the
 head of Elizei the sonne of Saphat shall
 stand upon him this day. 2.8.24.
- 10.7 And when letters came unto them they
 tooke the sonnes of the king, and slue seven-
 ty men, &c. 1.18.4.
- 10 Know now that there shall fall unto
 the earth nothing of the word of the Lord
 the which the Lord hath spoken, &c. 1.
 18.4.
- 16.10 And when he had seene the star that
 was at Damascus, he sent to Vria the Priest
 the puterne thereof, and the likenesse, ac-
 cording to the worke thereof. 4.
 10.23.
- 17.24 The king of Assyria brought mee from
 Babylon and from Cutha, &c. 4.10.23.
- 25 And when they began to dwell there, they
 feared not the Lord, and the Lord sent Li-
 ons unto them that they might kill them. 4.
 10.23.
- 32 Thus they feared the Lord, and appoint-
 ed out Priests out of themselves for the high
 places, &c. 3.2.13. & 4.10.23. & 4.15.
 23.
- 33 And when they feared the Lord they did
 serve also their Gods, according to the man-
 ner of the people from whence they were
 brought, &c. 3.2.12.
- 34 Even unto this present day they follow
 the ancient custome, they feare not the Lord
 neither keep his ceremonie, &c. 3.2.
 13.
- 19.4 And make prayer for the rest that hee
 found. 3.20.14.
- 35 It came to passe in that night, the Angel
 of the Lord came and stroke in the campe
 of the Assyrians one hundred thousand
 and five thousand. 1.14.6.
- 20.1 Set thy house in an order, for thou shalt
 die and not live. 1.17.12.
- 2 Then Ezechias turned his face to the wall,
 and he prayed to the Lord. 3.3.4.
- 3 I beseech thee, Lord remember I pray thee,
 how I have walked before thee in truth and
 in a perfect heart, and I have done the thing
 that thou likest of. 3.14.19. & 3.20.
 10.
- 5 Behold, I have healed thee, the third day
 thou shalt goe up to the Temple of the Lord.
 1.17.12.
- 9 Wilt thou that the shadow goe forwards
 two degrees, or that it goe backward so ma-
 ny. 4.14.18.
- 11 And Iſaias called upon the Lord and he
 brought backe the shadow by the lines by
 the which it went downe into the clocke of
 Achaz. 1.16.2.
- 21.4 And hee built Altars in the house of the
 Lord, of the which the Lord spake, I will
 put my name in Ierusalem. 4.10.23.
- 16 Moreover Manasses shed innocent blood
 overmuch, still he filled up Ierusalem unto
 the mouth, &c. 3.24.11.
- 22.1 And hee did the thing that pleased the
 Lord, and he walked in all the waies of his
 Father David, and declined not neither
 on the right hand nor left. 4.10.23.
- 8 And Helcias the high Priest said unto Sa-
 phan the Scribe, I have found the booke
 of the Law in the house of the Lord and
 Helcias gave it to Saphan the Scribe, and
 he read in it. 1.8.8.

I. CHRONICLES.

28.2 **A**Nd the footstool of the Lord our
 God. 4.1.5.

2. CHRONICLES.

19.6 **S**E what you doe, said hee: you doe
 not execute the judgement of man
 but of the Lord. 4.20.4. & 4.20.6.

The second of *Esdra*s, otherwise called
 NEHEMIAH.

AND after that I had heard these things, I
 sate downe and wept, and I bewailed
 many dayes, and did fast and pray before
 the face of the God of heauen. 4.12.16.

The Table.

- 5 I pray the Lord God of heaven, mighty, great, and terrible, which keepst covenant and mercy to them that love thee. 3.17. 5.
- 7 Wee have benee carryed away by vanity, and have not kept thy Commandements, ceremonies, and judgements, which thou commandest unto thy servants Moses. 3.4. 11.
- 9.14 And declarest unto them thy Sabbath to be sanctified. 2.8.29.

IOE.

- 1.6 **N**ow on a day when the children of God came before the Lord, Sathan was also amongst them. 1.14.17. & 1.14.19. & 1.18.1. & 2.4.5
- 12 The Lord said therefore to Sathan, behold, all things that he hath be in thy hands, only stretch not out thy hand upon him. 1.17.7.
- 17 And he speaking, there came another and said the Chaldees made three bands and invaded thy Camels, and carryed them away, and killed the boyes with the sword, and I only have stid that I may tell it thee. 2.4.2.
- 21 The Lord hath given, the Lord hath taken away, the name of the Lord be blessed. 1.17.8. & 1.18.1. & 1.18.3. & 2.4.2.
- 2.1 And Sathan came amongst them that he might stand in the sight of the Lord, 1.14.17. & 1.14.19. & 1.18.1.
- 4.17 Whether shall a man be justified in comparison of God, or shall a man be purer than his maker? 3.12.1.
- 18 Behold, they which serve him be not steadfast: And he found wickednes in his Angels 3.12.1. & 3.17.9.
- 19 How much more, they which dwell in houses of clay, which have an earthly foundation, shall be consumed even as a moth. 1.15.1. & 1.15.2. & 3.12.1.
- 17 Blessed is the man that is corrected of the Lord: reprove not therefore the correction of the Lord. 3.4.32.
- 9.2 I know for a truth that it is so: and that man shall not be justified in comparison of God. 3.12.2.
- 20 If I would justifie my selfe, my mouth shall condemne mee: If I would shew my selfe innocent, hee should make mee manifest to be wicked. 3.12.5.
- 10.15 And if I shall be wicked, it is woe with me: and if I be just, I will not lift up my

- head, being filled with affliction and misery 3.14.16.
- 12.18 He looseth the choller of Kings, and he girdeth their raines with a cord. 4.20.28.
- 20 Hee changeth the speech of the faithfull, and taketh away the learning of the ancient. 2.4.4.
- 13.15 Although he shall kill me, I will trust in him. 2.10.19. & 3.2.21.
- 14.4 Whocan make cleane of unclane? not thou onely which art above. 2.1.5. & 3.12.5.
- 5 Short be the daies of men, the number of his mouthes is with thee: thou hast ordained the limits thereof, which cannot be passed. 1.16.9.
- 17 Thou hast sealed up my wickednesse as in a bag, and thou hast had care of my iniquity. 3.4.29.
- 15.15 Behold, amongst his Saints, there is none immutable, and the heavens bee not cleane in his sight. 3.12.1.
- 16 How much more abominable and unprofitable is man, which drinketh iniquity as water. 3.12.1.5.
- 19.25 I know that my Redeemer liveth, and that I shall rise out of the earth in the latter day. 2.11.19. & 3.25.4.
- 26 And I shall be compassed about againe with my skinne, and I shall see God againe in my flesh. 2.10.19.
- 27 Whom I my selfe shall see, and my eyes shall behold, and none other, &c. 2.10.19.
- 21.13 They lead their daies in happynesse, and in a moment they goe downe to the grave. 2.10.17.
- 25 Behold, the Moone doth not shine in his sight, and the Starres be not cleane. 3.21.1.
- 26.14 Ioe, these be part of his waies: but how little a portion beare wee of him? and who can understand his fearefull power? 1.17.2.
- 28.12 Where is wisdom found, and what place is there of understanding? 1.17.2.
- 21 It is hid from the eyes of all living, from the foules of the aire it is also kept close. Ibid.
- 23 But God understandeth the way thereof, and he knoweth the way thereof. Ibid.
- 28 And hee said unto man, behold the feare of the Lord is wisdom, and to depart from evill is understanding. 1.17.2. & 3.2.26.

The Table.

34.30. *Who causeth an hypocrite to raigne for the finnes of th' people.* 4.20.25

36.27. *Who restraineth the drops of raine, and poureth downe showers in manner of streames.* 1.5.5.

41.2. *And who gaue mee first that I should giue him againe. & all that is under the heauen be mine.* 3.14.5

PSALMES.

1. **T**He man is blest that hath not led his life according to the counsell of the wicked, neither that hath abiden in the way of sinners. 3.17.10.

2. *But his will is in the Law of God, and in his law will he meditate day and night.* 2.7.13

2.2. *The Kings of the earth stood together, and the Princes assembled in one, against the Lord, and against his anointed.* 2.16.3

3. *Let us breake their bonds asunder, and let us throw from us their yoke.* Ibid.m.

4. *Hee that dwelleth in heauen shall laugh them to scorn, the Lord shall haue them in derision.* 1.5.1. & 2.16.3

8. *Aske of mee and I will giue thee the Gentiles for an inheritance, and for thy possessions the ends of the earth.* 2.11.11.

9. *Thou shalt rule them with an iron rod, and thou shalt breake them as an earthen vessell.* 2.15.5 & 4.1.19

12. *Lay hold of discipline, lest that the Lord bee angry, and thou perish from the right way.* 2.6.2. & 4.20.5. & 4.20.29

35. *I slept and slumbered, and rose up againe, because the Lord tooke upon him to keepe me.* 3.2.37.

47. *The light of thy countenance hath bene sought upon us.* 1.11.14.

54. *I will bee early present before thee and I will wait: for thou art a God that lovesth not iniquity.* 3.20.12.

8. *I will enter into thy house in the multitude of thy mercie, and I will worship at thy holy temple in thy feare.* 3.2.23. & 3.20.11.

6. *O Lord reprove me not in thy fury, and correct me not in thine anger.* 3.3.32.

7. *Arise O Lord in thine anger, and bee thou exalted in the quarters of mine enemies, &c.* 3.20.15.

9. *Judge mee O Lord according to my righteousness, and according to the innocency of my cause.* 3.17.14.

8.3. *Thou hast made perfect thy praise by the mouth of infants and sucklings.* 1.16.8.

5. *What is man that thou art mindful of him or the sonne of man that thou dost visit him?* 1.5.3. & 2.13.2.

9. *And they may trust in thee, that haue knowne thy name.* 3.2.31.

10. *He said in his heart, God hath forgotten, he hath turned away his face that he should not see at the end.* 1.4.2.

11. *The Lord in his holy temple.* 1.5.1.

12. *They haue spoken vaine things every man to his neighbour: deceitfull lips, &c.* 4.14.8.

7. *The words of the Lord are pure words: as silver tried in a furnace of earth fined seven fold.* 3.2.15.

14. *The foolish man said in his heart, there is no God.* 1.4.2.

3. *The Lord looked from heauen upon the children of men, to see if there were any that understood and sought after God.* 3.14.1.

4. *There is not that doth good, no not one.* 2.3.2.

15. *Lord who shall dwell in thy tabernacle? or who shall rest in thy holy hill?* 3.17.6. & 3.24.8.

2. *Hee that walketh without spot, and worketh righteousness, which speaketh the truth in his heart.* 3.6.2.

16. *Thou art my God and hast not neede of my goods.* 2.8.53.

3. *To thy Saints that be in earth: all my delight is in them.* 1.11.14. & 2.8.53. & 3.7.5.

5. *The Lord is the portion of my inheritance and cup, thou art he that dost restore unto me my inheritance.* 2.1.1. & 3.25.10.

10. *Thou shalt not leaue my soule in hell, neither shalt thou suffer thy holy one to see corruption.* 3.25.3.

17. *Heare O Lord righteousness: giue care unto my prayer.* 1.17.14.

3. *Thou hast proved my heart and visited it by night, thou hast tried me by fire, and hast not found in me iniquity.* Ibid.

15. *I will appeare in righteousness before thy presence, I shall be satisfied when thy glory shall appeare.* 2.10.17. & 3.25.10.

18. *I will love thee O Lord my fortitude.* 3.20.28.

20. *And he brought me into largeness: hee made me safe, because he would.* 3.17.5.

The Table.

- 21 *And the Lord shall give unto me according to my righteousness, and according to the pureness of my hand shall he give unto me.* 2.17.5. & 3.17.14.
- 29 *Because thou dost save the humble: and thou shalt bring low the eies of the proud.* 3.12.6.
- 31 *The word of the Lord is tryed by fire, he is a defender of all that trust in him.* 3.2.15.
- 19.1 *The heavens shew forth the glory of God.* 1.5.1. & 1.6.4.
- 8 *The law of the Lord is pure converting soules: the testimony of the Lord is faithfull, giving wisdom to the simple.* 2.7.12. & 4.8.6.
- 13 *Who understandeth his faults, cleanse me from my secret finnes?* 3.4.16. & 3.4.18. 3.17.2.
- 20.3 *Let him remember all thy offerings, and let him make thy burnt offerings fr.* 3.20.18.
- 10 *Lord save the King, and heare us when we call upon thee.* 2.6.2.
- 22.1 *O God my God, why hast thou forsaken me?* 2.19.11.
- 5 *Our Fathers trusted in thee: they trusted and thou didst deliver them.* 3.20.26.
- 26 *I will pay my vowes in the sight of them that feare him.* 4.3.4.
- 23.4 *For although I shall walke in the midst of the shadow of death, I will feare no evil because thou art with me.* 1.17.11. & 3.2.21. & 3.2.28
- 6 *And thy mercies shall follow me all the dayes of my life.* 2.3.12.
- 24.3 *Who shall ascend into the hill of the Lord? or who shall stand in his holy place?* 3.6.2.
- 4 *Who hath innocent hands and a cleane heart, who hath not lift up his minde unto vanity, nor hath not sworne to the deceit of his neighbour.* 3.6.2.
- 6 *This is the generation of them that seeke him.* 3.24.8.
- 25.1 *Vnto thee, O Lord, have I lift up my soule.* 3.20.5.
- 6 *Remember O Lord thy tender mercies and loving kindnesse which be for ever.* 3.20.9.
- 7 *Remember not the faults and ignorances of my youth, but according to thy kindnesse remember thou me.* 3.3.18. & 3.20.9.
- 10 *All the waies of the Lord are mercy and truth to them that seeke after his will, &c.* 3.20.7. & 3.17.2.
- 11 *For thy name sake, O Lord, thou shalt be mercifull unto my sinne, for it is great.* 3.17.2.
- 18 *Looke upon my affliction and travell, and forgive all my finnes.* 3.20.9.
- 26.1 *Judge mee O Lord, for I have walked in my innocency: and trusting in the Lord I shall not slide.* 3.17.14.
- 2 *Prove mee O Lord, and try me, examine my reins and heart.* 3.21.46.
- 5 *I have hated the congregation of the wicked, and I will not sit with the ungodly.* 3.17.14.
- 8 *O Lord, I have loved the beauty of thy house, and the place of the habitation of thy glory.* 1.11.14.
- 9 *Destroy not my soule with the wicked, and with men of, &c.* 3.17.14.
- 27.1 *The Lord is my light and my health whom shall I feare?* 1.17.11.
- 3 *If camps shall stand against me, my heart shall not feare.* 1.17.11.
- 10 *My father and Mother hath forsaken mee, but the Lord hath taken me up.* 3.20.36.
- 14 *Hope in the Lord and be strong and hee will comfort thy heart, and trust in the Lord.* 3.2.17.
- 28.8 *The Lord is the strength of his people, and the strength of the salvation of his anointed.* 2.6.2. & 2.6.3.
- 29.3 *The voice of the Lord is upon the waters, the God of majesty hath thundred, the Lord (is) upon great waters.* 1.6.4.
- 30.6 *Weeping may abide at evening, but joy cometh in the morning.* 1.10.8.
- 7 *And in my prosperity, I said, I shall never bee moved: for thou O Lord of thy goodnesse didst give strength unto my beauty, thou turnedst thy face from me, and I was troubled.* 3.8.2.
- 31.1 *I have trusted in thee O Lord, I shall not bee confounded for ever: deliver me in thy righteousness.* 3.11.12.
- 6 *I commend my spirit into thy hands, thou hast redeemed mee, O Lord God of truth.* 3.20.26.
- 16 *My lots are in thy hands:* 1.17.11.
- 23 *I said in mine heart, I am cast out from the face of thine eies.* 3.2.4.
- 32.1 *Blessed are they whose iniquities be remitted, and whose finnes are covered.* 3.4.29. 3.11.11. & 3.14.11. & 3.17.10.
- 5 *I have made my fault knowne unto thee, and I have not hid mine unrighteousnesse.* 1.

The Table.

- I have said, I will confesse against my selfe unto the Lord mine iniquities, &c.* 3. 4. 9.
- 6 For this shall every one that is holy in time convenient, &c. 3. 20. 7. & 3. 20. 26.
33. 6 The heavens were established by the word of the Lord, and by the spirit of his mouth all the powers of them. 1. 13. 15. & 1. 16. 1.
- 12 Blessed is the people whose God is the Lord, a people whom he hath chosen for an inheritance unto himselfe. 2. 10. 8. & 3. 2. 28. & 3. 21. 5.
- 13 The Lord looked from heaven and saw all the children of men. 1. 16. 1.
- 18 Behold the eyes of the Lord bee upon them that feare him, and upon them that trust on his mercy. 3. 20. 40.
- 22 O Lord let thy mercy be upon us as wee trust in thee. 3. 20. 12.
34. 7 This poore man cryed, and the Lord heard him, and he saved him; from all his tribulations. 3. 20. 26.
- 8 The Angel of the Lord pitched round about them that feare him, and he shall deliver them. 1. 14. 6 & 1. 14. 8. & 3. 20. 23.
- 15 Depart from evill and doe good. 3. 3. 8.
- 16 The eyes of the Lord bee upon the just, and his eares to their prayers. 1. 16. 7. & 3. 20. 3. & 3. 20. 10.
- 17 The countenance of the Lord is upon them that doe evill, that hee may roote from the earth their memorie. 1. 16. 17.
- 22 The death of the wicked is evill. 2. 10. 14. & 2. 10. 18.
- 23 The Lord redeemeth the soules of his servants. 2. 10. 16.
36. 1 The wicked man said to himselfe that he might doe evill: there is no feare of God before their eyes. 1. 4. 2.
- 2 For hee hath done deceitfully in his owne sight, that his iniquity may be found to hatred. 1. 4. 2.
- 6 Thy mercy O Lord, reacheth unto the heavens, and thy truth unto the clouds. 3. 2. 7.
- 7 Thy judgements are wonderous deepe. 1. 17. 2. & 3. 23. 5.
- 10 With thee is the fountaine of life, and in thy light we shall see light. 2. 2. 20.
37. 7 Be subject to the Lord and intreat him. 3. 2. 37.
- 22 For because those that bee blessed of him, shall possesse the earth: but they that be cursed of him shall perishe. 2. 1. 2.
38. 1 O Lord in thy wrath reprove me not, neither in thine anger correct me. 3. 4. 32.
- 5 Mine iniquities have gone over my head, and as a heavy burthen they have weighed upon me. 3. 4. 16.
39. 10 I was dum and opened not my mouth, because thou diddest it. 1. 17. 8.
- 13 I am a stranger and a pilgrime with thee as all my fathers were. 2. 10. 15.
- 14 Let no pause, that I may come to my selfe before I depart, and be no more. 3. 20. 16.
40. 4 And hee put in my mouth a new song, a verse to our God: in my shall see and feare, and they shall trust in the Lord. 3. 20. 26. & 3. 20. 28.
- 6 Many hast thou made, O Lord, thy marvellous workes, and there is none that is like to thee in thoughts. 1. 5. 9. & 1. 17. 1.
- 7 Thou wouldest not sacrifice and offering, but thou madest unto me eares. 3. 2. 2. 10.
- 8 Then I said, behold, I come: it is written of me in the Chapter of the Booke. 2. 16. 5.
- 9 I desired to doe thy good will, O my God, and thy law is in the midst of my heart. 2. 16. 5.
- 11 I have shewed forth thy truth, and salvation. I have not hid thy loving kindeesse & truth from the great congregation. 3. 2. 7.
- 12 Thy loving kindeesse and truth have alwas preserved me. 3. 2. 7.
41. 5 Heale my soule, for I have sinned against thee. 3. 10. 12.
42. 3 My soule thirsted after the strong God, even the living God: when shall I come and appeare before the face of God? 4. 17. 21.
- 5 I passed to the house of God with the voyce of mirth and praise, &c. 3. 4. 9.
- 6 Why art thou sad my soule? and why dost thou trouble me? trust in the Lord. 3. 2. 16.
43. 5 Why art thou sad, O my soule? and why dost thou trouble me? trust in the Lord. 3. 2. 16.
44. 4 Neither did they possesse the land by their owne sword, and their owne arme did not save them, but thy right hand and thy arme and the light of thy countenance, because thou didst favour them. 3. 21. 5.
- 21 If wee have forgot the name of our God, and have stretched forth our hands unto a strange God. 3. 20. 27.
- 22 Shall not God search this out? For hee knoweth the secrets of the heart. 3. 20. 27.
- 13 For thy sake be we slaine all the day long, we be esteemed as sheepe for the slaughter. 3. 25. 3.
45. 7 Thy seat, O God, endureth forever, the rod of thy kingdome is a rod of direction. 1. 13. 2.
- 8 Thy

The Table.

- 8 Thou hast loved righteousness and hated iniquity, therefore God thy God hath anointed thee with the oyle of gladnesse above thy companions. 2.15.5. & 4.19.18. & 4.20.10.
- 18 And all the daughters of Tyrus with the rich of the people shall doe homage before thy face with gifts. 1.11.15.
- 46.2 God is our refuge and strength, our helpe in time of tribulation. 3.1.37.
- 3 For all that wee will not feare, whilst the earth is troubled, and the mountaines be carried into the heart of the sea. 3.2.37.
- 6 God is in the middest thereof, it shall not be moved. 4.1.3.
- 47.3 The Lord is high and terrible, a great King above all the earth. 1.13.24.
- 5 He hath chosen us into his inheritance, the beauty of Jacob whom he had loved. 3.21.5.
- 48.9 As wee have heard, so we have seene in the City of the Lord of power, in the City of our God: God hath built it forever. 1.11.14.
- 11 According unto thy name O God, such is thy praise throughout the earth, thy right hand is full of righteousness. 3.20.41. & 4.16.32.
- 49.7 They that trust in their owne strength, and glory in the multitude of their riches. 3.10.17.
- 8 He can by no means redeme his brother, he shall not pay his ransom to God. 2.10.17.
- 11 When he shall see wise men die, and ignorant persons and foales perish. 2.10.17.
- 12 The building of them from generations to generations, they called their names by their Lands. 2.10.17.
- 13 And Man when he was in honour, knew not thereof: hee was compared unto foolish beasts, and hee was made like unto them. 2.10.17.
- 14 This way unto them is the stumbling block of them, and afterwards they delight themselves in the honour thereof. 2.10.17.
- 15 As sheepe they be put into hell: death feedeth upon them: and the righteous shall rule over them in the morning. 2.10.17.
- 50.15 And call upon mee in the day of trouble: and I will deliver thee, and thou shalt honour me. 3.20.13.28. & 4.17.37.
- 23 He that offereth up praises, he doth glorifie me: and this is the way by the which I will shew him the salvation of God. 4.18.17.
- 51.3 Have mercy upon me, O God, for thy goodnesse sake, &c. 3.4.9.
- 6 Thou that maist bee acknowledged pure, when thou hast judged. 1.18.3. & 3.11.11. & 3.23.2.
- 7 Behold, I was fashioned in iniquity, and my mother conceived me in sin. 2.1.5. & 3.3.18 & 3.20.9. & 4.16.17.
- 12 Create in me O God, a cleane heart, and renue a right spirit within me. 2.2.25.27. & 2.3.9.
- 17 Open thou my lips, O Lord, and my mouth shall shew forth thy praise. 3.20.28.
- 19 The sacrifice of God is a broken spirit, a contrite and broken heart, O God thou wilt not despise. 3.20.16.
- 21 Then thou shalt be delighted with offerings with the sacrifice and burnt offering of righteousness, then they shall lay calves upon thine Altar. 4.18.17.
- 52.10 But I will be like the greene Olive tree in the house of the Lord. 2.20.17.
- 53.4 There is not one that doth that which is good. 2.3.2.
- 55.23 Cast thy burden upon the Lord, and hee shall uphold thee, hee will not suffer the righteous to fall forever. 1.17.6. & 2.10.17.
- 24 Thou in the meane time O God, shalt throw downe these bloud thirsty and deceitful ones into the pit of destruction. 2.10.17.
- 56.5 I have trusted in God I feare nothing that flesh may doe unto me. 1.17.11.
- 10 So often as I call upon thee mine enemies give backe: in this I am assured, that thou art my God. 2.20.11.
- 12 I will make vowes unto thee O God: I will shew forth thy praise. 4.13.4.
- 59.11 Thy goodnesse O Lord may prevent me, bring it to passe O God, that I may see thy works on mine enemies. 2.5.12.
- 60.14 In God we shall doe valiantly, and he shall tread downe our enemies. 3.20.45.
- 62.9 Poure out your hearts before him, for God is our refuge. 3.20.5.
- 10 The sonnes of men be vaine, the sonnes of men be liars: if they were put in a paire of ball once, they would be lighter than vanity it selfe. 2.3.1.
- 63.4 Thy loving kindnesse is more to be wished for, than life it selfe. 3.2.28. & 3.17.14.
- 65.1 Unto thee, O God, is praise in Sion, unto thee shall the voice be payed. 3.20.29.
- 3 Thou hearest prayer, because of this shall all flesh come unto thee. 3.20.13.
- 5 Blessed is hee whom thou chooshest, hee shall dwell in thy courts, &c. 3.21.5.

The Table.

- 68.19 Thou art gone upon high and hast led captivity, &c. 1.13.11
- 21 Unto the Lord God belong the issues of death. 3.25.4.
- 36 Thou art terrible O God out of the holy places: the God of Israel he giveth strength to the people. 1.11.4.
- 69.3 I am swucke downe into the deepe mire, in the which there is no bottome, &c. 4.7.13.
- 5 That I am constrained to repay that I took not. 2.16.5.
- 22 For they gave me in my meate gall: and when I thirsted they gave mee vinegar to drinke. 4.17.15.
- 29 Let them bee wiped out of the booke of the living, and let them not be written amongst the just. 2.10.18. & 3.24.9.
- 71.2 For thy righteousness sake rescue me, and deliver me. 3.11.12.
- 72.8 Hee shall rule from sea to sea, and from the floods unto the ends of the earth. 2.11.1
- 11 And all kings shall worship him, and all nations shall serve him. 4.5.17.
- 73.2 It wanted but a little but my feet were ready to fall, my steps had almost stidded. 2.10.16. & 3.9.6.
- 17 Untill I entred the secret places of God, and I understood what should become of them at the last. 2.10.16. & 3.9.6.
- 26 My flesh and heart is consumed, but God is the rocke of my heart, and my portion for ever. 2.11.2.
- 74.2 Be mindfull of thy stocke which thou didst purchase long ago: and of thine allotted inheritance which thou hast redeemed: the mount Zion in which thou wast wont to dwell. 3.20.14.
- 9 Wee see not our signes, there is not one prophet more, nor any with us that knoweth how long. 2.15.1.
- 75.7 For neither from the East, nor from the West, nor from the South doth preferment come. 1.16.6
- 77.10 Whether or not hath God forgotten to be mercifull? will hee shut up his mercy in displeasure? 3.21.7.
- 11 At last I thought, this is my infirmity, the right hand will change the course of the most high. 2.2.31
- 78.8 And let them not be as their fathers, a disobedient and rebellious nation, a generation that set not their hearts aright, and whose spirits never believed God truly. 2.5.11.
- 36 They flattered him with their countenances, but they lyed unto him with their tongues. 3.3.25.
- 37 Their heart was not right toward him, neither were they faithfull in his covenant, 3.3.25.
- 49 He cast upon them the fierceness of his anger, violence, indignation, and vexation, by the sending out of evil spirits. 1.14.7
- 60 That he might leave the Tabernacle Sits, the Tabernacle where hee dwelt amongst men. 2.6.2.
- 67 And he put away the Tabernacle of Ioseph and chose not the tribe of Ephraim. 2.6.2. & 3.21.6.
- 70 And he chose David his servant from the filds of sheepe tooke he him. 2.6.2
- 79.9 Helpe us, O God of our salvation, for the glory of thy name, and deliver us, and be mercifull unto our sinnes, for thy name sake. 3.20.14.
- 13 And we thy people and sheepe of thy pasture shall praise thee for ever: and from generation to generation will Jet forth thy praise. 3.7.10.
- 80.2 Thou which sittest betwixt the Cherubins shew thy brightness. 1.13.24. & 2.8.15. & 4.1.5.
- 4 Turne us againe O God, and cause thy face to shine that we may be saved 3.2.28.
- 5 O Lord God of hosts, how long wilt thou be angry against the prayer of the people? 3.20.16.
- 18 Let thy hand be with the man of thy right hand, with the sinne of man, whom thou hast made strong for thy selfe. 2.6.2.
- 81.11 I am the Lord thy God which have brought thee out of the land of Egypt. 3.2.31
- 82.1 God sitteth in the assembly of gods, he playeth the judge in the midst of gods. 4.20.4. & 4.20.6. & 4.20.29
- 3 Revenge the poore and fatherlesse, let loose the miserable and afflicted. 4.20.9.
- 4 Deliver the feeble and needy from the hands of the wicked. 2.20.9.
- 6 I have said, you are gods, and yett are all somes of the most high. 1.14.5. & 4.20.4.
- 84.2 O Lord of hosts, how amiable are thy Tabernacles. 4.1.5.
- 3 My soule longeth and fainteth for the courts of the Lord, my heart and my flesh cry unto the living G.d. 2.11.2.
- 8 They shall goe from strength to strength, each of them shall appeare before God in Sion. 4.7.21.
- 86.2 Keepe my life because I am one that doth

The Table.

- doth good to other: O God keepe thou thy
servant. 3.20.10.
- 5 For thou O Lord, art good and mercifull,
of great kindnes unto all that call upon thee
3.2.29.
- 11 Direct me Lord in thy waies, then shall I
walke in thy truth: constraime my hart that
in my feare thy name. 2.2.27. & 2.3.9
- 88.17 Thy sinnes have passed over me, and
thy terrors have destroyed me. 3.4.34.
- 89.4 I have made a covenant with my chosen
I have sworne to David my servant. 4.1.17
- 5 Thy seede will I establish for ever, and will
set up thy throne from generation to gene-
ration. 4.1.17.
- 31 If his children forsake my law, and walke
not in my judgements. 3.4.32. & 4.1.27.
- 22 If they breake my statutes, and keepe not
my commandements. 3.4.32.
- 33 I will visit their transgressions with the
rod, and their iniquities with whips. 3.4.
32. & 4.1.27.
- 34 And my loving kindnesse will I not take
from him, neither will I falsifie my truth.
3.4.32. & 4.1.27.
- 36 I have once sworne by my holinesse, I will
not faile David. 2.15.3
- 37 His seede shall be for ever: and his throne
shall be before me as the Sunne. 2.15.3.
- 37 It shall abide sure as the Moone, which is
a sure witnesse in heaven. 2.15.3
- 90.4 A thousand yeares is before thee as yester-
day which is past, yea as a watch in the
night. 3.2.42.
- 7 For wee are consumed by thine anger, and
by thy wrath are we troubled. 3.4.34.
- 9 For all our daies were spent, thou being an-
gry we ended our yeares sooner than a
thought. 3.25.12.
- 11 Who knoweth the power of thine ange: as
every man feareth thee, so is the indignation
of thy anger scarce towards them. 3.25.12.
- 91.1 The man sitting in the secret of the most
high, shall abide under the shadow of the
almighty. 1.17.6. & 3.8.42.
- 3 For hee will deliver thee from the snare of
the hunter, and from the noisome pestilence.
1.17.11.
- 11 For he will command his Angels for thy
sake, that they keepe thee in all thy waies.
1.14.6. & 2.8.42. & 3.20.23
- 15 He will call upon me, ther for: I will beare
him, I will be present with him in affliction
I will deliver him, and will make him glo-
rious. 3.10.14.
- 92.6 How great are thy workes O Lord, won-
derfull profound be thy counsels. 2.10.17.
- 7 A dullard doth not know this, neither doth
a fool understand it. 1.5.9.
- 13 The just shall flourish as the Palme, and
shall grow as a Cedar in Lebanon. 2.10.17
- 14 Those that bee planted in the house of the
Lord, shall flourish in the courts of our God.
2.10.17.
- 93.1 The Lord is king, and is clothed with
majesty, hee hath I say, put on strength, and
hath girded himselfe, the world also shall
bee so established that it cannot bee moved.
1.6.3.
- 5 Holinesse becommeth thy house O Lord, for
ever. 1.6.4.
- 94.11 The Lord knoweth that the thoughts
of man are vaine. 2.2.25. & 3.14.1.
- 12 Happy is the man O Lord, whom thou
hast chastened, and whom thou hast instru-
cted in thy law. 3.4.34.
- 19 In the passions of many thoughts within
me thy comforts recreated my soule. 3.20.7
- 95.7 If to day ye shall heare his voice. 3.2.6.
- 8 Harden not your hearts as in Meribah,
and in the day of Massa in the wildernesse.
2.5.11.
- 96.10 Say among the nations, the Lord
raigneth, and the world shall be established
that it shake not, &c. 1.6.3.
- 97.1 The Lord raigneth: let the earth re-
joyce: and let the multitude of the isles bee
glad. 1.6.3.
- 6 Worship him al ye gods. 1.13.11.
- 10 The Lord keepeth the soules of his saints,
he will deliver them out of the hands of the
wicked. 2.10.16.
- 11 Light is sowne for the righteous, and glad-
nesse for them that be of an upright heart.
2.10.16
- 99.1 The Lord raigneth, let the people trem-
ble: he sitteth betweene the Cherubins, let
the earth be moved. 1.6.3. & 2.8.15.
- 5 Exalt the Lord God and fall downe be-
fore his foote: stoole: for he is holy. 1.11.15.
& 4.1.5.
- 9 Exalt the Lord our God and fall downe be-
fore his holy mountaine: for our Lord God
is holy. 1.11.15.
- 100.3 Know ye that the Lord is God: hee
made us and not we our selves: we bee his
people and the sheepe of his pasture. 3.2.6.
3.21.5.
- 101.3 I will set no wicked thing before mine
eyes, I hate them that fall away, they shall
never cleave unto me. 4.20.9.
- 8 Besime will I destroy all the wicked of the
1.1.4.

The Table.

- land, that all wicked doers may be cut off from the city. 4.20.10.
- 102.14 *Thou wilt arise, that thou mayest have mercy on Sion.* 1.13.11.
- 16 *And all nations shall feare the name of the Lord, and all the kings of the earth thy glory.* 1.13.11.
- 18 *And hee shall have consideration of the prayer of the humble and not despise their prayer.* 3.20.28.
- 19 *The which shall be written for generations to come: and the people that shall be created, shall praise the Lord.* 3.20.28.
- 22 *That men may celebrate the name of the Lord in Sion, and his praise in Ierusalem.* 3.20.28.
- 26 *For first thou laydest the foundations of the earth: and the heavens be the worke of thy hands.* 1.13.11. & 2.10.15.
- 27 *The which shall perish, but thou dost abide, and all things wax old as a garment, &c.* 2.10.15.
- 28 *But thou art the same for ever, and therefore shall be no end of thy yeares.* 2.10.15.
- 103.8 *The Lord is full of compassion and mercie, slow to anger, and of much mercy.* 3.29.
- 17 *But the loving kindnesse of the Lord, endureth for ever and ever, towards them that feare him.* 2.10.15.
- 20 *Show forth the Lord, ye his angeli which excell in power, execute his will in obeying the voyce of his word.* 1.14.5. & 3.20.43.
- 104.2 *He is clothed with light, as with a garment.* 1.5.1.
- 4 *Which maketh his spirits his embassadors, and his ministers a flame of fire.* 1.16.7.
- 15 *And wine that maketh the heart of man glad, and oyle that maketh his face shine.* 3.10.2.
- 27 *All things depend upon thee, that thou mayest give them their meate in due time.* 1.16.1.
- 28 *And thou giving, they doe gather: and thou opening thy hand, they bee filled with good things.* 1.16.1.
- 29 *But if thou hide thy face, they are troubled: and if thou take their spirit from them, they die, and they be turned into dust.* 1.16.1.
- 30 *Again, living things be created, if thou send forth thy spirit, and thou dost renew the face of the earth.* 1.16.1.
- 105.4 *Seek alwaies his face.* 4.1.5.
- 6 *O see seeds of Abraham which love him, ye sons of Iacob which be his elect.* 3.21.5.
- 25 *He turned their hearts to hate his people, that they might deal craftily with his servants.* 1.18.2. & 2.4.4.
- 106.3 *O blessed which keepe judgement, and which doe alwaies that which is right.* 3.17.10.
- 4 *Remember mee O Lord, with the favour wherewith thou favourst thy people, and have regard of me, with thy saving health, that I may see the happinesse that is prepared for the elect, and that I may rejoyce the joy of thy people.* 4.1.4.
- 13 *But incontinent they forgot him, neither followed they his counsell.* 3.20.15.
- 31 *And it was imputed unto him for righteousness for ever.* 3.17.7.8.
- 37 *For they killed their somes and daughters for sacrifices to devils.* 4.13.17.
- 46 *And made them bee favoured of all that lead them captives.* 2.4.6.
- 47 *Save us O Lord our God, and gather us from among the nations, that we may confesse thy holy name, and celebrate thy praises.* 3.20.28.
- 107.4 *Which wandered in the desert, in the solitary places thorough paths, who found not a city to dwell in.* 1.5.7.
- 6 *They cryed unto the Lord in their perils, who delivered them out of their anguishes.* 3.20.15.
- 13 *Then they cryed unto the Lord in their trouble, and hee delivered them from their distresse.* 3.20.15.
- 16 *For hee hath broken the gates of brass, and burst the barres of iron.* 2.16.9.
- 19 *And they cryed unto the Lord &c.* 3.20.15.
- 25 *Who by his commandment doe stirre up the stormy winds, which doth lift up on high the waves thereof.* 1.16.7.
- 29 *And the storme being still, hee maketh the sea calme, so that the waves cease, &c.* 1.16.7.
- 40 *For God powereth contempt upon princes, and maketh them to erre in desert places out of the way.* 2.18.2. & 2.2.17. & 2.4.4.
- 43 *Whosoever therefore is wise will remember these things, and he will consider the loving kindnesse of the Lord.* 1.5.7.
- 101.1 *The Lord said unto my Lord, sit thou on my right hand, untill I make thy enemies thy foote stoke.* 2.15.3. & 2.16.16.
- 4 *The Lord swaie, neither repenteth it him, that thou art an everlasting priest according to the order of Melchisedeck.* 2.11.4. & 2.15.6. & 4.18.2. & 4.19.28.

The Table.

- 6 *Messias shall judge among the nations, and all shall be full of dead bodies, when he shall smite the heads over many nations.* 2. 15. 5.
111. 1 *I will praise the Lord with my whole heart, in the assembly and congregation of the iust.* 4. 14. 8.
- 2 *Great are the works of the Lord, which are inquired out of all them which be delighted therewith.* 1. 18. 3.
- 10 *The beginning of wisdom is the feare of the Lord.* 2. 3. 4. & 3. 2. 26.
112. 1 *The man is blest that feareth the Lord and is greatly delighted with his commandments.* 3. 17. 10.
- 6 *The memory of the righteous shall remaine untill, &c.* 2. 10. 16.
- 9 *His righteousness remaineth for ever, and and his borne shall be exalted with glory.* 2. 10. 16.
- 10 *The wicked shall not attain that, that they desire.* 2. 10. 16.
113. 6 *And he doth abase himselfe to behold things in heaven and earth.* 1. 16. 5.
- 7 *Who raiseth the feeble out of the dust, and lifteth the poore out of the dirt.* 1. 5. 7.
- 9 *Which maketh the barren woman to wll with a family, and a joyfull mother of children.* 1. 16. 7.
115. 3 *And our God is in heaven, who doth what he will.* 1. 16. 3. & 1. 18. 1. & 1. 18. 3. & 3. 24. 15.
- 3 *Their images bee silver and gold, a worke that was wrought out by the worke of man.* 1. 11. 4.
- 8 *To whom they be like that make them, and ana so is he, whofoever trusteth in them.* 1. 11. 4.
116. 1 *I love the Lord because he hath heard my prayer.* 3. 20. 28.
- 7 *Returne O my soule unto thy quiet place, because the Lord hath bene beneficiall unto thee.* 3. 2. 17.
- 12 *What shall I pray to the Lord for all his benefits bestowed on me?* 3. 20. 18.
- 13 *The cup being taken wherewithall thanks being given, I will call upon the name of the Lord, for received salvation.* 3. 20. 28.
- 14 *And I will pay my vowes now unto the Lord before all his people.* 4. 13. 4.
- 15 *For precious in the sight of the Lord is the death of his saints.* 2. 10. 14. & 2. 10. 18.
- 18 *I will pay my vowes now before all the people.* 4. 13. 4.
117. 2 *For his loving kindnesse doth excell toward us, and the truth of the Lord shall continue for ever.* 3. 2. 7.
118. 6 *The Lord standing with me, I will not feare whatsoever man doth endeavour to bring against me.* 1. 17. 11.
- 18 *The Lord hath chastened me sore, but hee hath suffered me that I should die.* 3. 4. 32.
- 25 *Ab Lord, save I pray thee: Ab Lord give I pray thee prosperous success.* 2. 6. 2.
- 26 *We wish unto him al good things that cometh in the name of the Lord, and we have wished unto you good things out of the house of the Lord.* 2. 6. 2.
119. 1 *O blessed bee they which in their life walking doe keepe the streight way according to the Law of the Lord.* 3. 17. 10.
- 10 *When doe I seeke thee with all my heart, let me not stray from thy commandments.* 2. 2. 25. & 4. 14. 8.
- 14 *I am delighted in the way of thy testimonies, more than in all riches.* 3. 2. 15.
- 18 *Pull the waille from my eies, that I may see the wonderfull wisdom that is hid in thy law.* 2. 2. 21.
- 34 *Teach me that I may hold thy law, and that I may keepe it with all my hart.* 2. 2. 25.
- 36 *Incline my heart unto thy testimonies, and not to covetousnesse.* 2. 3. 9. & 2. 5. 11.
- 41 *And let thy loving kindnesse come unto me, and thy salvation according to thy word.* 3. 2. 31.
- 43 *And take not altogether out of my mouth the word of truth, for I looke for thy judgments.* 3. 2. 17.
- 71 *It was good unto me that thou didst humble me, that I might learne thy righteousness.* 3. 4. 32.
- 76 *I pray thee that thy loving kindnesse may happen unto me, that it may comfort me according to thy word, that hath given hope unto thy servant.* 3. 3. 4. & 3. 20. 14.
- 80 *Let my heart be holy in thy statutes, that I be not ashamed.* 2. 2. 27.
- 89 *Thy word, O Lord, abideth everlasting in heaven.* 4. 8. 6.
- 103 *How sweete is thy word unto my taste, truly unto my mouth it is more sweeter than hony.* 3. 2. 15.
- 105 *Thy word is a Lanterne unto my feete, and a light unto my waies.* 1. 17. 2. & 2. 7. 12. & 4. 8. 6.
- 111 *Thy testimonies have bene unto mee as an everlastig heritage, for they bee the joy of my heart.* 3. 2. 15.
- 112 *I have set my mind upon thy decrees that I might keepe them unto the end, and that for ever.* 2. 5. 11.
- 127 *Wherefore I have loved thy precepts* more

The Table.

- more than gold. 3.2.15
 133. Frame my steps according to thy word, and let no vanity have rule over me. 2.3.9.
 121.4 Behold he neither slumbreth nor steppeth that keepeth Israel. 3.20.3.
 130.1 From the depths of evils I have called upon thee, O Lord. 3.20.4.
 3 If thou O Lord wilt marke iniquities, O Lord who shall stand under it? 3.12.1.
 3.17.14.
 4 But wish thee is mercy, and therefore thou art feared. 3.3.2. & 3.16.3.
 131.2 It were evill with me, if I have not compared and judged my soule like unto a wained child with his mother, and my soule in me is like unto a wained child. 3.7.9.
 132.2 Be thou mindefull, O Lord, of all things with the which David hath been afflicted 3.20.5
 7 Let us goe unto his tabernacle and worship before the footstool of his feet. 3.1.5.
 11 Of the fruit of thy body will I set up thy throne. 2.13.3.
 13 The Lord hath chosen Sion, and hath taken it unto him for a seat. 4.1.17.
 14 This is my rest for ever, here will I dwell because I have chosen her. 4.1.5.
 133.3 Because the Lord hath commanded that there shall bee their blessing, and life everlasting. 2.11.2.
 135.15 The idols of the Gentiles be silver and gold, a worke brought forth by the hands of men. 1.11.4.
 138.1 I will confesse thee with all my whole heart, and before the judges will I praise thee. 4.14.8.
 2 I will confesse thy name for thy loving kindnesse and for thy truth. 3.2.7.
 8 Forsake not the worke of thy hands. 3.2.4.6.
 140.14 Surely the righteous will praise thy name, and the vertuous will abide in thy sight. 2.10.16.
 141.2 Let my prayer be esteemed as incense before thee, and the lifting up of my hands as the evening sacrifices. 3.20.14. & 4.18.17.
 142.6 Therefore O Lord I call unto thee, and say: thou art my hope and portion in the land of the living. 2.11.2.
 8 And I will be unto the just as a crowne, because thou hast been beneficiall unto me. 3.20.26.
 143.2 Deale not with thy servants O Lord according to thy law, for there is none living just before thee. 2.7.5. & 3.12.2. & 3.14.16. & 3.17.14. & 3.20.8.
 5 Yet I remember the times past, I meditate of all thy worke. 3.2.31.
 144.15 Blessede be the people that live so, yea blessed be the people whose God is the Lord. 2.10.8. & 3.2.28.
 145.3 Great is the Lord and most worthy to be praised, whose greatnesse is unsearchable. 1.5.8.
 5 I will talke of the comliness of the majestie of thy glory, and of thy admirable works 1.5.8.
 8 The Lord is gracious and mercifull, patient and of great goodnesse. 1.10.2. & 3.20.9.
 9 The Lord is good unto all, and his mercy excellet all his works. 1.5.5
 13 Thy kingdome is an everlasting kingdome, and thy dominion doth raigne throughout all ages. 1.13.24.
 18 The Lord is neere to all that call upon him, yea to all that call upon him in truth 3.20.3. & 3.20.7. & 3.20.14.
 19 He doth whatsoever they would that feare him, and hee heareth their cries and saveth them. 3.20.5. & 3.20.13.
 147.9. Which giveth to beasts their food, and to young ravens that call upon him. 1.16.5.
 10 Hee doth not allow of the strength of a horse, and is not delighted with the legs of man. 2.2.10.
 20 He hath not dealt thus with all nations, neither hath he declared to them his judgments. 3.21.6.

PROVERBS.

- 1.7. **T**He feare of the Lord is the beginning of knowledge. 3.2.26.
 2.21 The righteous shall inhabite the earth, and the upright shall live long therein. 2.11.2.
 22 But the wicked shall bee cut from the earth, and the transgressors shall be utterly taken there from. 2.11.2.
 3.11 Beware thou bee not against the chastisement of the Lord, wy soune, neither doe thou loath at his corrections. 3.4.22. & 3.8.6.
 12 For whom the Lord loveth hee doth chastise, and he is delighted with him as a father with his child. 3.8.6.
 Cccc 8.15 By

The Table.

- 8.15 By me princes raigne, and kings decree
justice. 4.20.47
- 22 The Lord possessed me in the beginning
of his waies, I was then before his worke.
1.13.7.
- 23 I was ordained from everlasting, and
from the beginning before the earth. 1.13.7
- 24 As yet the depths was not when I was
formed, as yet the fountaines did not abound
with waters. 1.13.7. & 2.14.8.
- 9.10 The beginning of wisdom is the feare
of the Lord. 3.2.26
- 10.7 The memory of the just is laudable, but
the memory of the wicked is filthy. 2.10.
18. & 3.17.5.
- 12 Hatred doth breede occasion of contention
and love covereth all trespasses. 3.4.31. &
3.4.36.
- 12.14 It shall be given to every man, accord-
ing to his worke. 3.18.1.
- 28 In the path of righteousnesse is life, and
the same doth not leade unto death. 3.3.
17.15.
- 13.13 He that feareth the commandement,
shall be rewarded. 3.18.1.
- 14.21 Hee that contemmeth his neighbour
sumeth; but hee that dealeth kindly with
the afflicted, is blessed. 3.17.10
- 26 In the feare of the Lord is an assured
strength, and it shall be a defence also for
his children. 3.14.19.
- 15.3 In every place the eyes of the Lord
doth behold the good and the evil. 4.
17.23.
- 8 The Lord doth abhorre the sacrifice of the
wicked, but the prayer of the righteous is
most acceptable unto him. 3.14.8.
- 16.1 Man may dispose his heart but the an-
swer of the tongue is of the Lord. 1.16.6.
- 2 To man all his waies doe seeme to be cleane
in his owne eies, but the Lord doth dispose
the spirit. 3.12.5.
- 4 The Lord doth worke all things for his
owne sake, yea the wicked also against the
day of evil. 3.23.6.
- 6 By mercy and truth thy iniquity shall be
forgiven, and by the feare of the Lord they
depart from evil. 3.4.31. & 3.4.36.
- 8 The heart of man doth deliberate of his
way, but the Lord doth direct his steps. 1.
17.4.
- 12 To commit wickednesse ought to be abho-
minable to kings: for the throne ought to
be established by justice. 4.20.10
- 14 The anger of the king is the messenger
of death, but the wise man can pacifie
ii. 4.20.32.
- 33 The lots are cast into the lappe, but the
whole disposing of them is of the Lord.
1.16.6.
- 17.1 A seditious person seeketh onely strife,
unto this person a cruell messenger shall be
sent against him. 4.20.10.
- 15 The Lord doth alike hate aswell him
that doth cleare the wicked, as him that
doth condemne the innocent. 4.20.10.
- 18.10 The name of the Lord is a strong
tower, the righteous runneth thither and
is without the casting of earth. 1.13.13.
& 3.20.14.
- 19.17 He doth let out unto the Lord who-
soever doth good unto the poore: and it
shall be requited him, according to his
deed. 3.18.6.
- 26.7 The just doth walke in his upright-
nesse, his children bee blessed after him.
2.8.21.
- 8 A King sitting in the throne of judgment
doth chase away all evil with his eies.
4.20.10.
- 9 Who will say my heart is cleane, I am pure
from sinne? 3.13.3.
- 12 The beswing of the eare, and the sight of
the eie, both these the Lord made. 2.4.7.
- 20 He that curseth his father or mother, his
light shall be put out in obscure darknesse.
2.8.36.
- 24 The steps of the mighty are ruled by the
Lord, how then can a man know his owne
waies? 1.16.6.
- 26 A wise king scattereth the wicked, and
causeth the wheele to turne over them. 4.
20.10.
- 21.1 The heart of the king is in the hand of
the Lord, as the rivers of waters: whether
soever he will he turneth it. 1.18.2. & 2.
4.7. & 4.20.9.
- 2 Every mans waies seemeth right unto
himselfe. 3.12.5.
- 24.21 Feare the Lord my son and the King.
4.20.22.
- 24 He that saith unto the wicked, thou art
righteous: him the people will curse: and
the nations shall detest him. 4.20.10.
- 25.2 The glory of the Lord is to conceale a
thing secret, but the kings honour is to
search out a thing. 3.21.3.
- 4 Take the dross from the silver, and there
shall proceede a vessel of the finer, let the
wicked be taken from the sight of the king
and then his throne shall be sure through
righteousnesse. 4.20.10.
28.2 For

- 28.2 For the transgressions of them that inhabit the land, it cometh to passe oftentimes that others rule. 4.20.28.
 14 Blessed is the man that feareth alwaies, but he that hardeneth his heart shall fall into evil. 2.2.23.
 29.13 The poore and the usurer meete together and the Lord lighteneth both their eyes. 1.16.6.
 30.4 What is his name, and his sounes name if thou doe know? 2.14.7.
 5 Every word of God is pure, and a shield unto them that leane unto him. 3.2.15.
 6 And not unto his words, least he reprove thee, and thou be found a lyer. 4.10.17.

ECCLESIASTES.

- 2.11: **A**nd I turned my selfe unto all the works that my hands had wrought, and to the labour that I had done, and behold, all was vanity, and griefe of mind. 2.2.12.
 3.19 The selfe same things are wont to happen unto men & beasts, and what manner of death one hath, the same hath the other, and the selfe same spirit is in all: neither hath man any thing more excellent than beasts: for why all thing is vanity. 3.2.38.
 21 Who knoweth whether the spirit of man do ascend upward, or the spirit of beast descend downward into the earth? 3.25.5.
 7.36 God made man righteous: but they being made have followed many vaine thoughts. 2.1.10. & 2.5.18.
 9.1 No man knoweth either love or hatred of all things that is before them. 3.2.38. & 3.13.4.
 2 All things come alike unto all: both to the just and wicked, &c. 1.16.9.
 4 A live dogge is better then a dead lion. 3.25.5.
 5 They which live, know they shall dye, but the dead know nothing at all. 3.20.24.
 6 Both their love, hatred, and envy, is now abolished, neither have they longer portion in the world, of all that is under the sunne. 3.20.24.
 12.7 And the spirit doth returne to God, which gave it. 1.15.2. & 1.15.5.

THE SONG OF SALOMON.

- 1.14 **S**hew me thy countenance, speake unto me, for thy voyce will bee unto me sweete, and thy countenance lovely. I. II. 14.
 5.3 I have put off my coate, and how shall I put it on againe? and I have washed my feet; how shall I defile them againe? I. 16.4.

ISAIAH.

- 1.5 **T**o what purpose should you be smitten any more? for ye fall away more and more, every head is sicke, and every heart is heavy. 3.4.33.
 10 Hears the word of the Lord ye tyrants of Sodom, and thou people of Gomorra, heare the law of the Lord. 4.1.18.
 12 Who requireth that at your hands? 3.14.15.
 13 Bring no more oblations in vaine, incense is an abomination unto me: I cannot suffer your new Moones or Sabbathes, &c. 2.8.34. & 3.14.8.
 14 My soule hateth your new Moones and appointed feasts, they make me weary. 4.2.10.
 15 And when you stretch forth your hands, I will hide my eyes from you, and although you multiply your prayer, I will not heare, for your hands be full of blood. 3.20.7.
 16 Take away all naughtinesse. 3.3.8.
 17 Learn to doe well, seeke judgement, relieve the oppressed, judge the fatherlesse, and defend the widow. 2.8.52. & 3.3.8.
 18 If your sinnes were as crimson, they shall be made whiter than snow: and though they were as red as scarlet, they should bee made as wool. 2.4.29.
 19 If you consent and obey, you shall enjoy the good things of the earth. 2.5.10.
 20 But if you refuse and be rebellious, you shall bee devoured with the sword, because the mouth of the Lord hath spoken it. 2.5.10.
 2.8 Their land was full of idols they worshipped the worke of their owne hands, and
 Cccc 2 that

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- that which their finger made. 1.11.4.
- 3.1 Behold the governour the Lord of hosts, will take from Ierusalem and Iuda the valiant and mighty: even all the strength of bread and water. 1.16.7.
- 3 And I will make children their princes, and effeminate persons shall rule them. 4. 20.25.
- 4.1 Only let us be called by thy name, and take away our reproach. 3.30.25.
- 5.8 Woe be unto them that joyne house to house and field to field, consincking till there bee none left, &c. 1.18.1. & 2.4.4.
- 2.6 And he shall raise up a signe to the people that be a farre off, and will blisse unto them from the ends of the earth, &c. 3. 19.9.
- 6.1 I saw the Lord sit upon a high throne and lifted up, and his lower parts did fill thee, &c. 1.13.11. & 1.13.23.
- 2 The Seraphins stood upon it, every one had six wings. 1.11.3. & 1.14.8.
- 5 Woe unto me, for I am brought to silence, because I am a man having polluted lip. 4.8.3.
- 6 Then saie one of the Seraphins to me, having in his hand a burning coke, taken from the altar with the tongue. 1.11.3.
- 9 Hee said, goe and say unto this people, in hearing ye shall heare and not understand, &c. 1.13.15. & 3.23.13. & 3.24.13.
- 10 Make the heart of this people fat, and make their eies dull, and shut their eies, least they see with their eies, &c. 2.4.3.
- 7.4 Take heede, bee still, feare not, neither be faint-hearted, for the two taires of these (making firebrands, &c. 1.17.11. & 3.2.17).
- 14 Behold, a virgin shall conceive and beare a sonne and thou shalt call him Emanuel. 2.6.3. & 2.12.1.
- 18 It shall come to passe in that time that the Lord shall blisse for the sties that bee at the uttermost part of the river of Egypt, and for the Bee that is in the land of the Assyrians. 2.4.4.
- 8.14 He shall be as a sanctuary: but a stone of offence and a rocke of ruine to the two houses of Israel. 1.13.11.23.
- 16 Binde up the testimonies: seale up the law among my disciples. 3.22.10.
- 12 I will looke for the Lord who hath hid his face from the house of Iacob, and I will looke for him. 3.2.42.
- 18 Behold, I and the children whom the Lord hath given me, &c. 3.22.10.
- 9.6 A boy is borne unto us, a sonne is given unto us, whose government is upon his shoulder, and his name shall be called wonderfull, Counsellor, God the mighty Lord, the everlasting Father, the Prince of peace. 1.13.9. & 2.15.1. & 2.17.6. & 3. 1.13.4.
- 12 But his hand as yet is stretched out. 4. 17.23.
- 10.1 Woe unto them that decree wicked decrees. 4.20.29.
- 3 O the rod of my fury, and the staffe in their hands: is my indignation. 1.18.1. & 4. 20.25.
- 6 I will send him to a dissembling nation, and against a people that hath deserved my wrath will I command him, that hee take the spoyle and prey and to treade them under fete like the mire in the streete. 1.18.2.
- 12 It will come to passe when the Lord will make perfect his whole worke in Syon and in Ierusalem, &c. 1.18.1.
- 15 Shall the axe boast himselfe against him that hereth therewith? or shall the saw exalt it selfe against him that moveth it? as if the rod should lift up it selfe against him that carryeth it, or the staffe should exalt it selfe as though it were no wood? 4. 4.4.
- 11.2 And the spirit of the Lord shall rest quietly upon him, the spirit of wisdom & understanding, the spirit of counsell & strenght the spirit of knowledge and godlinesse. 2.15. 5. & 4.19.22.
- 3 And he shall make him prudent in the feare of the Lord, for he shall not judge after the sight of his eies, neither reprove by the bearing of his eares. 2.3.4.
- 4 With the spirit of his lips, shall he kill the wicked. 1.13.15.
- 9 They shall not hurt nor waste strongholds all the holy hill, &c. 4.20.10.
- 10 And at that day the roote of Iesse shall stand up for a signe unto the people, the nations shall seeke unto it. 1.13.13.
- 12.1 I will praise thee O Lord, because thou art angry with me, thy wrath is turned away, and thou comfortest me. 3.4.32.
- 27 The Lord of hosts determining it who shall disannull it? and when hee hath stretched out his hand, who shall turne it away? 1. 17.14.
- 19.18 In that day, there shall be five Cities in the countrie of Egypt, speaking the language of the Canaanites, and shall sweare by

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- by the Lord of hosts, &c. 2.8.23.
19. In that day, the Altar of the Lord shall be in the midst of the Land of Egypt. 4.18.4.
- 21 The Lord shall be knowne of the Egyptians, and the Egyptians shall know the Lord in that day, and doe sacrifice and oblations, and shall vow vowes unto the Lord, and performe them. 4.18.4.
- 25 Whom the Lord of hosts hath blessed, saying; blessed bee my people of Egypt and Asshur, the worke of my hands. 1.18.1.
- 25.1 Thou hast done wonderfull things, according to thy counsell of old, with a stable truth. 3.24.4.
- 8 He will destroy death for ever, and the Lord will wipe teares from every face, &c. 3.9.6.
- 9 Loe this is our God, mee have waited for him, and he will save us. 1.13.10. & 1.13.24
- 16.1 Wee have a strong City, (situation shall God set for Wash and Bulwarks. 1.17.6.
- 19 The dead shall live, and as my body shall they rise: awake and sing yee that dwell in dust, &c. 2.10.21. & 3.25.4
- 21 Behold, the Lord cometh out of his place, to visit the iniquities of the inhabitants of the earth, and the earth shall shew forth her blood, and shall no more hide her stain. 3.25.8.
- 28.16 Hee which beleeveeth shall not make haste. 3.13.13.
- 29.13 Because this people come neare me with their mouths, and doe honour mee with their lips, but their heart is farre from mee, and their feaves towards mee was taught by the precepts of men, &c. 3.20.7.31. & 4.10.15.16.23.
- 14 Therefore behold, I will also adde thereto that I may worke marvellously with this people, even marvell and wonders, that is, the wisdom of their wise men shall perish, and the understanding of the prudent men shall hide in selfe. 4.10.6.
- 30.1. Woe unto their rebellious children, saith the Lord, which dare take counsell, but not of me, &c. 3.20.28.
- 15 In being quiet and keeping silence shall bee your strength. 3.2.37.
- 33 Tophet is prepared moreover long agoe: this is also prepared for the King: O how deepe and wide hath bee made it, his inward part is fire and much wood, the breath of the Lord like a River of brimstone doth kindle it. 3.25.12.
- 31.1 Hee unto them that goe downe to Egypt for aid, and stay on horses, and have trust in Chaaiois, because they bee many. 3.20.28.
- 7 For in that day every man shall cast away his images of silver, and his images of gold, which your wicked hand did make unto you. 1.11.4.
- 35.14 The sinners in Sion shall be afraid, feare shall possesse the hypocrites, they shall say, which of us shall abide with the consuming fire? who amongst us shall dwell with the ever lasting burning? 3.12.1. & 3.17.6.
- 22 The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he shall save us. 2.10.8. & 2.15.5.
- 24 The people that dwell therein shall have their iniquitie forgiven them. 4.1.20.
- 37.8 And there shall be a path and a way, and it shall be called the holy way, and the polluted shall not pisse thereby. 2.6.2. & 4.1.17.
- 37.4 Thou therefore shalt lift up thy prayer for the remnant that is left. 3.20.5.
- 16 O Lord of Hosts, God of Israel, which dwellest betwene the Cherubins, thou art onely God over all the Kingdomes of the earth. 2.8.15.
- 32 Because a remnant shall goe forth of Jerusalem, and the saved out of Mount Sion. 4.1.4.
- 35 For I will defend this City, that I may save it for mine owne sake, and for my servant Davids sake. 2.17.5.
- 36 Wherefore the Angell of the Lord went out, and smote in the Campe of the Assyrians one hundred fourscore and five thousand. 1.14.6.
- 38.1 Thus saith the Lord, put thy house in a readinesse, for thou shalt die and not live. 1.17.12. & 3.3.4.
- 3 O my Lord, remember I pray thee that I walked before thee in faith, and with upright heart, and that I have done those things that please thee. 3.20.10.
- 5 Behold, I doe adde unto thy dayes fifteene yeares. 1.17.12.
- 8 Behold I will bring againe the shadow of the degrees whereby it is gone done in the Diall of Achaz. 4.14.18.
- 20 The Lord was ready to save mee, and we will celebrate my song all the dayes of our life in the house of the Lord. 3.20.28.
- 39.6 Behold, the dayes come that all that is in thy house, and which thy Fathers have laid up in store will this day, shall bee

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- carried to Babylon, nothing shall bee left, saith the Lord. 1.8.7.
- 7 And of thy founes that shall proceed out of thee, and which thou shalt beget, shall bee carried away, and they shall bee Eunuches in the place of the King of Babylon. 2.8.19.
- 40.3 The voice of a cryer in the Wildernesse, prepare yee the way of the Lord, make straight in the Desert a path for our God. 3.3.2.
- 6 A voice did say, Cry: and I said, what shall I cry, &c. 2.9.5. & 2.10.7.
11. Hee shall feed his stocke as a shepherd. 4.19.34.
- 12 Who hath measured the waters with his fist, and counted heaven with his span, and comprehended the dust of the earth with his three fingers? 3.2.31.
- 13 Who hath instructed the spirit of the Lord? or who was of his counsell and hath taught him? 4.18.19. & 4.19.2.
- 17 All people before him be as nothing, and they are counted to him lesse than nothing and vanity. 3.2.25.
- 18 To whom therefore will you make God like? or what image will you set us like him? 1.11.2.12.
21. Hath not this bene shewed you from the beginning of things? have you not bene taught by the foundations of the earth? 1.11.4. & 1.14.1.
22. Who sitteth upon the circle of the earth, &c. 1.5.5.
29. Hee giveth rather strength to the weary, and unto him that might faileth, hee doth increase power. 2.2.10.
- 41.7 So the workman comforted the founder, and hee that smote with the hammer him that smote by course, saying. It is ready for the sodering: and he fastened this image with nailer, that it should not be moved out of his place. 1.11.2.
- 9 I have chosen thee and not cast thee away. 3.21.5.
- 29 Behold they are all vaine, and their works be nothing, their images are wind and confusion. 1.11.2.
- 42.1 Behold my servant, I will stay upon him, &c. 2.14.2.
- 8 I will not give my glory to another, nor my prayers to carved images. 1.13.9.
- 9 Behold the former things have come to passe, and I shew new things, the which I declared unto you before they hapned. 1.8.7.
- 10 Sing unto the Lord a new song, sing forth his praise even unto the outmost parts of the earth. 3.20.28.
- 13 The Lord shall goe forth as a Giant, hee shall stir up his courage like a man of warre. 4.19.34.
- 43.1 Feare not, for I have redeemed thee, I have called thee by thy name, thou art mine. 3.2.31.
- 10 You are my witness, saith the Lord, and my servant, whom I have chosen: therefore yee shall know and believe mee, and yee shall understand that I am: Before mee there was no God formed, neither shall there be after me. 1.7.5.
- 11 I, I say, I am the Lord, and besides mee there is no Saviour. 3.4.15.
- 25 I myselfe am even he, which doe blot out thy transgressions, and that for mine owne sake, and I will not be mindfull of thy finnes. 1.13.12. & 3.4.15.25. & 3.20.45.
- 44.3. I will powre out waters upon the thirsty, and stand upon the dry ground, that is, I will powre out my spirit upon thy seed, and my blessing upon thy bud. 2.2.10. & 3.1.3. & 3.2.39.
- 6 I am the first and I am the last, and besides me there is no God. 1.13.23.24.
- 12 The Smith taketh an instrument and worketh in the coales, and fashioneth it with hammers, and worketh it with the strength of his arme: but hee hungereth in the meane time, so that his strength faileth, neither drinketh he water, so that hee falleth downe weary. 1.11.4.
- 22 I have put away thy transgressions as mists, and thy finnes as a cloud, returne therefore unto mee, because I have redeemed thee. 3.4.29.
- 45.1 Thus saith the Lord God unto Cyrus, his annointed, whose right hand I have holden, that I might subdue nations before him: Therefore will I weaken the lynes of Kings, and open the doores before him, and the gates shall not be shut. 1.8.7.
- 7 Making light, and creating darknesse, making peace, and creating evil: I the Lord doe all these. 1.17.8. & 1.18.3.
- 9 Woe be to him that striveth with his Maker, the postheard with the postbeards of the earth, shall the clay say unto him that fashioneth it, what makest thou? or thy worke, it hath no hands? 1.11.2.
- 23 Every knee shall bow unto mee, and every tongue shall sweare by my name. 1.13.11. & 1.13.23. & 3.5.8. & 3.25.7.

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- 25 The whole seed of Israel shall be justified and glorified in the Lord. 1. 13. 2. & 3. 14. 16.
46. 5 To whom will you make me like, or equall me, or compare me, that I should be like unto him? 1. 11. 2.
47. 6 Truly was angry with my people, that I did prophane my inheritance. 3. 4. 32. 32.
48. 10 Behold, I have fined thee, but not as silver: I have chosen thee, approved in the furnace of affliction. 3. 4. 32.
- 16 The Lord God and his spirit sent me. 1. 13. 14.
49. 15 Dost the Mother forget her infant, that shee should not have compassion on the Sonne of her wombe? &c. 1. 17. 6. & 3. 20. 36.
- 23 And Kings shall be thy nurse-fathers, and Queens thy nurses, &c. 4. 20. 5.
51. 6 The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall in like manner perish, but my righteousness shall continue for ever, and my righteousnesse shall not faile. 2. 10. 15.
52. 1 Arise: arise: put on thy strength O Simon: put on the garment of conlineffe O Ierusalem, the holy City: for henceforth there shall not come into thee the uncircumcised and uncleane. 4. 1. 17. & 4. 5. 17.
- 3 You were sold for nought, and therefore shall be redeemed without morny. 3. 4. 25.
- 7 O how beautifull upon the mountaines be the feet of them that declare and publish peace. 4. 3. 3.
53. 1 Who hath beleve our preaching? and the arme of the Lord unto whom hath it bene revealed. 1. 7. 5. & 3. 22. 10.
- 4 Whereas notwithstanding hee bore our infirmitie, and carryed our griefes, but we esteemed him pliqued with the striking of God, and afflicted. 2. 12. 4. & 3. 4. 27. & 4. 17. 17.
- 5 But hee was wounded for our transgressions, and was broken for our iniquities, the paine of our correction was put upon him, and by his wounds health is unto us. 2. 12. 4. & 2. 16. 5. & 2. 16. 9. & 2. 17. 4. & 3. 4. 30.
- 6 All wee like sheepe have strayed, every one hath followed his owne wayes, and the Lords bath laid upon him the iniquity of us all. 2. 16. 6. & 3. 4. 29. & 3. 12. 5. & 3. 24. 11.
- 7 He was punished and afflicted, yet he opened not his mouth, hee was led as a sheepe unto the slaughter, and hee was still as a Lamb before the sheavers, and opened not his mouth. 2. 16. 5.
- 8 Without delay and without judgement was he taken, and who shall shew his generation, for hee was cut out of the land of the living. 2. 15. 3.
- 10 Yet the Lord would breake him in weakning him, that when hee should make his soule an offering for finnes, he might see his seed, &c. 2. 7. 2.
- 12 For he shall beare their iniquity. 2. 16. 5. & 3. 11. 8.
- 12 And hee was reckoned among the transgressors. 2. 16. 5.
54. 13 And all thy children shall be taught of the Lord, and much peace shall be to thy children. 1. 7. 5. & 2. 2. 20. & 3. 20. 10. & 3. 24. 14.
55. 1 O, all you that thirst, come to the waters, and you that have no morny come, buy marse and eat, &c. 2. 2. 10. & 3. 1. 3. & 3. 15. 4.
- 2 Wherefore doe you lay out your morny, and not for that which is meat, and your labour for that that doth not satisfie. 3. 14. 15. & 4. 10. 15.
- 4 Encline your eares and come unto me, hearken and your soule shall live, and I will strike an everlasting covenant with you, even the sure mercies of David. 2. 3. & 3. 2. 6.
- 4 Behold, I gave him for a witness to the people, for a Prince and Master unto the people. 2. 6. 3. & 2. 15. 1.
- 6 Seeke the Lord whilst hee may be found, call yee upon him whilst hee is neere. 3. 3. 20.
56. 1 Keepe judgement and doe justice, for my righteousness is at hand to come, & my righteousnesse to be revealed. 3. 3. 10.
- 2 Blessed is the man that doth this, and the son of man that layeth hold of it, it is to say, keeping the Sabbath that hee pollute it not, &c. 2. 8. 29.
- 7 These will I bring to my holy mountaine, and make them justfull in my house of prayer, their sacrifice and burnt offerings shall be acceptable on my altar, because my house shall be called the house of prayer for all people. 3. 10. 29.
- 10 Their watchmen are all blinde, they have no knowledge, they be dum dogs, &c. 4. 9. 3.
57. 15 Thus saith the high and excellent, he that inhabiteth the eternitie, and whose name is holy, &c. 3. 12. 6. 58. 5. 1

58.5 Is it such a fast that I have chosen, that a man should afflict his soule for a day that he should bow his head? &c. 4.12.19.

6 And doe not I choose rather this fast, to loose the hands of iniquity, &c. 3.3.6.

7 And hide not thy selfe from thine owne flesh. 3.7.6.

9 Then shalt thou call, and the Lord shall heare: thou shalt cry, and he shall say, here I am. 3.20.14.

13 If thou turne away thy foot from the Sabbath, so that thou doe not thine owne will on my holy day, &c. 2.8.31. & 2.8.34.

59.1 Behold the Lords hand is not shortned, that hee cannot save, neither is his care hea- vied that he cannot heare. 3.11.21.

2 But your iniquities have separated betweene you and your God, and your finnes hath bid his face from you that he will not heare. 2.12.1. & 3.11.21.

7 Their feet doe runne to evill, and they make haste to speed innocent blood: the thoughts of them are vaine thoughts, desolation and destruction is in their paths. 2.3.2.

36 And when the Lord did see (and that being abashed and wounded) that there was none, that there was none I say, that would offer himselfe, he made his arme the safe- guard thereof, and his righteousnesse did sustaine it. 3.14.6.

17 He put on righteousnesse for a breast-plate, and the helmes of salvation on his head, &c. 1.11.12.

20 And the Redeemour shall come to Sion, and unto them that turne from their wickednesse in Jacob. 3.3.20.21.

21 My spirit which is upon thee, and my word which I have put in thy mouth, shall never depart out of thy mouth, neither out of the mouth of thy seed, &c. 1.7.4. & 1.9.1. & 4.1.5.

60.2 Behold, darknesse shall cover the earth, and amidst the people, but the Lord shall rise upon thee, and his glory shall appeare upon thee. 2.3.1.

6 All they of Saba shall come, bringing gold and incense, and they shall shew forth the praises of God. 4.5.17.

7 All the sheepe of Cedar shall be gathered unto thee. 4.5.17.

19 The Sunne shall see thee no more for day light, and the brightness of the Moone shall not shew to thee, &c. 2.2.10.

61.1 The spirit of the Lord God is upon me, for because the Lord anointed me, and sent me that I should shew glad things unto the

weake, &c. 2.15.2. & 3.3.20. & 3.4.3. & 3.12.7.

3 And they shall be called trees of righteousnesse, and the planting of the Lord that he might be glorified. 3.14.16.

93.10 But they did rebell and vexed his holy spirit. 1.13.15.

16 For thou art our father, though Abraham be ignorant of us, and Israel knoweth us not, thou Lord art our Father, our Redeemour. 3.20.25.26.

7 O Lord, why hast thou made us to erre from thy wayes? why hast thou hardened our hearts that we should not feare thee? 2.4.4. & 3.3.21.

64.5 Behold, thou art angry because we have sinned. 3.20.8.

6 Wee have bene all as an uncleane thing, and all our righteousnesse is as a filthy cloth, and we all doe feele like a louse, &c. 3.1.25.

65.1 I have bene sought of them that asked not: I was found of them that sought mee not, &c. 3.2.4.2.

1 I have stretcht out my hands all the day to rebellious people, which goe not in a good way. 3.24.16.

16 Hee that will blesse himselfe in the cart, shall blesse himselfe in the shrou: God: and he that will sweare, shall sweare by the true God, &c. 2.8.23.

24 It shall come to passe, that before they call, I will answer: and as yet they speaking, I will heare. 3.20.14.

25 They shall no more hurt or destroy in my holy mountaine, &c. 4.10.10.

66.1 Heaven is my throne, and the earth my footstool: where is that house therefore that you build for mee? and where is that place of my rest? 3.20.30. & 4.17.24.

2 But to whom shall I have regard, but unto him that is humble, and of a broken spirit, and who doth tremble at my Word? 3.12.6.

22 For as the new heaven and the new earth that I will make shall remaine before mee, saith the Lord, so shall your seed and name continue. 2.10.22.

23 And there shall be continuall new Moones, and continuall Sabbaths, and all flesh shall come thither in my worship before me. 2.8.30.

24 Their wormes shall not die, and their fire shall not be put out, and they shall be habi- tation unto all flesh. 3.25.11.2.

Jeremie.

1.6. **O** Lord God, behold, I cannot speake, for I am a child. 4.8.3.
 O Behold

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9 Behold, I have put my word into thy mouth. 4.8.3.

10 Behold, this day have I set thee over the nations and over kingdoms, to pluck up and to root out, and to destroy and scatter, that thou wast build and plant. 4.8.3.

2.13 For my people have committed two evils, they have forsaken me the fountaine of living waters, to dig them pits, even broken pits that can hold no waters. 3.20.14.

3.1 They say, if a man put away his wife, and shee goe from him, and become another mans, &c. 2.8.18. & 4.1.25.

2 Lift up thy eyes unto the high places, and behold where thou hast not plied the halot, &c. 2.8.18.

12 Goe and cry these words towards the North, and say: these disobedient Israel, returne saith the Lord: & I will not let my wrath fall upon you, for I am mercifull, &c. 4.1.25.

4.1 O Israel, if thou returne, returne unto me saith the Lord, and if thou put away thine abominations out of my sight, thou shalt thou not remove. 2.5.10. & 3.3.6.

4 Break up your fallow ground, and sow not among the thornes: bee circumcised to the Lord, and take away the foreskin of your hearts, ye men of Iudah, and inhabitants of Ierusalem, &c. 2.5.8. & 3.3.6.7. & 4.16.21.

9 And in that day, saith the Lord, the heart of the king shall perish, and the heart of the princes, and the priest shall be astonish'd, and the Prophets shall wonder. 4.9.6.

11 At that time shall it be said to this people, and to Ierusalem, a dry rinde in the high places of the wilderness, commeth toward the daughter of my people, &c. 1.16.7.

14 O Ierusalem, wash thine heart from wickednesse, &c. 2.5.8.

5.3 O Lord, are not thy cies upon the truth? thou hast stricken them but they have not for need: thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a stone, and have refused to turne. 3.4.35. & 3.14.8.

7 How should I spare thee for this? thy children have forsaken me, and sworne by them that are no Gods, &c. 2.8.23.

14 Because ye speake such words, behold, I will put my word into thy mouth, like a fire, and this people shall bee as wood, and it shall devour them. 3.24.13

6.13 For from the least of them, even to the

greatest of them, every one is given to covetousnesse: and from the Prophet even to the Priest, they shall deale fassly. 4.9.3.

7.4 Trust not in lying words, saying, the Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord. 4.2.3.

5 For if you amend and redresse your waies, and your workes, if you execute judgement betwene a man and his neighbour, &c. 3.17.1.

13 Therefore now because ye have done all these workes, saith the Lord, and I rose up early and spake unto you: but when I spake, you would not heare mee, neither when I called would ye answer. 2.5.11.

14 I will doe unto this house, whereupon my name is called, &c. as I have done unto Shilo. 2.5.11.

23 For I spake not unto your Fathers nor commanded them, when I brought them out of the land of Egypt, concerning burnt offrings and sacrifices. 4.10.15.

23 But this thing commanded I them, saying obey my voice, so I will be your God, &c. 4.10.15.17.

27 Therefore shalt thou speake all these words unto them, but they will not heare thee: thou shalt also cry unto them, but they will not consider thee. 2.5.11.

28 This is a nation that heareth not the voice of the Lord their God, nor receiveth discipline. 2.5.11.

9.32 Let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches. 3.13.1.

24 But let him that glorieth glory in this, that he understandeth and knoweth me, for I am the Lord which sheweth mercy and judgement, and righteousness in the earth, &c. 1.10.2.

10.2 Bee not afraid for the signes of heaven, though the heathen be afraid of such. 2.16.3.

8 But altogether they doe and are foolish, for the stocke is a doctrine of vanity. 1.11.5.

11 The Gods that have not made the heavens and the earth, shall perish from the earth, and from under these heavens. 1.13.23.

23 O Lord, I know the way of man it is no in himselfe, neither is it in man to walke and to direct his steps. 2.16.6.

24 O Lord correct mee, but with judgement not in thine anger, lest thou bring me to nothing. 3.4.32.

- 11.7 For I have protested unto your fathers when I brought them up out of the land of Egypt, unto this day, rising early, and protesting, saying, obey my voice. 3. 20. 7. & 4. 10. 17.
- 8 Neverthelesse they would not obey, nor incline their eare, &c. therefore I will bring upon them all the words of this covenant, which I command them to doe, &c. 3. 20. 7.
- 11 Behold, I will bring a plague among them which they shall not be able to escape, and though they cry unto me, I will not heare them. 3. 20. 7.
- 19 Let us destroy the tree with the fruit thereof, and cut him out of the land of the living &c. 4. 17. 15.
12. 16. And if they will keerne the waies of my people, to sweare by my name, the Lord Jehovah, as they taught my people to sweare by Baal, &c. 2. 8. 25.
14. 7. O Lord though our iniquities testify against us, deale with us according to thy name: for our rebellions are many: we sinned against thee. 3. 20. 8.
- 14 The Prophets prophecie lies in my name, I have not sent them, neither did I command them, &c. 4. 9. 3.
15. 1. Though Moses and Samuel stood before me, yet mine affliction could not bee toward this people: cast them out of my sight and let them depart. 3. 20. 23.
17. 1. The sinne of Iudah is written with a pen of iron, and with a point of a Diamond, and graven upon the table of your heart, and upon the hornes of your altars. 3. 4. 29.
- 5 Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord. 2. 2. 10.
- 9 The heart is deceitfull and wicked above all things, who can know it. 2. 3. 2.
- 21 Take heede to your soules, and beare no burden on the Sabbath day, nor bring it in by the gates of Ierusalem. 2. 8. 29.
- 22 Neither carry forth burdens out of your houses on the Sabbath day, neither doe you any worke, but sanctifie the Sabbath, &c. 2. 8. 29.
- 27 But if you will not heare mee to sanctifie the Sabbath day, and not to beare a burden nor to goe through the gates, &c. 2. 8. 29.
18. 8. But if this nation against whom I have pronounced, in me from their wickednesse, I will repent of the plague that I thought to bring upon them. 1. 17. 12.
- 18 Come and let us imagine some devise against Ieremias: for the law shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet. 4. 9. 5.
20. 2. Then Pashur smote Ieremias the Prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord. 4. 9. 6.
21. 12. Execute judgement in the morning and deliver the oppressed out of the hand of the oppressor, &c. 4. 20. 9.
22. 3. Execute ye judgement and righteousness, and deliver the oppressed from the hand of the oppressor, &c. 4. 20. 9.
23. 1. Woe be unto the pastors that destroy and scatter the sheepe of my pasture, saith the Lord. 4. 9. 3.
- 5 Behold, the daies come saith the Lord, that I will raise unto David a righteous branch and a king shall raigne and prosper, and shall execute judgement and justice in the earth. 2. 6. 3.
- 6 And this is the name whereby they shall call him the Lord our righteousnesse. 1. 13. 9. & 3. 11. 8.
- 16 Heare not the words of the Prophets that prophecy unto you and teach you vanity, &c. 4. 9. 2.
- 24 Doe not I fill heaven and earth, saith the Lord. 4. 1. 5.
- 28 The Prophet that hath a dream, let him tell a dream, and he that hath my word, let him speake my word faithfully. 4. 8. 3.
24. 7. And I will give them an heart to know me, that I am the Lord, and they shall bee my people, and I will be their God, for they shall returne unto me with their whole heart. 2. 2. 20.
25. 11. And this whole land shall be desolate, and astonished, and these nations shall serve the King of Bab I seventy yeeres. 1. 8. 7.
- 12 And when the seventy yeeres are accomplished, I will visit the king of Babel, and that nation, saith the Lord, for their iniquity, &c. 1. 8. 7.
- 29 For loe, I begin to plague the city, where my name is called upon, and should you goe free? &c. 3. 4. 34.
27. 5. I have made the earth, the man and the beast that are upon the ground, &c. 4. 20. 27.
- 6 But now I have given all these lands, unto the hand of Nabuchadnesser the king of Babylon my servants, &c. 4. 20. 27. 28.
- 7 And all nations shall serve him, and his son and his sons son until the very time of his land come also, &c. 4. 20. 27.

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- 8 *And the nation and kingdom which will not serve the same: Nebuchadnezar king of Babel, and that will not put their neck under the yoke of the king of Babel, &c.* 4.20.27.
- 9 *Therefore beare not your prophets, nor your Soothsayers, nor your dreamers, nor your Inchanters, nor your Sorcerers which say unto you thus, ye shall not serve the king of Babel, &c.* 4.9.3.
- 24 *Therefore beare not the words of the Prophets that speake with you saying, ye shall not serve the king of Babel, &c.* 4.9.3.
- 17 *Hearre them not, but serve the king of Babel, that ye may live, &c.* 4.20.28.
- 29.7 *And seeke the prosperity of the city, whether I have caused you to be carried away captives, and pray unto the Lord for it, for, &c.* 4.20.28.
- 31.18 *I have heard Ephraim lamenting this, thou hast corrected me & I was chastised as an untamed calfe: convert thou me and I shall be converted for thou art the Lord my God, 2.3.5. & 3.5.8. & 3.24.15.*
- 19 *Surely after that I converted, I repented, and after that I was instructed, I smote upon my thigh, &c.* 2.5.8.
- 31 *Behold the daies come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Iudah.* 2.11.7. & 3.4.29.
- 32 *Not according to the covenant that I made with their fathers, when I tooke them by the hand, to bring them out of the land of Egypt, the which my covenant they brake, &c.* 2.5.9. & 2.11.7.
- 33 *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.* 2.8.14. & 3.20.45.
- 34 *For I will forgive their iniquity, and will remember their sins no more.* 3.4.29. & 3.20.45.
- 35 *Thus saith the Lord, which giveth the Sun for a light to the day, and the courses of the Moone and of the Stars, for a light to the night, &c.* 4.17.17.
- 32.16 *Now when I shall deliver the booke of the profession unto Baruch, the sonne of Neriah, I prayed unto the Lord saying.* 3.20.15.
- 18 *Thou shewest mercy unto thousands, and recompensst the iniquitie of the fathers into the bosome of their children after them, &c.* 2.8.19.
- 23 *But they obey not thy voice, neither walked in thy lawes all that thou commandest them to doe, they have not done, therefore thou hast caused this whole plague to come upon them, &c.* 2.5.11.
- 39 *And I will give them one heart and one way, that they may feare me for ever, for the wealth of thee, and of their children after them, &c.* 2.3.8.
- 33.8 *And I will cleanse them from all their iniquity whereby they have sinned against me, yea I will pardon all their iniquities, whereby they have sinned against me, &c.* 3.20.45. & 4.1.20.
- 16 *And in those daies shall Iudah be saved, and Ierusalem shall dwell safely, and he that shall call her is the Lord our righteousness, &c.* 1.13.9.
- 42.2 *Hearre our prayer wee beseech thee and pray for us unto the Lord God, &c.* 3.20.14.
- 9 *Thus saith the Lord God of Israel unto whom ye sent me to present your prayers before him, &c.* 3.20.14.
- 48.10 *Cursed bee he that doth the worke of the Lord negligently, &c.* 4.20.6.
- 50.20 *In those daies, and at that time, saith the Lord, the iniquity of Israel, shall bee sought for, and there shall be none: and the sins of Iudah, and they shall not be found, &c.* 3.4.29.
- 23 *How is the hammer of the whole world destroyed and broken? how is Babel become desolate among the nations, &c.* 2.4.4.
- 25 *The Lord hath opened his treasure and hath brought in the weapons of his wrath, for this is the worke of the Lord God of hosts, in the Land of the Chaldeans, &c.* 1.18.1.

LAMENTATIONS.

- 3.8 **A**lso when I cry and shout, he shutteth out my prayer, &c. 3.20.16.
- 38 *Out of the house of the most high proceedeth not evil and good?* 1.17.8.
- 4.20 *The breath of our nostrils, the anointed of the Lord was taken in their nets of whom we said, under his shadow we shall be preserved alive among the heathen.* 2.6.2.

EZECHIEL.

- 1.20 **W**herber their spirit lead them they went, & thither did the spirit

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- spirit of the wheels lead them, and the wheels were lifted up besides them, for the spirit of the beasts, &c. 4.19.1.
- 2.3 Sonne of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: for they and their fathers have rebelled against me: even unto this very day. 3.24.13.
- 4 They are impudent children, and stiff hearted: I doe send thee unto them, &c. 3.24.12.
- 3.17 Sonne of man, I have made thee a watchman unto the house of Israel: therefore beare the word at my mouth, & give them warning from me, &c. 4.8.3.
- 18 The same wicked man shall die in his iniquity: but his blood will I require at thine hand, &c. 4.2.5. & 4.3.6.
- 7.26 Calamity shall come upon calamity, and rumour shall be upon rumour: then shall they seeke a vision of the prophēt: but the law shall perish from the priest and counsell from the ancient, &c. 1.18.2. & 4.9.6.
- 10.4 Then the glory of the Lord went up from the Cherub, and stood over the doore of the house, &c. 4.2.3.
- 5 And the sound of the Cherubins wings was heard into the outer court, &c. 1.14.8.
- 11.19 And I will give them one heart, and I will put a new spirit within their bowels: and I will take the stony heart out of their bodies, and will give them an heart of flesh, &c. 1.13.10. & 2.3.8. & 2.5.5. & 3.24.1.
- 20 That they may walke in my statutes and keepe my judgments, and execute them: and they shall be my people, and I will be their God, &c. 2.5.5.
- 12.2 They are a rebellious house, &c. 3.24.1.
- 13 My net also will I spread upon him, and hee shall be taken in my net, and I will bring him to Babel, to the land of the Chaldeans, yet shall he not see it, though he shall die there, &c. 2.4.4.
- 13.9 They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, &c. 2.24.9 & 4.1.4.
- 14.9 And if the Prophet be deceived when he hath spoken a thing, I the Lord have deceived that Prophet, &c. 1.18.2.
- 14.4 Though thesethree men, Noah, Daniel, and Job were among them they should deliver but their owne soules by their righteousness, &c. 3.20.23.
- 16.20 Moreover thou hast taken thy sonnes and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured, &c. 2.2.11. & 4.16.24.
- 17.20 And I will spread my net upon him, and he shall be taken in my net, and I will bring him to Babel, and will enter into judgment with him: therefore his trespass that he hath committed against me, &c. 2.4.4.
- 18.4 The soule that sinneth shall die, &c. 2.8.4. & 3.4.28.
- 9 He that hath walked in my statutes, and kept my judgements to delectuously hee is just, hee shall surely live, saith the Lord God, &c. 3.17.15.
- 20 The same soule which sinneth shall die: the soune shall not beare the iniquity of the father, neither shall the father beare the iniquity of the soune, &c. 2.8.9. & 2.8.19. & 2.8.20. & 2.8.59. & 3.3.24.
- 21 But if the wicked will returne from all his finnes that hee hath committed, and keepe all my statutes and doe that which is lawfull and right, he shall surely live and not die, &c. 1.3.24. & 3.4.18. & 3.17.15.
- 23 Have I any desire that the wicked should die, saith the Lord God? or shall he not live, if he returne from his waies? 4.1.25.
- 24 But if the righteous returne from his righteousness, and commit iniquity, and doe according to all the abominations that the wicked man doth, &c. 3.4.29. & 5.14.10.
- 27 Again when the wicked turneth away from his wickedness that hee hath committed, and doth that which is lawfull and right, he shall save his soule alive, &c. 3.4.29.
- 31 Cast away from you all your transgressions, whereby you have transgressed, and make you a new heart, and a new spirit, &c. 3.3.6.
- 19.12 And the East winde dried up her fruit, &c. 1.16.7.
- 20.11 And I gave them my statutes, and declared my judgements unto them, which if a man doe, he shall live in them, &c. 3.17.3.
- 12 Moreover I gave them also my Sabbaths to be a signe betwixt mee and them, that they might know that I am the Lord that sanctified them, &c. 2.8.29.

43 And thou shalt yet remember your wives, and all your works wherein ye have been defiled, &c. 3.13.1

22.8 Thou hast despised my holy things, and hast polluted my Sabbaths. 2.8.26

35 There is a conspiracye of her Prophets in the midst thereof like a roaring Lion, ravening the pray, they have devoured soules, &c. 4.3.9

26 Her Priests have broken my Law: as they have defiled my holy things, they have put no difference betwene the holy and prophane, &c. 4.9.3

27.37 And have also caused their finnes whom they bare unto me, to passe by the fire to be their meat. 4.16.24

38 They have defiled my Sanctuary in the same day, and have prophaned my Sabbaths. 2.8.29

28.10 Thou shalt die the death of the uncircumcised, by the hands of strangers: for I have spoken it saith the Lord God. 2.10.18.

29.4 But I will put hooks in thy jawes, and I will cause the fish of thy River to sticke unto thy scales, &c. 1.17.11.

19 Behold I will give the land of Egypt unto Nebuchadnezar the King of Babel, and he shall take her multitude, and spoile her spoile, and take her prey, and it shall be the wages of his armie. 4.20.26.

23 I have given him the land of Egypt for his labour, that he served against it, because they wrought for me. 4.20.26.

31.18 Thou shalt sleepe in the midst of the uncircumcised, with them that be slaine by the sword: this is Pharaoh, and all his multitude, &c. 2.10.18.

33.8 Hee shall die for his iniquity, but his blood will I require at thy hand, &c. 4.12.5.

11 I desire not the death of the wicked, but that the wicked turne from his way and live, &c. 3.24.15.

14 If he returne from his sinne, and doe that which is lawfull and right, &c. 3.17.15.

34.4 But with crueltye and with rigour have ye ruled them, &c. 4.11.14.

23 And I will set up a shepherd over them, and hee shall feed them, even my servant David, hee shall feed them, and he shall be their shepherd. 2.6.3.

36.21 But I favoured mine holy name which the house of Israel had polluted among the heathen whither they went, &c. 3.4.30.

22 I doe not this for your sakes, O house of Israel, but for mine holy names sake,

which ye polluted among the heathen, &c. 3.12.3. & 3.17.2.

15 Then will I powre cleane water uppon you, and ye shall be cleave, every one from all his filthinesse, and from all your Idols will I cleave you, &c. 3.1.3.

26 A new heart will I give you, and a new spirit will I put within you, and I will take away thy stony heart out of your body, and will give you a heart of flesh. 2.3.6. & 2.5.8. & 3.24.1. & 3.24.15.

27 And I will put my spirit within you, and cause you to walke in my statutes, and ye shall keepe my judgements, and do them. 1.3.10. & 2.3.6.

32 Be it knowne unto you, that I do not this for your sakes, saith the Lord God: therefore O ye house of Israel, be ashamed and confounded for your owne wives. 3.4.3. & 3.12.3. & 3.15.2.

37.4 Againe he said unto me, prophetic upon these bones, and lay upon them, O ye dry bones, heare the Word of the Lord. 2.10.21.

25 And my servant David shall be their Prince for ever. 2.6.3.

26 Moreover, I will make a covenant of peace with them: it shall be an eve lasting covenant with them, &c. 2.6.3.

48.21 And the residue shall be for the Prince on the one side, and on the other of the oblation of the Sanctuary, and of the possession of the City, &c. 4.2.13.

35 And the name of the City from that day shall be, The Lord is there. 1.13.4.

DANIEL.

2.21 **H**E taketh away Kings; and setteth up Kings, &c. 4.20.26.

37 Thou art a King of all Kings: the God of heaven hath given thee kingdom, power, and strength, and glory. 4.20.26.

44 And in the dayes of these Kings shall the God of heaven set up a Kingdom which shall never be destroyed: and his Kingdom shall not be given to another people, but shall brake and destroy all these Kingdomes, and it shall stand for ever, &c. 2.15.2.

4.24 Wherefore, O King, let my counsell be acceptable unto thee, and breake off thy sin by righteousnesse, and thine iniquities by mercy towards the poore, &c. 3.4.31. & 3.4.26.

5.18 The most high God gave unto Nebuchadnezar thy father a Kingdom, and D d d d majestie,

- Majesty, and honour, and glory, &c. 4.
20.26.
- 6.22 And unto thee O King, I have done no hurt, &c. 4.20.32.
- 7.4 The first was as a Lion, and had Eagles wings: I beheld, till the wings thereof were plucked off, &c. 1.8.7.
- 10 And ten thousand thousands stood before him: the judgement was set, and the books opened. 1.14.5. & 1.14.8. & 3.2.41.
- 25 And shall speak words against the most high, and shall consume the Saints of the most high, and think that he may change times and lawes, &c. 4.7.25.
- 9.5 We have sinned and have committed iniquity, and have done wickedly, yea, we have rebelled, and have departed from thy precepts, and from thy judgements. 3.4.9.
- 7 O Lord, righteousness belongeth unto thee, and unto us open shame, &c. 4.20.29.
- 10 For wee have not obeyed the voice of the Lord our God, to walke in his wayes, which he had laid before us, by the ministry of his servants the Prophets. 2.5.11.
- 18 For wee doe not present our supplications before thee for our owne righteousness, but for thy great tender mercies. 3.20.8.
& 3.20.14.
- 14 Seventy weekes are determined upon thy people, and upon thy holy Citie, to finish thy wickednesse and to seale up thy sinnes, and to reconcile thy iniquity, and to bring in everlasting righteousness, &c. 2.7.2.
& 2.15.1. & 2.15.6.
- 27 And he shall confirme the covenant with many for one weeke: and in the midst of the week he shall cause the oblation and sacrifice to cease: and for the overspreading of the abominations, he shall leave us desolate, &c. 4.2.12.
- 10.13 But the Prince of the Kingdome of Persia withstood me, &c. 1.14.7.
- 20 But now I will returne to fight with the Prince of Persia, &c. 1.14.7.
- 12.1 And at that time shall Michael stand up, the great Prince which standeth for the children of the people, and there shall be a time of trouble. 1.14.7. & 1.14.8. & 2.10.11.
- 2 And many of them that sleepe in the dust of the earth, shall awake, and some to everlasting life, and some to shame and perpetuall contempt. 3.25.7.
- 3 And they that be wise, shall shine as the brightness of the firmament: and they that were many to righteousness, shall shine as the starres, for ever and ever. 3.25.10.

- 1.11 **T**hen shall the children of Judah, and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land, &c. 2.6.3.
- 2.5 For their mother hath played the harlot, she that conceived them hath done shamefully: for she said, I will goe after my lovers, &c. 2.8.18.
- 19 And in that day I will make a covenant for them with the wilde beasts, and with the fowles of the heaven, and with them that creepe upon the earth, &c. 4.1.20.
- 19 And I will marry thee unto mee for ever, yea, I will marry thee unto mee in righteousness, and in judgement, and in mercy, and in compassion. 3.14.6. & 4.1.20.
- 23 And I will have mercy upon her that was not pitied, and I will say to them which were not my people, thou art my people: and they shall say, thou art my God. 3.14.6.
- 8.5 Afterward shall the children of Israel convert, and seeke the Lord their God, and David their King, and shall feare the Lord and his goodnesse in the latter dayes. 2.6.3.
& 3.2.23.
- 5.11 Ephraim is oppressed, and broken in judgement, because he willingly walked after the commandment. 4.20.32.
- 15 I will goe, and returne to my place, till they acknowledge their fault, and seeke mee, &c. 2.5.13.
- 6.1 Come, and let us returne to the Lord, for he hath spoiled, and he will beale us: he hath wounded us, and he will binde us up. 3.3.2.
- 7.8 Ephraim is as a cake on the hearth not turned. 3.4.35.
- 8.4 They have set up a King, but not by me, 1.8.4.
- 9.8 The watch-man of Ephraim shall see in wish my God: but that Prophet is the snare of a fowler in all his wayes, and hatred in the house of his God. 4.9.3.
- 12.5 Tex, the Lord God of Hosts, the Lord himselfe is his memoriall. 1.13.10.
- 13.11 I gave thee a King in mine anger, and I tooke him away in my wrath. 1.18.4.
& 4.20.25.
- 12 The iniquity of Ephraim is bound up, and his sinne is hid. 3.4.29.
- 14 I will redeeme them from the power of the grave: I will deliver them from death: O death I will bee thy death: O grave, I will

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will be thy destruction, &c. 3.25.10.
 14.2 Take away all iniquity, and receive us
 graciously: so will we render the calves of
 our lips. 3.4.30 & 3.20.28. & 4.18.17.
 3 Ashur shall not save us, neither will we ride
 upon horses: neither will we say any more to
 the worke of our hands, yee are our gods:
 for in thee the fatherlesse findeth mercy. 1.
 11.4.
 4 I will heale their rebellions: I will love them
 freely: for mine anger is turned away from
 them. 3.14.6.

IOEL.

2.12 **T**urne you unto mee, with all your
 heart, and with fasting, and
 with weeping, and with mourning. 2.5.8.
 & 3.3.17.
 13 And rent your heart, and not your clothes
 3.3.16. & 4.12.19.
 15 Blow the trumpet in Zion, sanctifie a fast,
 call a solemn assembly. 4.12.14. & 4.12.
 17.
 28 And afterward will I purge out my spi-
 rit upon all flesh, and your sonnes and your
 daughters shall prophetic: your old men
 shall dreame dreames, and your young men
 shall see visions. 2.15.2. & 3.1.2. & 4.
 18.4.
 32 But whosoever shall call upon the name of
 the Lord, shall be saved, for in mount Zion
 and in Ierusalem shall be deliverance, &c.
 1.13.13. & 1.13.20. & 3.20.2. & 3.20.
 14. & 4.1.3. & 4.1.4.
 3.17 Then shall Ierusalem be holy, and there
 shall no strangers goe throv her any more.
 4.1.17.

AMOS.

1.2 **T**he Lord shall roare from Zion and
 utter his voice from Ierusalem,
 &c. 2.8.15.
 3.6 Or shall there bee evill in a city, and the
 Lord hath not done it? 1.17.8. & 1.18.3.
 4.7 And also I have withholden the raine,
 from you, when there were yet three moneths
 to the harvest, and I caused it to raine upon
 one city, & have not caused it to raine upon
 another, &c. 3.22.10.
 5.14 Seek good and not evill, and ye may live,
 &c. 2.5.10.
 6.1 Woe unto them that are at ease in Zion
 &c. 3.19.9.
 4 They lie upon beds of ivory, and stretch
 themselves upon their beds, &c. 3.19.9.
 8.11 Behold, the daies come, saith the Lord

God, that I will send a famine in the land,
 & not a famine of bread, nor thirst for wa-
 ter, but of hearing of the word of the Lord.
 3.20.10.
 9.11 In that day will I raise up the taberna-
 cle of David, that is fallen downe and close
 up the breaches thereof, and I will raise up
 his ruines, & I will build it as in the daies
 of old. 2.6.3.

ABDIAS.

BVt upon mount Zion, shall be deliverance
 &c. 4.1.13.

IONAS.

1.4 **B**Vt the Lord sent a great winde into
 the sea, and there was a migh-
 ty tempest in the sea, &c. 1.16.7.
 2.9 But I will sacrifice unto thee with the
 voice of thankes giving, and I will pay that
 I have vowed: salvation is of the Lord. 3.
 20.18.
 3.4 Yet forty daies, and Niniveth shall be
 overthrowen. 1.17.12.
 5 So the people of Niniveth believed God,
 and proclaimed a fast, and put on sackcloth
 from the greatest of them, even to the least
 of them. 3.3.4. & 4.12.17.
 10 And God saw their works that they tur-
 ned from their evill waies: and God repen-
 ted of the evill that he had said, that hee
 would doe unto them, and he did it not. 1.
 17.14.

MICHAAS.

2.13 **T**he breaker up shall come up before
 them: they shall breake out and
 passe by the gate, and goe out by it, and the
 Lord shall be upon their heads. 2.6.3.
 3.6 Therefore night shall be unto you for a vi-
 sion, and darkenesse shall be unto you for a
 divination, and the Sunne shall goe downe
 over the prophets, and the day shall be darke
 over them. 4.9.6.
 5.2 And thou Bethleem Ephrathah, art li-
 ttle to bee among so many thousands of Iu-
 dah, yet out of thee shall he come forth un-
 to me, that shall bee the ruler in Itrael:
 whose goings, &c. 2.14.7.
 13 Thine idols also will I cut off, and thy
 images out of the mids of thee: and thou
 shalt no more worship the worke of thine
 hands. 1.11.4.

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19 He will subdue our iniquities, and cast all their sinnes into the bottome of the sea. 3. 4.29.

HABAKKUK.

1.12 **A**Rt not thou of old, O Lord my God, mine holy one? we shall not die, O Lord, &c. 2.10.18.
 2.3 I though it terrifie, waite, for it shall surely come, and shall not stay. 3.2.42.
 4 But the just shall live by his faith. 3.14.11. & 3.18.5
 18 What profiteth the image & for the maker thereof hath made it an image, and a teacher of lies, though hee that made it, trust therein, when he maketh dumbe idols. 1.1. 12. & 1.11.5
 20 But the Lord is in his holy Temple: let all the earth keepe silence before him. 1.5.12. & 1.10.3. & 2.8.15,
 3.2 In wrath remember mercy. 3.4.32
 3 God commeth from Teman, &c. 1.13.27
 13 Thou wentst forth for the salvation of thy people, even for salvation with thine anointed, &c. 26.3.

ZEPHANIAH.

1.5 **A**Nd them that worship the hoste of heaven upon the house tops, and them that worship and sweare by the Lord, and by Malcham, &c. 2.8.23
 3.11 For then I will take away out of the mids of thee, them that rejoyce of thy pride, and thou shalt no more bee proud of mine holy mountaine. 3.12.6

HAGGAI.

2.12 **A**She now the Priests concerning the law, and say: if one beare holy steele in the skirts of his garment, &c. 3.14.7.

ZACHARIAN.

1.3 **T**urne yee unto mee, saith the Lord of hostes, and I will turne unto you, &c. 2.5.9. & 3.24.15
 2.4 And another Angell went out to mee to him, and said unto him, runne speake to this young man, and say Ierusalem shall be inhabited without walls, for the multitude of men and cattell that are therein. 1.13.10
 8 For he that toucheth you, toucheth the apple of my eye. 1.13.10. & 1.17.6
 11 And many nations shall bee joynd to the

Lord in that day, and shall bee my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hostes hath sent me unto thee. 1.13.10

12 And the Lord shall inherit Iudah his portion in the holy land, and shall choise Ierusalem againe. 3.21.5.
 3.10 In that day, saith the Lord of hostes shall yee call every man his neighbour under the Vine, and under the Figge tree. 3.13.4
 7.13 Therefore it is come to passe, that as hee cried, and they could not heare, so they cried, and I would not heare, saith the Lord of hostes. 3.3.24
 9.9 Rejoyce greatly, O daughter Sion, shout for joy, O daughter Ierusalem: behold thy king commeth unto thee, hee is just, and saved poore, &c. 2.6.3. & 2.17.6
 11 Thou also shalt bee saved through the blood of the covenant, I have loosed thy prisoners, out of the pit wherein was no water. 2.16.9.
 12.4 In that day I will smite saith the Lord, every horse with astonishment, and his rider with madnesse, &c. 4.9.5
 13.9 They shall call on my name, and I will heare them: I will say, it is my people, and they shall say the Lord is my God. 3.20.13
 14.9 And the Lord shall bee king over all the earth: in that day shall bee one Lord, and his name shall be one. 1.12.3

MALACHI.

1.2 **V**As not Elsau Jacobs brother? saith the Lord, &c. 3.21.6
 3 Yet I loved Iacob, and I hated Elsau, &c. 3.21.6
 6 A some honoureth his Father, and a servant his master. If then I be a father, where is mine honour, and if I be a master, where is my feare, 2.8.14. & 3.2.26. & 3.6.3
 11 For from the rising of the Sunne unto the going downe of the same, my name is great among the Gentiles. And in every place incense shall be offered unto my name: and a pure offering, &c. 4.18.4. & 4.18.16
 2.4 And yee shall know, that I have sent this commandement unto you, that my covenant which I made with Levi, might stand, saith the Lord of hostes. 4.2.3. & 4.8.2
 5 My covenant was with him of life and peace, and I gave him feare, and he feared mee, and was afraide before my name. 4. 23.

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6 *The law of truth was in his mouth, and there was no iniquity found in his lips.* 4. 2.3. & 4.8.2.

5 *But ye are gone out of the way: ye have caused many to fall by the law: ye have broken the covenant of Levi.* &c. 4.7.30.

3.1 *The Lord whom ye seek shall speedily come to his Temple: even the messenger of the covenant whom ye desire.* &c. 1.13.10 & 1.14.9.

17 *I will spare them, as a man spareth his owne soule that seruet him.* 3.19.15.

4.1 *For behold the day cometh that shall burne as an oven: and all the proud, yea and all that doe wickedlie shall be as stubble, and the day that cometh shall burne them up.* &c. 3.24.12.

2 *But unto you that feare my name, shall the Sonne of righteousness, &c.* 2.6.1. & 3. 24.12.

4 *Remember the law of Moses my servant, which I commanded unto him in Horeb for all Israel,* &c. 4.8.6.

5 *Behold, I will send you Elisha the prophet before the coming of the great and fearefull day of the Lord.* 2.9.5.

6 *And he shall turne the heart of the fathers to their children; and the heart of children to their fathers,* &c. 4.1.6.

TOBIAS.

3.25 *And Raphael was sent to heale them both,* &c. 1.14.8.

SAPIEN STA.

14.16 *This by proesse of time this wicked custome prevailed, and was kept as a law, and idols were worshipped by the commandements of tyrants.* 1.11.8.

ECCLESIASTICVS.

15.14 *God made man from the beginning, and left him in the hand of his counsell, & gave him his commandements and precepts.* 2.15.18.

15 *If thou wilt thou shalt observe the commandements and testifie thy good will.* 2. 25.18.

16 *He hath set water and fire before thee, stretch out thy hand unto which thou wilt.* 2.15.18.

17 *Before men is life and death: good and will: what him liketh shall be given him.*

2.15.8. 16.14 *He will give place to all good deeds, and every one shall finde according to his worke and after the understanding of his pilgrimage.* 3.15.4

BARUCH.

2.18 *But the soule that is vexed for the greatnesse of sin, & he that goeth crookedly, and weake, and the eyes that faile, and the hungry soule will give the praise and righteousness,* &c. 3.20.8.

19 *For we doe not require mercy in thy sight. O Lord our God, for the righteousness of our fathers, or our kings.* 3.20.8.

20 *But because thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets,* &c. 3. 20.8.

I. MACHABEES.

1.59 *And the Bookes of the law which they found they burnt in the fire and cut in peeces.* 1.8.9.

II. MACHABEES.

12.43 *And having made a gathering through the companie sent to Ierusalem about two thousand drachmes of silver, to offer a saine offering,* &c. 3.5.8.

15.39 *If I have done well, and as the story required, it is the thing that I desired: if I have spoken tenderly and barely, it is that I could.* 3.5.8.

MATTHEW.

1.5 *And Salomon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Iesse.* 2.13.3.

16 *And Iacob begat Ioseph the husband of Marie, of whom was borne Iesus which is called Christ.* 2.13.3.

21 *And she shall bring forth a son, and thou shalt call his name Iesus, for he shall save his people from their finnes.* 2.6.1.

23 *Behold, a virgin shall be with childe, and shall beare a soune, and they shall call his name Emanuel, which is by interpretation God with us.* 2.12.1.

2.6 *And thou Bethleem in the land of Iuda: art not the least among the princes of Iuda: for out of thee shall come the governour but shall feed my people Isra el* 2.14.7.

D d d 3 3.2 Iohn

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3.2 Iohn said, repens: for the kingdome of
heaven is at hand. 3. 3.2. & 3.3.5. & 3.
3.19.

6 And they were baptised of him in Iordan,
confessing their sinnes. 3.4.6. & 4.15.6. &
4.16.24.

11 Indeed I baptize ym with water to amen-
dement of life, &c. 4.11.6. & 4.15.8. & 4.
16.25.

12 Which hath his fanne in his hand, and
will make cleane his floore, and gather his
wheat into his garner, but will burne up
the chaffe with unquenchable fire. 3.25.
12. & 4.1.13. & 4.1.19.

13 Then came Iesus from Galilee to Iordan
unto Iohn, to be baptizd of him. 4.1.5.6.
& 16.27.

15 Let be now: for thus it becometh us to
fulfil all righteousnesse. So he suffered him.
2.16.5.

16 And Iohn saw the spirit of God descen-
ding like a dove, and lighting up him. 1.
11.3. & 4.17.21. & 4.19.20.

17 And lo, a voice came from heaven saying:
this is my beloved sonne, in whom I am well
pleas'd. 2.16.11. & 3.22.2. & 3.8.1. &
3.24.5.

4.2 And when he had fasted forty daies and
fortie nights, he was afterwards hungry.
4.12.20.

3 Then came to him the tempter, and said, if
thou bee the Sonne of God, command that
these stones be made bread. 3.20.46.

4 Man shall noe live by bread onely, but by
every word that proceedeth out of the
mouth of God. 3.20.44.

10 Then said Iesus unto him, avoid Satans
for it is writtten, thou shalt worship the
Lord thy God and him onely shalt thou
serve. 1.12.3.

11 Then the devill left him: and behold the
angels came and ministred unto him. 1.
14.6.

17 From that time Iesus began to preach,
and so say, Amend your lives for the king-
dome of heaven is at hand. 2.9.2. & 3.3.2
& 3.3.19.

19 Follow mee and I will make you fishers of
men. 4.16.31.

5.3 Blessed are the poore in spirit, for theirs
is the kingdome of heaven. 3.17.10

4 Blessed are they that mourne, for they shall
be comforted. 3.8.9.

8 Blessed are the pure in heart: for they shall
see God. 3.25.6.

10 Blessed are they which suffer persecution

for righteousnesse sake: for theirs is the
kingdome of heaven. 2.8.7.

12 Rejoyce and be glad, for great is your re-
ward in heauen, &c. 3.13.1.

13 Ye are the salt of the earth, &c. 4.3.3. &
5.14. & 4.8.4.

14 Ye are the light of the world, &c. 4.3.3.
& 4.5.14. & 4.8.4.

15 Neither doe men light a candle and put it
under a bushell, but on a candlesticke, and
it giveth light unto all that are in the house
1.11.4.

16 Let your light so shine before men that
they may see your good works and glorifie
your father which is in heaven. 3.16.3.

17 I thinke not that I am come to destroy the
law or the Prophets, I am not come to d-
stroy them, but to fulfill them. 2.7.14.

19 Whosoever therefore shall breake one of
these least commandments, & teach men
so, he shall be called the least in the kingdome
of heaven: but whosoever shall observe, &c.
2.8.59.

21 Ye have heard, that it was said unto them
of the old time, thou shalt not kill: for who-
soever killeth shall be culpable of judgment
4.20.10.

22 But I say unto you, whosoever is angry
with his brother unawaresly shall be cul-
pable of judgement, &c. 2.8.7. & 2.8.39.

25 Agree with thine adversary quickly,
while thou art in the way with him least,
&c. 3.5.7.

26 Verily I say unto thee, thou shalt not come
out thence, till thou hast paid the utter-
most farthing. 3.5.7. & 3.25.6.

28 Whosoever looketh on a woman to lust af-
ter her, hath committed adultery with her
already in his heart. 2.8.7.

34 Swear not at all neither by heauen, &c.
2.8.26. & 4.13.12.

39 But I say unto you, resist not evil: but
whosoever shall smite thee on the right
cheeke, turne to him the other also. 4.20.
19. & 4.20.20.

45 That ye may be the children of your father
which is in heaven: for he maketh his sun
to arise on the evil, and on the good, &c. 3.
20.15. & 3.24.16. & 3.25.9.

46 For if you love them which love you, what
reward shall you have? doe not the pub-
licans even the same? 2.8.58.

6.2 Therefore when thou givest thine almes
thou shalt not make a trumpet to be blowne
before thee, as the hypocrites doe in the sy-
nagogues, and in the streets, to be praised
of

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of men, Verily I say unto you, they have their reward. 3.7.2.
 6 But when thou prayest enter into thy chamber and when thou hast shut the doore, pray to thy father which is in secret, &c. 3.20.29.
 7 Also when you pray, use no vaine repetitions as the heathen, for they thinke to be heard, for their much babling. 3.20.29.
 9 After this manner therefore pray ye, Our father which art in heaven, hallowed be thy name, &c. 3.20.6. & 3.20.34
 11 Give us this day our daily bread. 2.5.14.
 12 And forgive us our debts, as we also forgive our debtors. 3.4.38. & 4.1.23.
 21 For where your treasure is there will your heart be also. 3.2.25. & 3.18.6. & 3.25.1.
 23 But if thine eye be wicked, then all thy body shall be darke. Wherefore if the light which is in thee be darknesse, how great is that darknesse? 3.2.25.
 7.7 Aske, and it shall be given you: seek, and ye shall find: knocke, and it shall be opened unto you. 3.20.13.
 11 If ye then which are euill, can give to your children good gifts, how much more shall your father which is in heaven, give good things to them that aske him. 3.20.36.
 12 Therefore, whatsoeuer ye would that men should doe unto you, even so doe ye to them. For this is the law & the prophet. 2.8.53.
 15 Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. 4.9.4.
 8.4 Then Iesus said unto him, see thou tell no man: but goe, and shew thy selfe unto the priest, and offer the gifts that Moses commanded, for a witness to them. 3.4.4.
 10 And when Iesus heard this, hee marvelled, and said to them which followed him: verily I say unto you, I haue not found so great faith euen in Israel. 3.2.13.
 11 Many shall come from the East and from the West, and shall sit downe with Abraham, and Isaac and Iacob, in the kingdom of heaven. 2.10.23. & 4.16.13.
 12 And the children of the kingdom shall be cast out into utter darknesse: there shall be weeping and gnashing of teeth. 3.25.12.
 13 Then Iesus said unto the Centurion goe thy way, and as thou hast bekeued, so be

is unto thee. And his seruant was healed the same houre. 3.10.11.
 29 Iesus the sonne of God, what haue we to doe with thee? art thou come hither to torment us before the time? 1.14.19.
 9.2 And loe, they brought to him a man sicke of the palsey lying on a bed, and Iesus seeing their faith, said to the sicke of the palsey, some be of good comfort, thy sinnes are forgiven thee. 3.2.23. & 3.4.35. & 3.20.9.
 3 Certaine of the Scribes said within themselves, this man blasphemeth. 1.13.12.
 4 But when Iesus saw their thoughts, &c. 1.13.12.
 5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise and walk. 4.19.29.
 6 And that ye may know that the sonne of man hath authority to forgive sinnes in earth, then said he to the sicke of the palsey, arise, take up thy bed and goe to thy house. 1.13.22.
 12 The whole neede not a phisitian, but they that are sicke. 2.12.4.
 13 For I am not come to call the righteous, but the sinners to repentance. 3.3.20. & 3.12.7. & 3.14.5.
 15 Can the children of the marriage chamber mourne, as long as the bridegrooms, &c. 3.3.17. & 4.12.17.
 29 Then touched he their eyes, saying according to your faith, be it unto you. 3.2.43. & 3.4.22. & 3.20.11. & 4.19.18.
 34 But the Pharisees said he casteth out devils through the prince of the devils. 3.22.
 35 And Iesus went about all cities, and townes preaching in their synagogues, and preaching the Gospell of the kingdom, &c. 2.9.2.
 10.1 And he called his twelve disciples unto him, and gave them power against unclean spirits, &c. 4.3.5.
 5 Goe not into the way of the gentiles and into the cities of the Samaritans enter ye not. 2.11.12.
 8 Heale the sicke: cleanse the lepers, raise up the dead, cast out devils, &c. 1.13.23.
 18 And ye shall be brought to the governors and kings for my sake, in witness to them and to the Gentiles. 3.4.4.
 20 For it is not ye that speake, but the spirit of your father that speaketh in you. 4.19.8.
 28 And

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- 28 And feare ye not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in hell. 1.15.3. & 3.25.7.
- 29 Are not two sparrowes sold for a farthing and one of them shal not fall on the ground without your father? 1.16.1. & 1.16.5. & 1.17.1.
- 30 Tea, and all the haire of your head are numbred. 1.16.2.
- 32 Feare ye not therefore, yea are of more value than many sparrowes. 1.17.6.
- 33 But whosoever shall deny me before men, him will I also deny before my father which is in heaven. 4.1.26.
- 11.10 For this is he of whom it is written: behold, I send my messenger before my face which shall prepare thy way before thee. 3.3.19.
- 11 Among them which are begotten of women, arose there not a greater than Iohn Baptist: notwithstanding he that is least in the kingdome of heauen, is greater than he. 2.9.5.
- 13 For all the Prophets and the wise prophesied unto Iohn. 2.11.5.10.
- 23 And thou Capernaum, which art lifted up unto heauen, shall be brought downe to hell: for if the great work which haue bene done in thee, had bene done among them of Sodome, they had remained to this day. 3.24.15.
- 25 At that time Iesus answered and said: I give thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise, and men of understanding, & hast opened them unto babes. 3.2.34.
- 27 Neither knoweth any man the father, but the son, and he to whom the sonne will reueale him. 4.8.5.
- 28 Come unto me all yee that be weary and laden, and I will ease you. 3.3.20. & 3.4.3. & 3.12.7. & 3.18.9.
- 29 Take my yoke on you, and learne of mee that I am mecke and lowly in heart and ye shall finde rest unto your soules. 3.18.9.
- 30 For my yoke is easie, and my burden light. 5.19.3.
- 12.24 But when the Pharisees hard it, they said, This man casteth the devils no otherwise out, but through Beelzebub the prince of devils. 3.3.22.
- 31 Every sinne and blasphemie shall be forgiven unto men: but the blasphemie against the holy Ghost shall not be forgiven unto men. 1.13.15. & 2.3.21. & 3.3.22.
- 22 And whosoever shall speake a word against the sonne of man, it shall be forgiven him: but whosoever shall speake against the holy Ghost it shall not be forgiven him, neither in this world, nor in the world to come. 3.5.7.
- 41 I be men of Ninive shall rise in judgment with this generation, and shall condemne it, for they repented at the preaching of Ionas, &c. 3.24.15.
- 43 Now when the unchane spirit is gone out of the man, hee walketh throughout drie places, seeking rest; and findeth none. 1.14.14. & 14.19.
- 13.4 And as he sowed, some seeds fell by the way side, and the foules came and devoured them up. 3.22.10. & 4.14.11. & 4.17.33.
- 5 And some fell upon stony ground where they had not much earth, and anon they sprung up, because they had no depth of earth. 4.17.33.
- 9 He that hath eares to heare, let him heare. 3.23.13.
- 11 Because it is given unto you to know the secrets of the kingdome of heauen, but unto them is not given. 1.7.5. & 3.24.13.
- 16 But blessed are your eies, for they see: and your eares, for they heare. 2.9.1.
- 17 For verily I say unto you, that many Prophets and righteous men have desired to see those things which ye see, and have not seene them, &c. 2.11.6.
- 24 The kingdome of heauen is like unto a man which soweth good seede in his field. 4.1.13.
- 29 But he said, nay: least while ye goe about to gather the tares, ye plucke up also with them the wheate. 4.12.11.
- 31 The kingdome of heauen is like unto a graine of musterdseed, which a man taketh and soweth in the field. 4.19.34.
- 33 Another parable spake he unto them, saying: the kingdome of heauen is like leuen; which a woman taketh and hideth in three peckes of meale, till it be all leavened. 4.19.34.
- 39 And the enemy which soweth the devil, &c. 1.14.15.
- 47 The kingdome of heauen is like unto a net that was cast into the sea, and gathered of all kinde. 4.1.13. & 4.15.31.
- 14.25 And in the fourth watch of the night Iesus

The Table.

- Iesus went unto them, walking on the Sea.*
4.17.29
- 5.3. *Why doe yee also transgresse the commandement of God by your tradition?* 4.10.10
- 4 *For God hath commanded, saying, honour thy father and mother, and hee that curseth father and mother, let him die the death.* 2.8.36
- 8 *This people draweth neere unto mee with their mouth, and bouaureth me with their lips; but their heart is farre off from me.* 3.10.31
- 9 *But in vaine they worship me, teaching for doctrines, mens precepts.* 4.10.15. & 4.10.23
- 13 *Every plant which mine heavenly Father hath not planted, shall be rooted up.* 2.3.9. & 3.2.12. & 3.23.1. & 3.24.6
- 14 *Let them alone, they bee blinde leaders of the blinde, and if the blinde lead the blinde, both shall fall in the ditch.* 3.19.11. & 4.9.12
- 24 *I am not sent, but unto the lost sheepe of the house of Israell.* 2.11.12
- 16.6 *Take heed and beware of the leaven of the Pharisees and Saducees.* 4.10.26
- 12 *Then understood they that he had not said that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Saducees.* 4.10.16
- 17 *Thou art Christ the Sonne of the living God.* 4.6.6
- 17 *Blessed art thou Simon the Sonne of Ionas, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* 2.2.19. & 3.1.14. & 3.2.34
- 18 *And I say also unto thee that thou art Peter, and upon this rocke I will build my Church.* 4.6.3. & 4.6.5
- 19 *And I will give unto thee the keyes of the kingdom of heaven; and whatsoever thou shalt binde upon earth, shall be bound in heaven; and whatsoever thou shalt loose on the earth shall be loosed in heaven.* 3.4.12. & 4.1.32. & 4.2.10. & 4.6.4. & 4.11.1. & 4.12.4
- 23 *Get thee behinde me, Satan: thou art an offence unto me, &c.* 4.7.28
- 24 *If any man will follow me, let him forsake himselfe, and take up his crosse and follow me.* 3.7.2. & 3.8.1
- 27 *For the Sonne of man shall come in the glory of his Father, with his Angels: and then shall he give to every man according to his deeds.* 3.18.1
- 17.2 *And he was transfigured before them: and his face did shine as the Sonne, and his clothes were as white as the light.* 4.17.17
- 5 *While hee yet spake, behold, a bright cloud shadowed them; and behold, there came a voice out of the cloud, saying: this is my wellbeloved Sonne in whom I am wellpleased, heare him.* 2.15.2. & 3.2.32. & 3.8.1. & 3.20.48. & 4.8.1. & 4.8.7
- 18.10 *For I say unto you, that in heaven their Angels alwaies behold the face of my Father which is in heaven.* 1.14.7. & 14.9
- 11 *For the Sonne of man is come to save that which was lost.* 2.12.4
- 15 *If thy brother trespass against thee, goe tell him his faults betwene thee and him alone; if hee heare thee, thou hast wonne thy brother.* 4.12.3
- 17 *And if hee will not wou chuse to heare them, tell it unto the church; and if hee refuse to heare the Church also, let him bee unto thee as a heathen man, and as a Publican.* 4.8.15. & 4.11.2. & 4.12.3
- 18 *Verily I say unto you, whatsoever yee binde on earth, shall be bound in heaven, and whatsoever yee loose on earth shall be loosed in heaven.* 3.4.12. & 3.4.20. & 4.1.12. and 4.2.16. and 3.6.4. and 4.12.4. and 4.12.9
- 19 *Againe verily I say unto you, that if two of you shall agree in earth upon anything, whatsoever they shall desire, it shall be given them of my Father which is in Heaven.* 3.20.30
- 20 *For where two or three are gathered together in my name, there am I in the midst of them.* 4.1.9. and 4.6.4. and 4.9.2
- 22 *I say not to thee, unto seven times; but unto seventy times seven times.* 4.1.23
- 29 *And his fellow therefore fell downe and besought him, saying, have patience with me, and I will pay thee all.* 4.1.23
- 19.6 *Wherefore they are no more inwaie, but one flesh; let not man therefore put a sunder that which God hath coupled together.* 4.15.22
- 11 *All men cannot receive this saying, save them to whom it is given.* 2.8.42. and 4.13.17
- 12 *For there are some chaste, which were so borne of their mothers belly: and there be some chaste which bee made chaste by men; and there bee some chaste which have made themselves chaste for the kingdom of heaven, &c.* 2.8.42

The Table.

- 13 Then were brought unto him little children, that he should put his hands upon them, and pray: and the Disciples rebuked them. 4.16.7.
- 14 Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven. 4.16.7. & 4.16.17. & 4.16.26.
- 15 And when he had put his hands on them, he departed thence. 4.3.16
- 17 There is none good but one, even God: but if thou wilt enter into life, keepe the Commandements. 1.13.13.24. & 3.18.9
- 18 Thou shalt not kill: thou shalt not commit adulterie: thou shalt not steale, &c. 2.8.35.36.37.38.39. &c. to the end of the Chapter.
- 19 Honor thy Father and thy Mother, &c. 2.8.12.35
- 21 If thou wilt be perfect, go sell all that thou hast, and give to the poore, and thou shalt have treasure in heaven, &c. 4.13.13.
- 25 And when his Disciples heard it: they were exceedingly amazed, saying, who then can be saved? 3.7.9.
- 26 And Iesus beheld them and said unto them: with men this is impossible, but with God all things are possible. 2.7.5.
- 28 And Iesus said unto them, verily I say to you: that when the Sonne of man shall sit in the throne of his majestie, ye which followed me in the regeneration, shall sit also upon twelve thrones: and judge the twelve tribes of Israel. 2.16.18. & 3.25.10
- 29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, he shall receive a hundred fold more, and shall inherit life everlasting. 3.25.10.
- 20.1 For the kingdom of heaven is like unto a certaine householder, which went out at the dawning of the day, to hire labourers into his vineyard, 3.18.3
- 25 Tee know that the Lords of the Gentiles have domination over them, and they that are great, exercise authoritie over them. 4.11.8. & 4.11.9.
- 26 But it shall not bee so among you: but whosoever will be great among you, let him be your servant. 4.11.8.
- 28 Even as the sonne of man came not to be served, but to serve and to give his life for the ranfome of many, 2.16.5.
- 21.9. Moreover, the people that went before and they also that followed cried, saying: Hosanna the sonne of David: blessed bee he that commeth in the name of the Lord, &c. 2.6.43
- 22 Whatsoever ye shall aske in prayer, if ye beleve, ye shall receive it. 3.20.11.
- 25 The baptisme of Iohn whence was it? from heaven or of men? then they reasoned among themselves saying, if wee shall say from heaven, he will say unto us, why did ye not then beleve him. 4.19.5.
- 31 Whether of them twaine did the will of the father: they said unto him, the first. Iesus said unto them, verily I say unto you: that the Publicanes and the harlots shall goe before you into the kingdom of God. 2.8.14. & 3.7.2.
- 22.2 The kingdom of heaven is like unto a certaine king, which married his sonne. 3.24.8.
- 12 Friend how camst thou in hither, and hast not on a wedding garment? 4.17.45
- 13 Binde him hand and foote, sake him away, and cast him into utter darkenesse: there shall he weeping and gnashing of teeth. 3.25.12.
- 14 For many are called, but few are chosen. 3.24.6.
- 23 The same day the Sadduces came to him, which say that there is no resurrection. 2.10.23.
- 30 For in the resurrection, they neither marry wives, nor wives are bestowed in marriage, but are as the Angels of God in heaven. 1.14.9. & 1.15.3. & 2.12.6. & 3.25.11. & 4.1.4.
- 32 I am the God of Abraham, the God of Isaac, and the God of Iacob: God is not the God of the dead, but of the living. 2.10.6. & 4.16.3.
- 37 Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy minde. 2.8.11. & 2.8.51. & 3.3.11.
- 39 And the second is like unto this, thou shalt love thy neighbour as thy selfe. 2.8.11
- 23.4 For they binde heavy burdens, and grievous to bee borne, and lay them on mens shoulders, but they themselves will not move them with one of their fingers. 4.10.1. & 4.10.16.
- 8 But he not ye called Rabbi: for one is your doctour, to wit, Christ, and all ye are brethren. 4.8.8.
- 9 And cal no man your father upon the earth: for there is but one, your father which is in heaven. 3.20.38.
- 23 And yee leave the weightier matters of the law, as judgement, and mercy, and fidelity,

- fidelity, these ought ye to have done, and not to have left the other. 2.8.52.
- 35 *Woe* unto you Scribes and Pharisees, hypocrites, for ye make cleave the out side of the cup, and of the platter, but within they are full of bribery and excess. 3.4.36.
- 37 Jerusalem, Jerusalem, which killest the Prophets, and stonest them which are sent to thee: how often would I have gathered thy children together, &c. 3.24.16.
- 24.11 *And* many false Prophets shall arise, and shall deceive many. 4.5.4.
- 14 *And* this Gospel of the Kingdome shall be preached thurough the whole world, for a witness unto all Nations: and then shall the end come. 3.4.4.
- 24 *For* there shall arise false Christs, and false Prophets, and shall show great signes and wonders: so that if it were possible, they should deceive the very elect. 4.9.4.
- 30 *And* then shall appear the signe of the Sonne of man in heaven, and then shall all the kindreds of the earth mourn, and they shall see the Sonne of man shall come in the clouds of heaven with power and great glory. 2.16.17.
- 36 *But* of that day and houre knoweth no man, no not the Angels of Heaven, but my Father onely. 1.14.9.
- 45 *Who* then is a faithfull servant, and wise, whom his Master hath made ruler over his household, to give them meat in season? 4.16.31.
- 25.3 *The* foolish tooke their Lamps, but tooke not oyle with them. 3.5.7.
- 21 *Then* his Master said unto him, it is well done good servant and faithfull: thou hast bene faithfull in little, I will make thee ruler over much: enter into thy Masters joy. 2.3.11.
- 23 *It* is well done good servant and faithfull, thou hast bin faithfull in little, &c. 2.3.11.
- 29 *For* unto every man that hath, it shall be given, and he shall have abundance; and from him that hath not, even that he hath, shall be taken away. 2.3.11. & 2.15.4.
- 31 *And* when the Sonne of man cometh in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory. 2.16.17.
- 32 *And* before him shall be gathered all Nations, and he shall separate one from another, as a shepherd separateth his sheepe from the goats. 2.16.17. & 3.25.9.
- 34 *Come* ye blessed of my father, inherit the Kingdome prepared for you from the foundations of the world. 3.18.1. & 3.18.2. & 3.18.3. & 3.24.16.
- 35 *For* I was an hungred, and ye gave me meate; I thirsted and ye gave me drinke, &c. 3.18.1.
- 43 *Verily*, I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it to mee. 3.18.6.
- 41 *Depart* from mee ye cursed, into everlasting fire, which is prepared for the Devil and his Angels. 1.14.14. & 1.14.19. & 3.25.5.
- 46 *And* these shall goe into everlasting paine, and the righteous into life eternall. 3.25.5.
- 26.10 *Why* trouble ye the woman? for shee hath wrought a good worke upon mee. 25.8.
- 11 *For* ye have the poore alwayes with you, but mee shall ye not have with you alwayes. 4.3.1. & 4.17.26. & 4.17.28.
- 12 *For* in that she poured this ointment upon my body, shee did it to bury mee. 3.25.8.
- 15 *And* he said to them, what will ye give me, and I will deliver him unto you? and they appointed unto him thirty peces of silver. 4.18.14.
- 26 *And* as they did eat, Iesus tooke the bread, and when he had given thanks, he brake it, and gave it to the Disciples, and said, take eat, this is my body. 4.14.20. & 5.16.30. & 4.17.1. & 4.17.20. & 4.19.23.
- 27 *Also* he tooke the cup, and when hee had given thanks hee gave it to them, saying, drinke ye all of it. 4.9.14.
- 38 *Then* said Iesus unto them, my soule is very heavy, even to the death; tarry ye here and watch with me. 2.16.12. & 3.8.9.
- 39 *So* he went a little further, and fell on his face, and prayed, saying, O my Father if it be possible let this cup pass from mee, nevertheless not I as will, but as thou wilt. 2.16.12.
- 53 *I* thinkest thou that I cannot now pray to my father, and hee will give me more than twelve legions of Angels. 1.14.8.
- 74 *Then* began he to curse himself, and to sweare, saying, I know not the man. 4.1.26.
- 75 *Then* Peter remembered the words of Iesus, which said unto him, Before the Cocke crow thou shalt deny me thrice. So he went out, and wept bitterly. 3.3.4.
- 27.4 *I* have sinned betraying the innocent blood, but they said, what is that to us? see thou to it. 3.3.4. & 12. And

- 12 And when hee was accused of the chiefe Priests and Elders, hee answered nothing. 2.16.5.
- 14 But he answered him not to one word, in so much that the Governour marvelled greatly. 2.16.5.
- 23 Then said the Governour, but what evil hath he done? then they cryed the more saying, let him be crucified. 2.16.5.
- 24 When Pilate saw that he availed nothing, but that more tumult was made, he tooke water and washed his hands before the multitude, saying, I am innocent of the bloud of this just man, looke you to it. 2.16.5.
- 46 And about the ninth houre Iesus cryed with a loud voice, saying, Eli, Eli, Lama sabachthani? that is, my God, my God, why hast thou forsaken me? 2.16.11.
- 50 Then Iesus cried againe with a loud voice, and yielded up the Ghost. 4.19.23.
- 52 And the graves did open themselves, and many bodies of the Saints, which slept, arose. 2.10.23. & 3.25.7.
- 53 And came out of the graves after his resurrection, and went into the holy City, and appeared to many. 2.10.23.
- 66 And they went and made the Sepulchre sure with the watch, and sealed the stone. 3.25.3.
- 28.5 But the Angell answered and said to the women, feare yee not, &c. 1.14.6.
- 6 He is not here, for he is risen, as he said, &c. 4.17.29.
- 7 Tell his Disciples that he is risen from the dead, &c. 1.24.6.
- 11 Now when they were gone, behold, some of the watch came into the City, and shewed unto the high Priests all the things that were done. 3.25.3.
- 12 And they gathered themselves together with the Elders, and tooke counsell, and gave large money to the souldiers 3.25.3.
- 13 Saying, Say, his Disciples came by night and stole him away while we slept. 3.25.5.
- 18 All power is given unto me in heaven and earth. 3.15.5.
- 19 Goe therefore and teach all Nations, Baptizing them in the name of the Father, and the Sonne, and the Holy Ghost. 1.13.16. & 4.3.6. & 4.8.4. & 4.14.20. & 4.15.6. 1.8.20.22. & 4.16.27. & 4.19.28.
- 20 I am with you alwayes untill the end of the world. 1.16.14. & 4.8.8. & 4.8.11. & 4.17.26. & 4.17.28. & 4.17.30.

MARKE.

- 1 The beginning of the Gospell of Iesus Christ the Sonne of God 2.9.2.
- 4 John did Baptize in the wilderness, and preached the Baptisme of amendment of life for remission of finnes. 3.3.19. & 4.19.17.
- 15 And saying, the time is fulfilled, and the Kingdome of God is at hand, repent and beleve the Gospell. 3.3.19.
- 3.15 And that they might have the power to heale sickneses, and to cast out Devils. 1.13.13.
- 28 Verily, I say unto you, all finnes shall be forgiven unto the children of men, and blasphemies, wherewith they blaspheme. 3.5.7.
- 29 But hee that blasphemeth against the holy Ghost, shall never be given, but is culpable of eternall damnation. 1.13.15. & 3.3.22.
- 6.7 And gave them power over unclean spirits. 1.13.13.
13. And they cast out many Devils, and they anointed many that were sicke with oyle, and heald them. 4.19.18. & 4.19.21.
- 7.33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue. 4.19.23.
- 8.38 For whosoever shall be ashamed of me, and of my words among this adulterous and faithfull generation, of him shall the sonne of man be ashamed also, &c. 4.126.
- 9.24 Lord, I believe, helpe my unbeliefe. 4.147.
- 44 To goe into hell, into the fire that never shall be quenched. 3.25.12.
- 44 Where their worme dieth not, and the fire never goeth out. 3.25.12.
- 10.9 Therefore what God hath coupled together, let no man separate. 4.1.1.
- 30 But hee shall receive an hundred fold now at this present: houses and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come eternall life. 3.18.3.
- 11.24 Whatsoever yee desire when yee pray, beleve that yee shall have it, and it shall be done unto you. 3.20.11.
- 12.18 Then came the Sadduces unto him (which say, that there is no resurrection) and they asked him, saying. 3.25.5.
- 13.32 But of that day and houre knoweth

The Table.

no man, nor the Angels which are in heaven, neither the Sonne himselfe, save onely the Father. 2.14.2
 14.22 And as they did eat, Iesusooke the bread, and when he had given thanks, he brake it and gave it to them, and said, take, eat: this is my bodie. 4.17.1. & 4.17.20
 33 And heeooke with him Peter, and James and John, and he began to be affraid, and in great heavinesse. 3.5.9
 34 And said unto them, my Soule is very hea- vie even unto the death: tarrye here and watch. 2.16.12
 15.28 Thus the Scripture was fulfilled which saith. And he was counted among the wicked. 2.16.5
 16.9 He appeared first to Mary Magdalen, out of whom he had cast 7 devils. 1.14.14
 15 Goe ye into all the world, and preach the Gospell to every creature. 4.3.4. & 4.3.12. & 4.16.27. & 4.19.28
 16 He that shall beleve and be baptised, shall be saved. 4.15.1. & 4.16.28
 19 So after the Lord had spoken unto them, he was received into heaven, and sat at the right hand of God. 2.14.3. & 4.17.27

LUKE.

1.6 **B**oth were justified before God, and walked in all the commandements and ordinances of the Lord, without re- prooffe. 3.17.7
 15 And he shall be filled with the holy Ghost, even from his mothers womb. 4.16.17.
 17 For hee shall goe before him in the spirit and power of Elias: to turne the hearts of the Fathers to their children, and the dis- obedient to the wisdom of the just men, to make ready a people prepared for the Lord. 4.1.6
 31 For loe, thou shalt conceive in thy wombe, and beare a Sonne, and shalt call his name Iesim. 2.16.1
 32 He shall be great, and shall be called the Sonne of the most high, and the Lord shall give unto him the throne of his Father Da- vid. 2.14.4.7
 33 And he shall raigne over the house of Ja- cob for ever, and of his kingdome shall be none end. 2.14.3. & 2.15.3
 34 Then said Marie unto the Angel, how shall this be, seeing I know no man? 4.17.25
 35 And the Angel answered, and said unto her, the holy Ghost shall come upon thee,

and the power of the most high shall over- shadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God. 2.14.5
 4.3 And whence cometh this to me that the mother of my Lord should come to me? 2.14.4
 54 He hath upholden Israel his servant, be- ing mindfull of his mercie. 2.10.4
 72 That he would shew mercie towards our Father, and remember his holy covenant. 2.10.4
 73 And the oath which he sware to our Fa- ther Abraham. 2.10.4
 74 That we being delivered out of the hands of our enemies, should serve him without feare. 3.16.2
 77 And to give knowledge of salvation un- to his people by the remission of their finnes. 3.11.22
 79 To give light to them that sit in darknesse and in the shadow of death, and to guide our feet into the way of peace. 2.12.4
 2.11 That is, that unto you is borne this day in the City of David a Saviour, which is Christ the Lord. 2.15.5
 13 And straight way there was with the An- gel a multitude of heavenly souldiers, pra- ising God, &c. 1.14.5
 37 And shee was a widow about foure score and foure yeeres, and went not out of the temple, and served God with fastings and prayers night and day. 4.12.16
 52 And Iesus increased in wisdom and stature, and in favour with God and men. 2.14.2
 3.3. And hee came into all the coasts about Jordan, preaching the baptisme of repen- tance for the remission of finnes. 3.3.19. & 4.15.7. & 4.19.17.
 8 Bring forth therefore fruites worthy amendment of life, and begin not to say with your selves, wee have Abraham to our fa- ther: for I say unto you, that God is able of these stones to raise up children unto A- braham. 3.3.5
 14 The souldiers likewise demanded of him, saying, and what shall we doe? and he said, unto them, doe violence to no man, neither accuse any falsely, and be content with your wages. 4.20.12
 16 John answered, and said to them all, in- deed I baptise you with water, but one stronger than I, cometh, whose shoos I at- chet I am not worthy to unloose: he will

The Table.

- baptise you with the holy Ghost and with fire. 3.1.3.4. & 4.15.6.7
- 22 And the holy Ghost came downe in a bodily shape like a Dove, upon him, and there was a voice from heaven, saying, thou art my beloved sonne: in thee I am well pleased. 4.17.21
- 23 And Iesus himselfe began to bee about thirtie yeeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli. 4.25.17.29
- 38 Which was the sonne of Enos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God. 2.12 7. & 2.13.3
- 4.17 And there was delivered unto him the booke of the Prophet Elias: and when hee had opened the booke, hee found the place where it is written. 4.19.23
- 18 The spirit of the Lord is upon me because he hath anointed me, that I should preach the Gospell to the poore: hee hath sent mee, that I should heale the broken in heart. 2 15.2. & 3.3.20. & 3.4.3
- 5 13.14 And touched him, saying, I will be thou cleane. And immediately the leprosie departed from him. And hee commanded him that he should tell it to no man: but goe saich hee, and shew thy selfe to the Priest, and offer for thy cleansing, as Moses hath commanded, for a witness unto them. 3 4.4
- 24 Can yee make the children of the wedding chamber fast, as long as the bridegroome is with them? 4.12.17
- 6.13 And when it was day hee, called his Disciples, and of them hee chose twelve, which also he called Apostles. 4.3.5
- 23 Reioyce in that day. and bee glad, for behold your reward is great in heaven, &c. 3.18.1
- 24 But woe be to you that be rich, for you have received your consolation. 3.19.9
- 32 Be ye mercifull therefore, as your father also is mercifull. 3.7.6
- 7.29 Then all the people that heard, and the Publicanes justified God, being baptised with the baptism of Iohn. 3.11.3
- 35 But wisdome is justified of all her children. 3.11.3
- 36 And one of the Pharisees desired him that he would eate with him: and hee went into the Pharisees house, and sate downe at the table. 3.4.37
- 47 Wherefore I say unto thee, many finnes are forgiven her: for shee loved much. To whom a little is forgiven, he doth love a little. 3.4.31
- 8.2 And certaine women, which were healed of euill spirits, and infirmitie, as Marie which was called Magdalen, out of whom went seven devils, 1.14.14.
- 7 And some fell among thorns, and the thorns sprung up with it, and choaked it. 3.2.10
- 13 But they that are on the stones, are they which when they have heard, receive the word with joy: but they have no roots, which for a while beleue but in the time of temptation goe away. 3.2.10
- 15 But that which fell on good ground, are they, which with an honest and good heart heare the word, and keepe it, and bring forth fruit with patience. 4.14.11
- 9.23 If any man will come after me, let him denie himselfe, and take up his crosse daily and follow me. 3.15.8
- 26 For whosoever shall be ashamed of me, and of my words, of him shall the sonne of man be ashamed when he shall come in his glory, and in the glory of the Father, and of the holy Angels, 1.14.9
- 55 But Iesus turned about, and rebuked them, and said, ye know not of what spirit ye are. 3.20.15
- 10.1 After these things the Lord appointed other 70. also, and sent them two and two before him, &c. 4.3.4
- 6 And if the sonne of peace be there, your peace shall rest upon him: if not, it shall returne to you againe. 3.23.14
- 16 He that heareth you, heareth me: and he that despiseth you despiseth me. 4.3.3. & 4.8.4
- 18 I saw Satan, like lightning, fall downe from heaven. 1.14.18
- 20 Nevertheless, in this reioyce not, that the spirits are subdaued unto you: but rather reioyce because your names are written in heaven. 3.24.9
- 21 The same hour reioyced Iesus in the spirit and said, I confesse unto thee Father, Lord of heaven and earth, that thou hast hid these things from the wise and learned, and hast revealed them to babes, even so, father because it so pleased thee. 3.2.34
- 22 All things are giuen me of my father: and no man knoweth who the sonne is, but the father: neither who the Father is, save the sonne: and he to whom the son will reueale him. 3.2.1. and 4.18.20
- 23 Blessed are the eyes which see that ye see 2.9.1

- 24 For I tell you, that many Prophets and Kings have desired to see these things which yee see, and have not seene them, &c. 2.9.
I & 2.11.6.
- 25 Master, what shall I doe, to inherite eternall life? 4.12.13
- 27 And he answered, and said, thou shalt love thy Lord God, with all thy heart, and with all thy soule, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe. 2.8.11
- 30 And a certaine man went downe from Ierusalem to Iericho, and fell among theeves. 1.5.19
- 26 Which now of these three, thinkest thou was neighbour to him that fell among the theeves? 2.8.55
- 11.2 And he said unto them when yee pray, say, Our Father which art in Heaven. 3
20.6. & 3.20.14
- 3 Our daily bread give us for the day. 2.5.
14
- 21 When a strong man armed keepeth his place, the things that he possesseth are in peace. 1.14.13. & 1.4.18
- 22 But when a stronger than he commeth upon him, and overcommeth him, he taketh from him all his armour wherewith he trusted, and divideth his spoiles. 1.14.18
- 29 And the Lord said unto him, indeed yee Pharisees make cleane the outside of the cup, and of the Plaster, but the inward part is full ofravening and wickednesse. 3.4.36
- 12.5 Feare him which after hee hath killed, hath power to cast into hell, &c. 1.15.2
- 10 And whosoever shall speak a word against the soune of man, it shall be forgiven him: but unto him that shall blaspheme the holy Ghost, it shall never be forgiven. 1.13.15
& 3.21.22. & 3.5.7
- 14 Man, who made me a Judge, or a divider over you? 4.11.9 & 4.11.11
- 14.21 Goe out quickly into the places and streetes of the Citie, and bring in hither the poore and the maimed, and the halt, and the blind. 4.16
- 15.7 I say unto you, that likewise joy shall be in heavea for one sinner that converteth more than for ninie and nine just men, which need no amendment of life. 1.14.7
- 20 And when hee was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke and kissed him. 3.
28.37
- 16.2 And he called him, and said unto him how is it that I heare this of thee? give an account of thy stewardship, for thou maist be no longer steward. 3.10.5
- 9 And I say unto you, make you friends with the riches of iniquitie, that when you shall want, they may receive you into everlasting habitations. 3.18.5
- 15 Yee are they which justifye your selves before men, but God knoweth your heartes, &c. 3.11.2. & 3.12.2
- 16 The law and the Prophets, endured until Iohn, and since that time the Kingdome of God is preached, and every man presseth into it. 2.7.16
- 22 And it was so, that the begger died, and was carried by the Angels into Abrahams bosome, &c. 1.14.7. & 1.15.2. & 3.25.6
- 17.3 If thy brother trespass against thee, rebuke him: and if he repent, forgive him 3.7.6
- 4 And the Apostles said unto the Lord, increase our faith. 4.14.7
- 7 Who is it also of you, that having a servant plowing or feeding cattel, would say unto him is and by, when hee were come from the field, &c. 3.14.15
- 10 Solikewise yee, when yee have done all these things which are commanded you, say, we are unprofitable servants: we have done that which was our dutie to doe. 3.14.14 & 3.15.3.
- 14 And when hee saw them, hee said unto them, goe shew your selves to the Priestes, And it came to passe, that as they went, they were clesed. 3.4.4
- 29 And when he was demanded of the Pharisees, when the Kingdome of God should come, he answered them and said the kingdome of God commeth not with observation. 2.15.4
- 18.1 And he spake also a parable unto them to this end, that they ought always to pray, and not to wax faint. 3.20.7
- 13 But the Publican standing as farre off, would not lift up so much as his eyes to heaven, but smote his breast, saying: O God, be mercifull to mee a sinner. 3.4.18. & 3.12.7
- 14 I tell you, this man departed to his house justified, rather than the other: for every man that exalteth himselfe, shall be brought low, and he that humblith himselfe shall be exalted. 3.4.35. and 3.11.3
- 42 And Iesus said unto him receive thy sight, thy faith hath saved thee. 4.19.12
- 10.17 And hee said unto him, well good servant, because thou hast bin faithfull in a very

- little thing, take thou authoritie over ten Cities. 2.3.11. & 3.15.4
- 26 Unto all them that have it shall be given, and from him that hath not even that hee hath shall be taken from him. 2.3.11. & 3.15.4
- 20.27. Then came to him certaine of the Sadducees, which denie that there is any resurrection, &c. 2.10.23. & 3.25.5
- 37 And that the dead shall rise againe even Moses shewed it besides the Bishp, when he said, the Lord is the God of Abraham, and the God of Isaac, and the God of Jacob. 2.10.9
- 38 For he is not the God of the dead, but of them which live. 4.16.3
- 21.15 For I will give you a mouth and wisdom, where-against all your adversaries shall not be able to speake or resist. 4.3.12
- 28 And when these things begin to come to passe, then looke up and lift up your heads, for your redemption draweth neere. 3.9.5
- 22.17 And hee tooke the Cup, and gave thanks, and said, take this and part it among you. 4.17.20. & 4.17.43. & 4.18.8
- 19 And he tooke bread, and when he had given thanks, he brake it, and gave to them, saying, this is my body which is given for you : doe this in the remembrance of mee. 4.3.6. & 4.15.20. & 4.16.30. & 4.17.1.20.37
- 20 Likewise also after supper hee tooke the cup, saying, this cup is the new Testament in my blood, which is shed for you. 2.11.4. & 2.17.4. & 4.17.6.20
- 25 The kings of the Gentiles raigne over them, and they that beare rule over them : are called gracious Lords. 4.11.8.9. & 4.20.7
- 26 But yee shall not be so : but let the greatest among you, be as the least : and the chiefest as he that serveth. 4.11.8
- 32 But I have prayed for thee, that thy faith faile not, &c. 3.24.6. & 4.7.27.28
- 43 And there appeared an Angel unto him from heaven, comforting him. 1.14.6. & 2.16.12
- 44 And his sweat was like drops of blood, trickling downe to the ground. 2.16.12. & 3.8.9
- 61 Then the Lord turned backe and looked upon Peter : and Peter remembered the word of the Lord, how hee had said unto him, before the Cocke crow, thou shalt denie me thrice. 3.4.35
- 62 And Peter went forth, and wept bitterly. 3.3.4
- 23.42 And he said unto Iesus, Lord remember mee, when thou comest into thy kingdom. 3.24.1. & 4.16.31
- 43 Then Iesus said unto him, verily I say unto thee, to day shalt thou bee with me in Paradise. 3.25.6
- 46 And Iesus cryed with a loud voice, and said, Father into thy hands I commend my spirit, &c. 1.15.2. & 3.25.6
- 24.5. They said unto them why seeke yee him that liveth among the dead ? 1.14.6
- 6 He is not here, but is risen : remember how he spake unto you when hee was yet in Galile. 3.25.3
- 11 But their words seemed unto them a fained thing, neither beleevd they them. 3.2.4
- 12 Then arose Peter, and ran unto the sepulchre, and looked in, and saw the linnen clothes laid by themselves : and departed wondering in himselfe at that which was come to passe. 3.2.4
- 16 But their eyes were holden, that they could not know him. 4.17.29
- 26 Ought not Christ to have suffered these things, and to enter into his glory ? 2.17.6 & 3.18.7. & 4.17.32
- 27 And hee began at Moses, and at all the Prophets, and interpreted unto them in all the Scriptures the things that were written of him. 1.9.3. & 3.2.34
- 11 But hee was taken out of their sight. 4.17.29
- 39 Behold mine hands and my feet : for it is my selfe : handle mee and see : for a spirit hath not flesh and bones, as yee see mee have. 3.14.2. & 3.25.3. & 4.17.29
- 44 All must be fulfilled which are written of mee in the law of Moses, and in the Prophets, and in the Psalmes. 3.5.8
- 45 Then opened hee their understanding, that they might understand the Scriptures. 3.2.34
- 46 Thus it is written, and thus it behoved Christ to suffer, and to rise againe from the dead the third day. 2.12.4. & 3.3.19
- 47 And that repentance and remission of sinns should be preached in his name among all nations, beginning at Jerusalem. 2.12.4. & 3.3.1. & 3.3.19
- 49 But tarry yee in the Citie of Ierusalem, untill yee be endued with power from on high. 4.3.12
- 51 And it came to passe, that as hee blessed them, he departed from them, and was carried up into heaven. 4.17.27

JOHN.

- 1.1 **I**n the beginning was the word, and the word was with God, and that word was God. 1.1.13.6. & 13.11. & 1.13.22
- 3 All things were made by it, &c. 1.13.7. 1.13.17.
- 4 In it was life, and the life was the light of men. 1.13.13 & 1.15.4. & 2.2.19. & 2.6.1. & 4.17.8
- 3 And the light shineth in the darkness, and the darkness comprehendeth it not. 2.2.13
- 9 That was the true light which lighteth every man that cometh into the world, 2.12.4
- 10 Hee was in the world, and the world was made by him, and the world knew him not. 2.12.4
- 12 But as many as receive him, to them hee give power to be the sonnes of God, even to them that believe in his name. 2.6.1. & 3.1.4. & 3.20.36. & 3.22.10
- 13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God. 2.2.19. & 2.13.2 & 3.1.4
- 14 And the word was made flesh, and dwelt among us, and we saw the glorie thereof, as the glory of the onely begotten sonne of the father, full of grace and tru b. 1.13.11. & 2.12.4. & 2.14.1. & 2.14.8
- 16 And of his fulnesse have all we received, and grace for grace. 2.13.1. & 2.15.5. & 3.11.9. & 3.20.1
- 17 For the law was given by Moses, but Grace and truth came by Iesus Christ, 2.7.16.
- 18 No man hath seene God at any time: the onely begotten sonne, which is in the bosome of the father, hee hath declared him. 1.13.17. & 2.2.20. & 2.9.1. & 4.17.30
- 23 I am the voice of him that cryeth in the wilderness, make straight the way of the Lord, as said the Prophet Esaias. 2.9.5
- 29 Behold the Lambe of God which taketh away the sinnes of the world. 2.14.23. & 2.16.5. & 2.17.4. & 3.4.26. & 4.15.7
- 32 So Iohn bare witness saying, I saw the spirit come downe from heaven like a dove, and it abode upon him. 2.15.5. & 4.19.20
- 33 And I knew him not: but he that sent me to baptise with water, hee said unto mee, upon whom thou shalt see the spirit come downe and tarry still on him, that is hee which baptiseth with the holy Ghost. 2.15.5
- 36 Behold the Lambe of God. 2.9.5
- 40 Andrew, Simon Peters brother, was one of the two which had heard of Iohn, and that followed him. 4.6.5
- 42 And he brought them to Iesus, &c. 4.6.5
- 51 Hereafter shall ye see heaven open, and the angels of God ascending and descending upon the sonne of man. 1.14.12. & 2.9.2
- 2.2 And Iesus was called also, and his disciples into the marriage. 4.13.3.
- 9 Now when the governour of the feast had tasted of the water that was made wine &c. 4.23.3
- 15 Then he made a scourge of small cords, and drave them all out of the Temple with the sheepe and oxen, and poured out the changers money, and overthrow the tables. 4.19.23
- 19 Iesus answered, and said unto them, deprett this temple, and in three dayes I will raise it up againe. 2.14.4. & 3.25.7
- 21 But hee spake of the Temple of his body. 2.14.4. & 3.25.7
- 23 Now when he was at Ierusalem, at the Passover in the feast, many believed in his name, when they saw the miracles which he did. 4.2.5
- 24 But Iesus did not commit himselfe unto them, because he knew them all. 3.2.12
- 3.3 Verily, Verily, I say unto thee except a man bee borne againe, hee cannot see the kingdome of God. 2.3.1. & 4.16.17.
- 5 Except that a man be borne of water and of the spirit, he cannot enter into the kingdome of God. 4.16.25
- 6 That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit: 2.1.6. & 2.3.1
- 13 For no man ascendeth up to heaven, but he that hath descended from heaven, even the sonne of man which is in heaven. 2.14.2. & 4.17.30
- 14 And as Moses lifted up the serpent in the wilderness, so must the sonne of man be lifted up. 2.14.4. & 4.18.20
- 16 For God so loved the world, that he gave his onely begotten sonne, that whosoever believeth in him, should not perish, but have life everlasting. 2.12.4. & 3.16.4. & 3.17.1. & 3.14.17. & 3.24.5. & 3.24.7
- 23 And Iohn also baptised in Enon besides Salem, &c. 4.1.5.6
- 27 Man can receive nothing, except it be given him from heaven. 2.2.20
- 33 He that hath received his testimony hath stated that God is true. 3.2.8

34 For hee whom God hath sent, speaketh the word of God: for God giveth him not the spirit by measure. 2.15.1. & 2.15.5

36 He that beleeveeth in the Sonne, hath everlasting life: and hee that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him. 4.16.31

41 Now when the Lord knew, that the Pharisees had heard, that Iesus made and baptised moe disciples than Iohn. 4.15.6

14 But whosoever drinketh of the water that I shall give him, shall never be more a thirst: but the water that I shall give him, shall be in him a well of water, springing out into everlasting life. 3.1.3

22 Yee worship that which yee know not: we worship that which we know: for salvation is of the Iewes. 1.5.12. & 1.6.4. & 2.6.1

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit and truth, &c. 3.20.30 & 4.10.14

24 God is a spirit, &c. 1.13.24

25 I know well that Messias shall come, which is called Christ: when he is come he will tell us all things. 2.15.1. & 4.8.7

25 Behold, I say unto you, lift up your eyes, and looke on the regions, for they are white already unto harvest. 4.16.31

42 And they said unto the woman, now wee beleeve not because of thy saying: for wee have heard him our selves, and know that this is indeed the Christ, that Saviour of the world. 3.2.5

53 Then the Father knew that it was the same houre in the which Iesus had said unto him, thy sonne liveth. And he beleeved and all his household. 3.2.5

58 Iesus said unto him, rise: take up thy bed, and walke. 4.19.29

17 My father worketh hitherto, and I work. 1.13.7. & 1.13.12. & 1.16.4. & 2.14.2

38 Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath: but said also that God was his father, and made himselfe equall with God. 1.13.12.

21 For like as the father raiseth up the dead, and quickneth them, so the sonne quickneth whom he will. 2.14.3

22 For the Father judgeth no man, but hath committed all judgement to the Sonne. 2.14.3. & 2.16.18

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honou-

reth not the Father, which hath sent him. 2.6.2. & 2.14.3

34 He that heareth my Word, and beleeveth in him that sent me, hath everlasting life: and shall not come into condemnation, but hath passed from death to life. 2.9.3. & 3.15.6 & 3.25.1. & 3.24.5. & 4.16.26

25 The houre shall come, and now is, when the dead shall heare the voice of the Sonne of God, and they that heare it, shall live. 2.5.19. & 2.12.4. & 3.14.5

26 For as the Father hath life in himselfe, so likewise hath he given to the Son, to have life in himselfe. 4.17.9

28 Marvell not at this, for the houre shall come in the which all that are in the graves shall heare his voyce. 3.25.4. & 3.25.7

29 And they shall come forth that have done good unto the resurrection of life: but they that have done evil, unto the resurrection of condemnation. 3.17.1

32 There is another that beareth witness of me, &c. 1.13.17

35 Hee was a burning, and a shining candle: and yee would for a season have rejoiced in his light. 2.9.5

36 For the worke which the Father hath given me to finish, the same worke that I doe, beare witness of mee, that the Father sent me. 1.13.13

44 How can you beleeve, which receive honour one of another, and seeke not the honour that commeth of God alone? 3.11.9

46 For had ye beleeved Moses, ye would have beleeved me: for he wrote of me. 2.9.1

6.27. Labour not for the meat which perisheth, but for the meat that endureth unto everlasting life, which the Sonne of man shall give unto you, &c. 3.18.1. & 4.14.25

29 This is the worke of God, that yee beleeve in him whom he hath sent. 3.19.10

35 I am the bread of life: hee that commeth to mee shall not hunger, and hee that beleeveth in mee shall never thirst. 3.24.5. & 4.17.4

37 All that the Father giveth me shall come to me, and him that commeth to me, I cast not away. 3.22.7. & 3.24.6

38 For I came downe from heaven, not to doe mine owne will, but his will which sent me. 2.14.2

39 And this is the Fathers will, which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up againe at the last day: 3.22.7. & 3.22.10. & 3.24.6. & 3.24.7. & 3.25.8

- 40 *And this is the will of him that sent me, that every man which seeth the Sonne, and beleeveth in him, should have everlasting life, &c.* 3.20.10. & 3.24.6
- 44 *No man can come unto me, except the Father which sent me draw him, and I will raise him at the last day.* 2.2.10. & 2.5.5. & 3.2.34. & 3.22.7. & 3.24.1.
- 45 *It is written in the Prophets, and they shall be ahaught of God. Every man therefore that hath heard, and hath learned of the Father commeth unto mee.* 1.3.10. & 2.2.20. & 2.3.7. & 2.5.5. & 3.2.34. & 3.24.1. & 3.24.14
- 46 *Not that any man hath seene the Father, save he which is of God, hee hath seene the Father.* 3.2.34. & 3.22.10. & 3.24.1
- 47 *He that beleeveth in me hath everlasting life.* 1.13.13
- 48 *I am the bread of life.* 3.11.9. & 4.17.4 & 4.15.8.
- 49 *Your Fathers did eat Manna in the wilderness, and are dead.* 2.10.6.
- 50 *This is the bread which commeth downe from heaven, that hee which eateth of it, should not die.* 2.10.6 & 4.17.34
- 51 *I am the living bread which came downe from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.* 3.11.8. & 4.17.5. & 4.17.14.
- 53 *Then Iesus said unto them, verily, I say unto you, except ye eat the flesh of the Sonne of man, and drinke his blood, ye have no life in you.* 3.11.9. & 4.17.6
- 54 *Whosoever eateth my flesh and drinketh my blood, hath eternall life, and I will raise him up at the last day.* 3.11.9. & 4.17.34
- 55 *For my flesh is meat indeed, and my blood is drinke indeed.* 2.17.5. & 4.17.8
- 56 *Hee that eateth my flesh, and drinketh my blood, dwelleth in me and I in him.* 4.17.33
- 57 *As the living Father hath sent me, so live I by the father, and he that eateth me, even he shall live by me.* 2.17.5
- 65 *Therefore said I unto you, that no man can come unto mee except it bee given unto him of my Father.* 3.23.13
- 70 *Have not I chosen you twelve, and one of you is a devill.* 3.22.7. & 3.24.9
- 716 *My doctrine is not mine, but his that sent me.* 2.8.26 & 4.8.4
- 37 *Now in the last and great day of the feast, Iesus stood, and cried saying: if any man thirst, let him come unto mee and drinke.* 2.16.14. & 3.1.2. & 3.1.3. & 4.19.6
- 38 *For the holy Ghost was not yet given because that Iesus was not yet glorified.* 4.17.2
- 8.12. *Then spake Iesus againe unto them, saying, I am the light of the world, he that followeth mee, shall not walke in darknesse, but shall have the light of life.* 2.15.3. & 3.2.1. & 3.11.12. & 4.19.23
- 16 *For I am not alone, but I and the Father, &c.* 1.13.17.
- 29 *But he that sent me, is true: and the things that I have heard of him, those speake I to the world.* 2.8.26
- 30 *As he spake these things, many beleevied in him.* 3.2.5
- 31 *Then said Iesus to the Jewes which beleevied in him: if yee continue in my Word, ye are verily my disciples.* 3.2.12
- 34 *Verily, verily, I say unto you, that who-soever committeth sinne, is the servant of sinne.* 2.2.27
- 44 *Ye are of your father the devill, &c.* 1.14
15. *he hath bene a murderer from the beginning, 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 liar, and the Father thereof.* 1.14.16. & 1.14.18. & 1.14.19
- 47 *Hee that is of God, heareth Gods words, yee therefore heare them not because yee are not of God.* 4.2.4
- 50 *And I seeke not mine owne praise, but there is one that seeketh it and judgeth.* 3.14.2
- 56 *Your father Abraham rejoyced to see my day: and he saw it, and was glad.* 2.9.1 & 2.10.4
- 58 *Iesus said unto them, verily, verily, I say unto you, before Abraham was, I am.* 2.14.2
- 9.3 *Neither hath this man sinned, nor his parents: but that the workes of God should be shewed on him.* 1.17.1.
- 5 *As long as I am in the world, I am the light of the world.* 2.14.3
- 6 *As soone as hee hadibus spoken hee spat on the ground, and made clay of the spitte, and anointed the eyes of the blinde with the clay.* 4.19.18
- 7 *And said unto him, goe wash thee in the poole of Siloam (which is by interpretation, sent) hee went his way therefore, and washed, and came againe seeing.* 4.19.19.
- 24 *And said unto him: give glory unto God, &c.* 2.8.24
- 31 *Now wee know that God heareth not sinners: but if any man be a worshipper of God,*

- God, and doth his will him heareth hee, 3
20.7. & 3.20.10
- 10.3 To him the porter openeth, and the
sheepe heare his voyce, and hee calleth his
owne sheepe by name, and leadeth them out.
5.24.6
- 4 And when hee hath sent forth his owne
sheepe hee goeth before them, and the sheep
follow him: for they know his voyce. 3.22
10. & 4.2.4
- 5 And they will not follow a stranger, but they
flee from him: for they know not the voyce
of strangers. 3.22.10
- 7 Then said Iesus unto them againe, verily,
verily I say unto you, I am the doore of the
sheep, 4.19.13
- 9 I am the doore: by me if any man enter in,
he shall be saved, and shall go in, and go out,
and find pasture. 2.14.3
- 11 I am the good shepheard, the good shep-
heard giveth his life for his sheepe. 2.14.3
& 4.19.14
- 14 I am the good shepheard, and know mine
&c. 4.2.4
- 15 As the father knoweth me, so know I the
father, and I lay downe my life for my
sheep. 2.16.5
- 16 Other sheepe I have also, which are not of
this fold: them also, must I bring &c. 3.24.6
- 17 Therefore doth my father love me, because
I lay downe my life that I might take it a-
gaine. 2.12.4
- 18 No man taketh it from me, but I lay it
downe of my selfe: I have power to lay it
downe, and I have power to take it againe:
this commandement have I received of my
father. 2.12.4 & 2.16.5
- 26 But ye beleve not, for ye are not of
my sheepe, &c. 3.22.10
- 27 My sheepe heare my voyce, and I know
them, &c. 2.24.6
- 28 And I give unto them eternall life, and
they shall never perish, neither shall any pluck
them out of my hand. 3.15.5 & 3.21.1
& 3.22.7 & 3.24.6
- 29 My Father which gave them me is grea-
ter then all, and none is able to take them
out of my hand. 3.22.10
- 30 I and my father are one. 2.8.26
- 34 Is it not written in your law, I said, ye
are gods? 4.26.13.
- 35 If he called them gods, unto whom the
word of God was given, and the Scripture
cannot be broken. 4.20.4
- 37 If I doe not the workes of the Father be-
leeve me not. 1.13.13
- 11.25 I am the resurrection and the life: he
that beleeveth in me, though he were dead
yet shall live. 1.13.11 & 2.12.4. & 3
25.9. & 4.16.11
- 41 Father I thanke thee, because thou hast
heard me. 1.13.13
- 43 As he had spokyn these things, hee cried
with a lowd voyce: Lazarus come forth.
4.19.29
- 44 Then he that was dead, came forth bound
hand and foot with bands, and his face
was bound with a napkin. Iesus said unto
them loose him, and let him goe. 3.4.5
- 47 Then gathered the high priests, and the
pharisees a councill, and said: what shall we
doe? &c. 4.9.7
- 12.27 Father, save me from this houre: but
therefore came I unto this houre. 2.12.4
& 2.16.12
- 28 Father glorifie thy name, &c. 2.12.4
- 31 Now is the judgement of this world: now
shall the prince of this world be cast out. 1.
14.13
- 32 And I, if I were lift up from the earth
will draw all mine unto me. 3.25.6
- 39 Therefore could they not beleve because
that Elias saith againe. 3.24.13
- 41 These things said Elias, when he saw
his glory and spake of him. 1.13.11 & 1.
13.23
- 43 For they loved the praise of men, more
than the praise of God. 3.11.9
- 49 For I have not spoken of my selfe, &c. 4
8.13
- 13.4 He riseth from supper, and layeth aside
his upper garment, and tooke a towel, and
gird himselfe. 4.19.23.
- 15 For I have given you an example that ye
should do, even as I have done to you. 3.16.
- 18 I speake not of you all: I know him whom I
have chosen, &c. 3.22.7 & 3.24.9
- 34 A new commandement gave I unto you,
that ye love one another as I have loved
you, that even so ye love one another. 3
16.2
- 14.1 Ye beleve in God, beleve also in me.
1.13.13 & 2.6.4
- 5 Thomas said unto him: Lord we know
not whether thou goest how can mee then
know the way? 4.17.23
- 6 I am the way, and the truth and the life.
&c. 1.13.17. & 2.6.1. & 3.20.21. & 4
16.17.
- 8 And Philip said unto him: Lord shew us
the father, and it sufficeth us. 4.17.13
- 10 Belveest thou not, that I am in the Fa-
ther,

ther, and the Father in me? the words which I spake unto you, I spake not of my selfe, but the Father that dwelleth in mee, he doth the workes. 2.14.2. & 4.8.23

11 *Believe me that I am in the Father, and the Father in mee: at the least believe mee for the very workes sake.* 2.13.13

13 *And whatsoever yee aske in my name, that will I doe, that the Father may bee glorified in the Sonne.*

16 *And I will pray the Father, and hee shall give you another comforter, &c.* 1.13.17 & 4.8.11

17 *Even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but yee know him, for he dwelleth with you, and shall be in you.* 3.1.4. & 3.2.39

25 *But the comforter, which is the holy Ghost whom the Father will send in my name, hee shall teach you all things, and bring all things to your remembrance, which I have told you.* 2.2.1. & 3.1.4. & 4.8.8. & 4.8.13

28 *For my Father is greater than I.* 1.13.26

30 *Hereafter will I not speake many things, unto you: for the prince of this world cometh, and he hath nought in me.* 1.14.18

15.1 *I am the true Vine, and my father is an husbandman: every branch that beareth not fruit in me, he taketh away: and every one that beareth fruit, he purgeth it, that it may bring forth more.* 2.3.9. & 2.14.3. & 4.19.34

3 *Now are yee cleane through the word, which I have spoken unto you.* 3.6.3

5 *I am the Vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without mee, &c.* 2.2.8. & 2.3.9. & 2.5.4. & 4.19.34

10 *If yee shall keepe my commandments yee shall abide in my love, even as I have kept my fathers commandments, and abide in his love.* 3.16.2

16 *But I have chosen you, and ordained you, that yee goe and bring forth fruit, and that your fruit remaine, &c.* 3.22.3. & 3.22.8 & 4.1.6

19 *If yee were of the world, the world would love his owne; but because yee are not of the world, but I have chosen you out of the world, therefore the world hateth you.* 3.22.7

26 *Even the spirit of truth, which proceedeth of the father, &c.* 1.13.17

16.2 *They shall excommunicate you, &c.* 4.2.6

7 *It is expedient for you, that I goe away &c.* 1.13.26. and 2.16.14. and 3.25.3. and 4.17.26

11 *Of judgement, because the prince of this world is judged.* 1.14.13

12 *I have yet many things to say unto you, but you cannot beare them away.* 3.21.2 & 4.8.14

13 *When hee is come which is the spirit of truth, he will lead you into all truth: for he shall not speake of himselfe, but whatsoever he shall beare, that he shall speake, &c.* 1.9.1. & 3.2.34. & 4.8.8. & 4.8.13

20 *Verily, verily, I say unto you, that yee shall weep and lament, and the world shall rejoyce: and yee shall sorrow, but your sorrow shall be turned into joy.* 3.8.9

24 *Hitherto have you asked nothing in my name: aske and yee shall receive, that your joy may be full.* 3.20.17

26 *In that day shall ye aske in my name, &c.* 3.20.18

28 *I am come out from my father, and came into the world: againe, I leave the world, and goe to my father.* 4.17.26

17.3 *And this is life eternall, that they know thee to bee the onely very God, and whom thou hast sent Iesus Christ.* 1.13.26. & 2.6.1. & 3.2.3

5 *And now glorifie thou me, thou father with thine owne selfe, with the glory which I had with thee, before the world was.* 1.13.8. & 1.13.22. & 2.14.2

6 *I have declared thy name unto the men which thou gavest mee out of the world: thine they were, and thou gavest them me.* 3.24.1. & 3.24.6

9 *I pray for them: I pray not for the world but for them which thou hast given me, for they are thine.* 3.22.7

12 *While I was with them in the world, I kept them in thy name: those that thou gavest me, I kept, and none of them is lost, but the child of perdition, that the Scripture might be fulfilled.* 3.22.7. & 3.24.6 & 7.9

15 *I pray not that thou shouldst take them out of the world: but that thou keepe them from evill.* 2.5.11

19 *And for their sakes sanctifie I my selfe, that they also may be sanctified through thy truth.* 2.13.14. & 3.15.6. & 2.17.6 & 3.11.12

21 *That they all may be one, as thou father art in mee, and I in thee, even that they may bee also one in us: that the world may believe.*

believe, that thou hast sent me. 3.2.24
 18.4 Then Iesus knowing all things that should come unto him: went forth, and said unto them; whom seeke ye? 2.16.5
 36 Iesus answered: my kingdome is not of this world, if my kingdome were, of this world, my servants would surely fight, that I should not be delivered to the Iewes: but now is not my kingdome from hence. 2.15.3
 37 Every one that is of truth, heareth my voice. 4.24
 38 Peter said unto him, what is truth? and when he had said that, he went out againe unto the Iewes, and said unto them, I find in him no cause at all. 2.16.5
 19.30 Now when Iesus had received of the viſeger, he said, it is finished, &c. 4.28.
 34 But one of the soldiers, with a spear, pierced his side, and forthwith came thereout blood and water. 4.14.22
 36 Not a bone of him shall be broken. I. 16.9
 20.8 Then went in also the other disciple, which came first to the sepulchre, and hee saw it and beleevd. 3.2.4
 17 Touch me not, for I am not yet ascended to my father, &c. 2.12.2 & 4.17.29
 19 The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the midst. &c. 4.17.29
 22 And when he had said that, hee breathed on them, and said unto them; receive the holy Ghost. 4.19.7-29
 23 Whosoever sinnes ye remit, they are remitted unto them; and whosoever sinnes ye retaine, they are retained, 3.4.10. & 4.1.22. & 4.2.10. & 4.6.3. & 4.6.4. & 4.8.4. & 4.11.1. & 4.12.4
 28 Thou art my Lord, and my God. 1.13.11
 31 But these things are written, that ye might believe, that Iesus is Christ the son of God, and that in believing, ye might have life, &c. 3.2.6
 21.15 Simon sonne of Iona, lovest thou me more than these? he said unto him, yea Lord, thou knowest that I love thee: he said unto him, feed my lambs. 4.6.3. & 4.11.1. & 19.28
 8 When thou wast young, thou girdest thy selfe, and walkedst whether thou wouldest, but when thou shalt be olde, &c. 2.8.10

ACTES.

1.3 **T**O whom also he presented himselfe alive after that he had suffered by many insufferable tokens being scene of them by the space of forty dayes, and speaking of those things which appertained to the kingdome of God, 2.16.14. & 3.25.3. & 4.17.17
 5 For Iohn indeed baptized with water, but ye shall bee baptized with the holy Ghost within these few dayes. 4.15.18
 8 But ye shall receive power of the holy Ghost, when he shall come on you; and ye shall bee witnesses unto mee both in Ierusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. 4.3.12. & 4.19.28
 9 And when hee had spoken those things while they beheld, hee was taken up, for a cloud took him out of their sight. 2.16.14 & 3.25.1. & 4.17.17. & 4.17.27
 10 Behold women stood by them in white appaell. 1.14.6
 11 This Iesus which is taken up from you into heaven, shall so come, as ye have scene him goe into heaven. 1.14.6. & 2.16.17. & 4.17.24.27
 15 And in those dayes Peter stood up in the middes of the disciples, and said (now the number of names that were in one place, were about an hundred and twentie). 4.3.15
 23 And they presented two, Joseph called Barſabas, whose surname was Iustus, and Matthias. 4.3.13. & 4.3.14
 26 Then they gave forth their lots, and the lot fell on Matthias, and he was by a common consent counted with the eleven Apostles. 4.3.15
 23 And there appeared unto them cloven tongues, like fire, and it sat upon each of them. 4.15.8
 4 And they were all filled with the holy Ghost, and began to speake with their tongues. 4.19.8
 21 Whosoever shall call on the name of the Lord, shall be saved. 1.13.20
 23 Him, I say, have ye taken by the hands of the wicked, being delivered by the demented counsell and foreknowledge of God, and have crucified and slaine. 1.18.1. & 3.22.6
 24 Whom God hath raised up, and loosed the sorrowes of death, because it was impossible.

- possible, that he should be holden of us; 2.26
 11. & 2.16.12
- 33 Since then that hee by the right hand of
 God hath bene exalted, and haib received
 of his father the promise of the holy Ghost,
 hee hath shed forth this which yee now see
 and heare. 2.16.15
- 37 Men and brethren, what shall wee doe?
 3.3.4. & 4.16.23
- 38 Amend your lives and bee baptised every
 one of you in the name of Iesus Christ, for
 the remission of finnes, and yee shall receive
 the gift of the holy Ghost. 4.15.7. & 4.16
 23
- 39 For the promise is made unto you, and
 your children, and to all that are as farre off
 even as many as the Lord our God shall cal.
 4.16.15
- 41 Then they that gladly received his wora
 were baptised, and the same day, there
 were added to the Church about three
 thousand soules. 4.15.7. & 4.17.6
- 42 And they continued in the Apostles do-
 ctrine, and fellowship, and breaking of bread
 and prayers. 4.17.5. & 4.17.35. & 4.17
 44
- 3.6 Then said Peter: Silver and gold have
 I none, but such as I have give I to thee, in
 the name of Iesus Christ of Nazareth, rise
 up and walke. 1.13.13. & 4.19.18
- 15 And yee killed the Lord of life whom
 God hath raised from the dead, whereof we
 are witnessse. 2.17.1
- 18 But these things which God before had
 showed by the mouth of all his Prophets,
 that Christ should suffer. &c. 1.18.1
- 19 Amend your lives therefore, and turne
 that your finnes may be put away, &c. 3.3.
 20
- 21 Whom the heaven must containe untill
 the time that all things bee restored, which
 God hath spoken by the mouth of all his
 Prophets, since the world began. 2.16.15
 & 4.17.29
- 25 Yee are the children of the Prophets, and
 of the covenant, which God hath made un-
 to our Fathers, &c. 2.10.23. & 4.16.15
- 26 First unto you God hath raised up his
 Sonne Iesus, and him he hath sent to blesse
 you, in turning every one of you from your
 iniquitie. 3.3.20
- 4.12 Neither is there salvation in any other,
 for among men there is given none other
 name under heaven, whereby we must bee
 saved. 2.16.1
- 28 To doe whatsoever thine hand and thy
 counsell had determined before to bee done
 1.18.1. & 1.18.3
- 32 And the multitude of them that believ-
 ed, were of our heart, and of one soule: &c.
 4.1.3
- 5.4 Thou hast not lied unto men, but unto
 God. 1.13.15.
- 16 There came also a multitude out of the
 Cities round about unto Ierusalem, bring-
 ing sicke folke, and them which were vexed
 with unclean spirits, who were all healed.
 4.19.18
- 29 We ought rather to obey God than men.
 3.3.19
- 31 Him hath God lift up with his right hand
 to be a Prince and a Saviour, to give re-
 pentance to Israel, and forgiveness of finnes.
 33.19
- 41 So they departed from the councill, rejoy-
 cing that they were counted worthy to suf-
 fer rebuke for his name. 3.8.7
- 6.1 And in those dayes, as the number of the
 Disciplos grew, there arose a murmuring
 of the Grecians towards the Hebrewes, be-
 cause that their widowes were neglected in
 the daylie ministring. 3.2.6
- 2 Then the twelve called the multitude of
 the Disciplos together, and said: It is not
 meet that we should leave the word of God
 to serve the tables. 3.2.6. & 4.3.15. & 4.
 11.9
- 3 Wherefore brethren, looke you out among
 you seven men of honest report, &c. 4.3.9
- 6 And they prayed and laid their hands on
 them. 4.3.16
- 7 And the word of God increased, and the
 number of the Disciplos was multiplied in
 Ierusalem greatly, &c. 3.2.6
- 10 But they were not able to resist the wo-
 rds, and the Spirit by the which he spe-
 ke. 3.3.22
- 7.5 And he gave him none inherisance in it,
 no, not the breadth of a foot: &c. 2.10.
 1.3
- 28 Wilt thou kill me, as thou diddest the E-
 gyptian yesterday? 4.20.10
- 44 Our fathers had the tabernacle of wit-
 nesse in the wilderness, as he had appoin-
 ted speaking unto Moyses, that hee should
 make it according to the fashion that hee had
 seene. 2.7.1
- 48 The most high dwelleth not in Temples
 made with hands, &c. 3.20.30. & 4.1.5
- 53 Which hath received the law by the ordi-
 nance of Angels, and have not kept it. 1.
 14.9

- 55 *But hee being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, and Iesus standing at the right hand of God.* 3.25.3. & 4.17.17. & 4.17.29
- 56 *And said: behold, I see the heauens open and the Son of Man standing at the right hand of God.* 2.16.15. & 4.17.29
- 59 *And they stoned Steven, who called on God, and said, Lord Iesus receive, &c.* 1.13.1. & 1.15.2. & 3.25.6
- 8.13 *Then Simon himselfe beleueed also, and was baptised, and continued with Philip, and wondred when he saw the signes, &c.* 3.2.10
- 14 *They sent unto them Peter and Iohn,* 4.6.7. & 4.15.8
- 15 *which when they were come downe prayed for them that they might receive the holy Ghost.* 4.16.6
- 16 *For as yet hee was come downe on none of them, but they were baptised onely in the name of the Lord Iesus.* 4.15.6. & 4.19.31
- 17 *Then laid they their handes on them, and they received the holy Ghost.* 4.15.8 & 4.19.31
- 18 *And when Simon saw, that through laying on of the Apostles handes, the holy Ghost was given, hee offered them money.* 3.2.10
- 22 *Repent therefore of this thy wickednesse, and pray God that if it bee possible, the thought of thine heart may be forgiven thee* 4.1.26
- 27 *And he arose, and went on, and behold, a certaine Eunuch of Ethiopia, Candaces Queene of the Ethiopians chiefe Governour, who had the rule of all her treasure, and came to Ierusalem to worship.* 3.2.32
- 31 *And hee said how can I, except I had a guide? &c.* 3.2.32
- 37 *And Philip said unto him, if thou believest with all thy heart, thou mayst, &c.* 4.14.8. & 4.16.23
- 38 *And they went downe both of them into the water, both Philip and the Eunuch, and hee baptised him.* 4.16. 22. & 4.16.31
- 9.1 *And Saul, yet breathing out threatnings, and slaughter against the Disciples of the Lord, &c.* 3.2.6
- 3 *Now as hee journeyed it came to passe that as hee was come nere to Damascus, suddenly there shined round about him a light from heauen.* 4.17.17
- 4 *And he fell on the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me.* 3.25.3. & 4.17.29
- 6 *Arise and goe into the cittie, and it shall be told thee what thou shalt doe.* 4.3.3
- 10 *And there was a certaine Disciple at Damascus named Ananias, and so him said the Lord in a vision, Ananias, and he said, behold, I am here Lord.* 3.2.6
- 13 *Lord, I have heard by many of this man, how much euill he both done to thy Saints at Ierusalem.* 1.13.13
- 14 *Moreover here hee hath authoritie of the high Priests, to bind all that call upon thy name.* 1.13.13
- 15 *Hee is a chosen a vessell unto mee, &c.* 4.3.5
- 17 *Then Ananias went his way, and entered into the house, and put his hands on him, and said, brother Saul, the Lord hath sent mee (even Iesus that appeared unto thee in the way, as thou camest) that thou mightest receive thy sight, &c.* 4.19.10
- 19 *So was Saul certaine dayes with the Disciples which were at Damascus.* 3.2.6
- 25 *Then the Disciples tooke him by night, and put him thorow the wall, and let him downe in a basket.* 3.2.6
- 36 *There was also at Joppa, a certaine woman a Disciple named Tabitha, which by interpretation is called Dorcas, shee was full of good works and almes which shee did* 3.2.6
- 38 *Now so far as much as Lidda was nere to Joppa, and the Disciples had heard that Peter was there, they sent unto him two men, &c.* 3.2.6
- 40 *But Peter put them all forth, and kneeled downe and praised, &c.* 4.19.2
- 10.2 *A devout man, and one that feared God with all his household, which gave much almes to the people, &c.* 3.24.10
- 3 *He saw in a vision evidently (about the ninth houre, of the day) an Angell of God coming unto him, &c.* 4.3.3
- 25 *And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feete, and worshipped him.* 1.10.3
- 31 *And said, Cornelius thy prayer is heard and thy almes are had in remembrance in the sight of God.* 3.2.32
- 34 *Of a truth I perceive, that God is no acceptor of persons.* 3.17.4. & 3.23.10
- 42 *And he commanded us to preach unto the people, and to testify that it is hee that,*

The Table.

- that is ordained of God a Iudge of quicke and dead. 2.16.17.
- 43 To him also gave all the Prophets witness, that through his name all that beleeve in him shall receive remission of finnes. 3.4.25. & 3.5.2.
- 44 While Peter yet spake these words, the holy Ghost fell on them which heard the word. 4.16.31.
- 48 So he commanded them to be baptised in the name of the Lord, &c. 4.15.15.
- 11.3 Thou wentest in to men uncircumcised, and hast eaten with them. 4.6.7.
- 4 Thou Peter began, and expounded the thing in order to them. 4.6.7.
- 15 Then I remembered the word of the Lord, how hee said, John baptised with water, but you shall be baptised with the holy Ghost. 4.15.18.
- 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles, granted repentance unto life. 3.3.21.
- 26 Inasmuch, that the Disciples were first called Christians in Antiochia. 3.2.6. & 4.16.21.
- 29 Then the Disciples every man according to his abilitie, purposed to send succour, &c. 3.2.6.
- 12.15 Then said they, It is his Angel. 1.14.7
- 13.2 Separate me Barnabas, and Saul, for the worke wherunto I have called them. 4.3.14.
- 3 Then fasted they and prayed, and laid their hands on them, and let them goe. 4.3.15. & 4.12.14. & 4.12.16.
- 36 Howbeit, David after hee had slept his time, by the counsell of God hee slept, and was laid with his father, and saw corruption. 3.20.23.
- 38 Be it knowne unto you therefore men and brethren, that through this Man is preached unto you the forgiveness of finnes. 3.11.3. & 3.11.22.
- 39 And from all things from which yee could not be justified by the law of Moses, by him every one that beleevesh, is justified. 2.17.5. & 3.11.3.
- 43 Which spake to them and exhorted them to continue in the grace of God. 2.5.8.
- 48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were ordained unto eternal life beleeved. 3.2.11. & 3.14.2.13
- 52 And the Disciples were filled with joy, and with the holy Ghost. 3.2.6.
- 14.16 Whom simes past suffered all the Gentiles to walke in their owne waies. 1.5.13. & 2.11.11.
- 20 Howbeit, as the Disciples stood round about him, hee arose up, and came into the citie, &c. 3.2.6.
- 22 We must through many afflictions enter in to the kingdome of God. 3.8.1. & 3.18.7. & 3.2.8.
- 23 And when they had ordained them elders by election in every Church, and prayed, and fasted: they commended them to the Lord, in whom they beleeved. 4.3.7.12. 15. & 4.12.16.
- 15.7 And when there had been great dissipation, Peter rose up, and said unto them: Ye men and brethren, ye know what a good while agoe, among us God chose out mee, &c. 4.6.7.
- 9 And he put no difference betweene us and them, after that by faith hee had purged, &c. 3.14.8. & 4.14.4.
- 10 Now therefore why tempt ye God, and lay a yoke on the disciples necks, &c. 3.2.6.
- 11 But wee beleeve through the grace of the Lord Iesum Christ, to be saved ever as they doe. 3.5.4.
- 20 But that wee write unto them, that they abstaine thems lves from the image of idols, and fornication, and that that is strangled, &c. 4.10.17.21.
- 29 That is, that yee abstaine from things offered to idols, &c. 4.10.17.
- 15.1 Then came hee to Derbe and to Lystra: and behold, a certaine disciple was there, named Timotheus, a womanes sonne, which was a Jewesse & beleeved, &c. 3.2.6.
- 3 Therefore Paul would that hee should goe forth with him, and he tooke and circumcised him, because of the Jewes which were in those quarters, &c. 2.19.12.
- 14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, &c. 3.24.13.
- 15 And when she was baptised, and her household, &c. 4.16.8.
- 33 And was baptised with all that belonged unto him straight way. 4.16.8.
- 37 Then said Paul unto them, after that they have beaten us openly uncondemned, wherof we Romanes, they have cast us into prison: and now would they put us out privily: nay verely: but let them come and bring us out. 4.20.19.
- 17.27. That they should seeke the Lord, if so be they might have prospered after him, and found

- 55 *But hee being full of the holy Ghost, looked stedfastly into heaven, and saw the glory of God, and Iesus standing at the right hand of God.* 3.25.3. & 4.17.17. & 4.17.29
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- 16 *For as yet hee was come downe on none of them, but they were baptised onely in the name of the Lord Iesu.* 4.15.6. & 4.19.31
- 17 *Then laid they their handes on them, and they received the holy Ghost.* 4.15.8 & 4.19.31
- 18 *And when Simon saw, that through laying on of the Apostles handes, the holy Ghost was given, hee offered them money.* 3.2.10
- 22 *Repent therefore of this thy wickednesse, and pray God that if it bee possible, the thought of thine heart may be forgiven thee* 4.1.26
- 27 *And he arose, and went on, and behold, a certaine Eunuch of Ethiopia, Candaces Queene of the Esbiopians chiefe Governour, who had the rule of all her treasure, and came to Ierusalem to worship.* 3.2.32
- 31 *And hee said how can I, except I had a guide? &c.* 3.2.32
- 37 *And Phillip said unto him, if thou believest with all thy heart, thou maist, &c.* 4.14.8. & 4.16.23
- 38 *And they went downe both of them into the water, both Phillip and the Eunuch, and hee baptised him.* 4.16. 22. & 4.16.31
- 9.1 *And Saul yet breathing out threatnings, and slaughter against the Disciples of the Lord, &c.* 3.2.6
- 3 *Now as hee journeyed it came to passe that as hee was come neere to Damascus, suddenly there shined round about him a light from heaven.* 4.17.17
- 4 *And he fell on the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me.* 3.25.3. & 4.17.29
- 6 *Arise and goe into the citie, and it shall be told thee what thou shalt doe.* 4.3.3
- 10 *And there was a certaine Disciple at Damascus named Ananias, and so him said the Lord in a vision, Ananias, and he said, behold, I am here Lord.* 3.2.6
- 13 *Lord, I have heard by many of this man, how much evill hee hath done to thy Saints at Ierusalem.* 1.13.13
- 14 *Moreover here hee hath authoritie of the high Priests, to bind all that call upon thy name.* 1.13.13
- 15 *Hee is a chosen vessel unto mee, &c.* 4.3.5
- 17 *Then Ananias went his way, and entered into the house, and put his hands on him, and said, brother Saul, the Lord hath sent mee (even Iesu) that appeared unto thee in the way, as thou camest) that thou mightest receive thy sight, &c.* 4.19.10
- 19 *So was Saul certaine dayes with the Disciples which were at Damascus.* 3.2.6
- 25 *Then the Disciples tooke him by night, and put him thorow the wall, and let him downe in a basket.* 3.2.6
- 36 *There was also at Joppa, a certaine woman a Disciple named Tabitha, which by interpretation is called Dorcas, shee was full of good works and almes which shee did* 3.2.6
- 38 *Now forasmuch as Lidda was neere to Joppa, and the Disciples had heard that Peter was there, they sent unto him two men, &c.* 3.2.6
- 40 *But Peter put them all forth, and kneeled downe and praised, &c.* 4.19.2
- 10.2 *A devout man, and one that feared God with all his household, which gave much almes to the people, &c.* 3.2.4.10
- 3 *Hee saw in a vision evidently (about the ninth houre, of the day) an Angell of God comming unto him, &c.* 4.3.3
- 25 *And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feete, and worshipped him.* 1.10.3
- 31 *And said, Cornelius thy prayer is heard and thy almes are had in remembrance in the sight of God.* 3.2.32
- 34 *Of a truth I perceive, that God is no acceptor of person.* 3.17.4. & 3.2.3.10
- 42 *And hee commanded us to preach unto the people, and to testify that it is hee that,*

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- that is ordained of God a Iudge of quicke and dead. 2.16.17.
- 43 To him also gave all the Prophets witness, that through his name all that beleeve in him shall receive remission of finnes. 3.4.25. & 3.5.2.
- 44 While Peter yet spake these words, the holy Ghost fell on them which heard the word. 4.16.31.
- 48 So he commanded them to bee baptised in the name of the Lord, &c. 4.15.15.
- 11.3 They wentest in to men uncircumcised, and hast eaten with them. 4.6.7.
- 4 Then Peter began, and expounded the thing in order to them. 4.6.7.
- 15 Then I remembered the word of the Lord, how hee said, John baptised with water, but you shall bee baptised with the holy Ghost. 4.15.18.
- 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles, granted repentance unto life. 3.3.21.
- 26 Inasmuch, that the Disciples were first called Christians in Antiochia. 3.2.6. & 4.16.31.
- 29 Then the Disciples every man according to his abilitie, purposed to send succour, &c. 3.2.6.
- 12.15 Then said they, It is his Angel. 1.14.7
- 13.2. Separate me Barnabas, and Saul, for the worke wherunto I have called them. 4.3.14.
- 3 Then fasted they and prayed, and laid their hands on them, and let them goe. 4.3.15. & 4.12.14. & 4.12.16.
- 36 Howbeit, David after hee had served his time, by the counsell of God hee slept, and was laid with his father, and saw corruption. 3.20.23.
- 38 Be it knowne unto you therefore men and brethren, that through this Man is preached unto you the forgiveness of finnes. 3.11.3. & 3.11.22.
- 39 And from all things from which yee could not bee justified by the law of Moses, by him every one that beleeveth, is justified. 2.17.5. & 3.11.3.
- 43 Which spake to them and exhorted them to continue in the grace of God. 2.5.8.
- 48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were ordained unto eternal life beleeved. 3.2.11. & 3.14.2.13
- 52 And the Disciples were filled with joy, and with the holy Ghost. 3.2.6.
- 14.16 Who in times past suffered all the Gentiles to walke in their owne waies. 1.5.13. & 2.11.11.
- 20 Howbeit, as the Disciples stood round about him, hee arose up, and came into the citie, &c. 3.2.6.
- 22 We must through many afflictions enter in to the kingdome of God. 3.8.1. & 3.18.7. & 3.2.8.
- 23 And when they had ordained them elders by election in every Church, and prayed, and fasted: they commended them to the Lord, in whom they beleeved. 4.3.7.12. 15. & 4.12.16.
- 15.7 And when there had been great dissension, Peter rose up, and said unto them: Ye men and brethren, ye know that a good while agoe, among us God chose out mee, &c. 4.6.7.
- 9 And he put no difference betwene us and them, after that by faith hee had purged, &c. 3.14.8. & 4.14.4.
- 10 Now therefore why temptye God, and lay a yoke on the disciples necks, &c. 3.2.6.
- 11 But wee beleeve through the grace of the Lord Iesus Christ, to be saved even as they doe. 3.5.4.
- 20 But that wee write unto them, that they abstain thems lves from filthinesse of idols, and fornication, and that that is strangled, &c. 4.10.17.21.
- 29 That is, that yee abstaine from things offered to idols, &c. 4.10.17.
- 15.1 Then came hee to Derbe and to Lystra: and behold, a certaine disciple was there, named Timotheus, a womans sonne, which was a Jewesse & beleeved, &c. 3.2.6.
- 3 Therefore Paul would that hee should goe forth with him, and hee tooke and circumcised him, because of the Jewes which were in those quarters, &c. 3.19.12.
- 14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, &c. 3.2.4.13.
- 15 And when she was baptised, and her household, &c. 4.16.8.
- 33 And was baptised with all that belonged unto him straight way. 4.16.8.
- 37 Then said Paul unto them, after that they have heare us openly uncondemned, wherof are Romans, they have cast us into prison: and now would they put us out privily: nay verely: but let them come and bring us out. 4.20.19.
- 17.27. That they should seeke the Lord, if so be they might have prospered after him, and

- found him, though doubtlesse hee be not far from every one of us. 1.5.3.8.13.
- 28 For in him wee live, and move, and have our being, as also certaine of your owne posts have said, for wee are also his generation. 1.15.5. & 1.16.1.4.
Forasmuch then as wee are the generation of God, wee ought not to thinke, that the Godhead is like unto gold, or silver, or stone, graven by art and the invention of man. 1.11.2.
- 30 And the time of this ignorance God regarded not, but now hee admonisheth all men every where to repent. 2.3.7.
- 32 Now when they heard of the resurrection from the dead, some mocked. &c. 3.25.7
- 18.18. After that hee had storne his beard in Cepheca: for he had a vow. 4.19.26.
- 23 Strengthening all the disciples. 3.2.6.
- 19.1. And found certaine disciples, and said unto them, &c. 3.2.6.
- 3 Unto what were ye baptised? and they said unto Johns baptisme. 4.15.8.18.
- 4 John verely baptised with the baptisme of repentance, saying unto the people, that they should beleve in him which should come after him, &c. 4.15.7
- 5 So when they heard it, they were baptised in the name of the Lord Iesus. 4.15.6. 8.18.
- 9 And Paul laid his hands upon them, and the holy Ghost came upon them, and they spake with tongues, and prophesied. 4.3.15.
- 12 So that from his body were brought unto the sick kerchiefs or handkerchiefs, and the diseases departed from them, and the evill spirits went out of them. 4.19.18.
- 13 Then certaine of the vagabond Jewes, exorcists, tooke in hand to name over them which had evill spirits, the name of the Lord Iesus, saying: we adjure thee by the Iesus, whom Paul preacheth. 4.10.24.
- 20.1. Now after the tumult was ceased, Paul called the disciples unto him, and embraced them, &c. 3.2.6.
- 10 But Paul went downe, and laid himselfe upon him, and embraced him, saying: trouble not your selves, for his life is in him. 4.19.19
- 17 Wherefore from Miletum hee sent to Ephesus, and called the elders of the Church. 4.3.8.
- 18 Ye know from the first day that I came to Asia, after what manner I have been with you at all seasons. 4.3.7.
- 20 And how I kept backe nothing that was profitable, but have shewed you, and taught you openly, and throughont every house. 4.1.22. & 4.3.6. & 4.12.2.
- 21 Witnessing both to the Jewes and to the Gracians, the repentance toward God and faith towards our Lord Iesus Christ. 3.2.1. & 3.3.2.5.
- 26 Wherefore I take you to record this day, that I am pure from the blood of all men. 4.4.3. & 4.12.1.
- 28 Take heed therefore unto your selves, and to all the flocke, whereof the holy Ghost hath made you overseers, to feede the Church of God which hee hath purchased with his owne blood. 2.14.2. & 3.5.2. & 3.11.8. & 3.13.11. & 4.3.8. & 4.5.8.
- 29 For I know this, that after my departing shall grievous wolvess enter in among you, not sparing the flocke. 4.9.4.
- 30 Moreover of your owne selves shall men arise speaking perverse things to draw disciples after them. 4.9.4.
- 31 Therefore watch, and remember that by the space of thres yeares I ceased not to warne every one night and day with teares. 4.3.6.
- 36 And when he had thus spoken, hee kneeled downe and prayed with them all. 4.19.2.
- 21.4 And when we had found Disciples, we tarried there seven dayes. 3.2.6.
- 22.1 Ye men, brethren, and Fathers, heare my defence now towards you. 3.20.19.
- 16 Arise and be baptised, and wash away thy sinnes, in calling on the name of the Lord. 4.15.15.
- 18 And I saw him saying unto mee: Make haste and get thee quickly out of Jerusalem, for they will not receive thy witness concerning me. 4.17.17.29.
- 25 And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawfull for you to scourge one that is a Roman, and not condemned? 4.20.19.
- 23.1 And Paul beheld earnestly the Council, and said, Men and brethren, I have in all good conscience served God with this day. 3.17.14.
- 8 For the Sadduces said, that there is no Resurrection, neither Angel, nor Spirit, &c. 1.14.9. & 1.15.2. & 2.10.12. & 3.25.5.
- 12 And when the day was come, certaine of the Jewes made an assembly, and bound themselves with an oath, saying, that they would neither eat nor drinke, till they had killed Paul. 4.13.3.
- 24.12 And

24.12 And they neither sought mee in the Temple disputing with any man, neither making uproare among the people, neither in the Synagogues, nor in the City. 4.20.19.
 15 And have hope towards God, that the resurrection of the dead which they themselves looke for also, shall be both of just and unjust. 3.15.9.
 16 And herein I endeavour my selfe to have alway a cleare conscience towards God, and towards men. 3.19.16. & 4.10.4.
 25.10 Then said Paul: I stand at Cæsars judgement seat, where I ought to be judged: To the Iewes I have done no wrong, as thou very well knowest. 4.20.19.
 11 For if I have done wrong, or committed any thing worthy of death, I refuse not to die: but if there bee none of the e things whereof they accuse mee, no man can deliver me unto them: I appeal unto Cæsar. 4.20.19.
 26.17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee. 3.2.1.
 18 To open their eyes, that they may turne from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sinnes, and inheritance among them, which are sanctified by faith in mee. 3.2.1.
 20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coast of Judea, and then to the Gentiles, that they should repent, and returne to God, and doe works worthy amendment of life. 3.3.5.
 28.15 And from thence when the brethren heard of us, they came to meet us. 4.6.17.
 16 So when we came to Rome, the Centurion delivered the prisoners to the Generall Captaine, &c. 4.6.15.
 25 Well spake the holy Ghost by Elias the Prophet, unto our Fathers. 1.13.15.

ROMANES.

1. **P**AUL, a servant of Iesus Christ, called to be an Apostle, sent a part to preach the Gospell of God. 2.14.6. & 4.3.10.
 2 Which he had promised before by his Prophets in the holy Scriptures. 2.10.3.
 3 Concerning his Sonne Iesus Christ our Lord, which was made of the seed of David, according to the flesh. 3.13.13. & 2.14.6.

4 And declared mightily to be the Sonne of God, touching the spirit of sanctification by the resurrection from the dead. 2.16.13. & 4.19.23.
 5 By whom we have received grace and apostleship, that obedience might be given unto the faith in his name among all the Gentiles. 3.2.6. & 3.2.8. & 3.2.29.
 7 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ. 1.13.13.
 9 For God is my witness, whom I serve in my Spirit in the Gospell of his Sonne, that without ceasing I make mention of you. 2.8.27.
 16 For I am not ashamed of the Gospell of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Grecian. 2.9.4. & 2.10.3. & 3.2.29. & 4.1.5.
 17 For by it the righteousness of God is revealed, from faith to faith: as it is written, the just shall live by faith. 3.2.29.32. & 3.11.19.
 19 For as much as that, which may be knowne of God, is manifest in them: for God hath shewed it unto them. 1.21.13.
 21 Because that when they knew God, they glorified him not as a God, neither were thankfull, but became vaine in their imaginations, &c. 1.5.12.
 22 When they professed themselves to be wise, they became fooles. 7.4.1.
 28 For as they regarded not to know God, even so God delivered them up into reprobate minde, to doe those things which are not convenient. 1.18.2.
 2.6 Who will reward every man according to his works. 2.16.3. & 3.18.7.
 11 For there is no respect of persons with God. 3.23.10.
 12 For as many as have sinned without the Law, shall perish also without the Law, and as many as have sinned in the Law, shall be judged by the Law. 2.22.2.
 13 For the hearers of the Law are not righteous before God: but the doers of the Law shall be justified. 3.11.15. & 3.17.3.
 14 For when the Gentiles which have not the Law, doe by nature the things contained in the Law, they having not the Law, &c. 2.23.22.
 15 Which shew the effect of the Law written in their hearts, their consciences also bearing them witness, and thoughts accusing one another, &c. 2.19.15. & 4.10.3.

- 25 If thou bee a transgressor of the law, thy circumcision is made uncircumcision. 4. 14.24
- 3.4 Yes, let God bee true, and every man a liar. &c. 4.15.17
- 9 What then? are wee more excellent? no, in no wise: for we have already proved, that all, both Jewes and Gentiles are under sin. 3.4.6.
- 10 As it is written: there is none righteous, no not one. 2.1.9. & 2.3.2. & 2.5.3.
- 12 There is none that doth good, no not one. 2.3.3.
- 15 Their feete are swift to shed blood, &c. 2. 3.3.
- 19 Now wee know, that whatsoever the law saith, it saith it to them that bee under the law, that every mouth may bee stopped, and all the world be culpable before God. 2.7.8. & 2.10.3. & 3.4.6.
- 20 Therefore by the works of the law shall no flesh be justified in his sight: for by the law cometh the knowledge of sinne. 2. 5.6. & 2.7.7. & 3.11.19.
- 21 But now is the righteousness of God made manifest without the law, having witness of the law, and of the Prophets. 2.9.4. & 2. 10.3. & 3.11.18,19.
- 24 And are justified freely by his grace through the redemption that is in Christ Iesus. 2. 5.3. & 2.16.5. & 2.17.5. & 3.4.30. & 3. 11.4,19. & 3.15.6. & 3.20.45.
- 25 Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousness, by the forgiveness of the sinnes that are passed through the patience of God. 4.15.3
- 26 To shew at this time his righteousness, that bee might be just, and a justifier of him which is of the faith of Iesus. 3. 11.12. & 3.13.1. & 3.13.2. & 3.14.17.
- 27 Where is then thy rejoicing? It is excluded. By what law? of works? nay? but by the law of faith. 3.11.13. & 3.13.2.
- 4.2 For if Abraham were justified by works, hee hath wherein to rejoyce, but not with God. 3.11.13. & 3.11.18.
- 3 Abraham beleved God, and it was counted to him for righteousness. 3.17.8,10.
- 4 Now to him that worketh, the wages is not counted by favour, but by debt. 3.11.20.
- 5 But to him that worketh not, but beleveeth in him that justifieth the ungodly, his faith is counted for righteousness. 3.11.3,6.
- 6 Even as David declared the blessednesse of the man, unto whom God imputeth righteousness without works, saying. 2. 17.5. & 3.11.4,20.22.
- 7 Blessed are they whose iniquities are forgiven, whose sinnes are covered. 3.11.11.
- 10 How was it then imputed? when he was circumcised, or uncircumcised? &c. 4. 16.3.
- 11 After he received the signe of circumcision, as the seale of the righteousness of the faith which he had, when he was uncircumcised, &c. 4.14.5,21,23. & 4.16.20.
- 12 And the father of circumcision, not unto them onely which are of the circumcision, &c. 4.16.12.
- 13 For the promise that hee should bee the heire of the world, was not given to Abraham, or to his seede, through the law, but through the righteousness of faith. 3. 14.11.
- 14 For if they which are of the law, be heires, faith is made void, and the promise is made of none effect. 3.11.11. & 3.13.3
- 15 For the law causeth wrath: for where no law is, there is no transgression. 2.7.7. & 3.11.19.
- 17 As it is written: I have made thee a father of many nations, even before God whom he beleved, who quickneth the dead, and calleth those things which be not as though they were. 2.10.11. & 3.2.15. & 3.14.5.
- 11 And being full certified that what he had promised he was able also to performe. 3.2. 31.
- 25 Who was delivered to death for our sinnes, and is risen againe for our justification. 2. 16.5. & 2.16.13. & 2.17.5.
5. 1 Then being justified by faith, wee have peace toward God through our Lord Iesus Christ. 3.2.16. & 3.13.5.
- 3 Knowing that tribulation bringeth forth patience, &c. 3.8.3.
- 5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is given unto us. 3.1. 2. & 3.2.12.
- 8 But God setteth out his love towards us, seeing that while we were yet sinners, Christ died for us. 2.12.4. & 2.16.4. & 3.4.25.
- 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 2.16.5.
- 10 For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his life. 2.16.2.4,5. & 2.17.6. & 3. 11.21. & 3.14.6.

- 12 As by one man sinne entered into the world, and death by sinne, and so death went over all men, forasmuch as all men have sinned. 2.1.6.8. & 2.13.4.
- 15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which by one man Iesus Christ, &c. 3.5.4.
- 16 Neither is the gift so, as that which entered in by one that sinned: for the fault came of one offence to condemnation: but the gift is of many offences to justification. 2.17.3.
- 19 For as by one mans disobedience many were made sinners, so by the obedience of one shall many also be made righteous. 2.1.4. & 2.16.5. & 2.17.3. & 3.11.4.9.12. 23. & 4.14.21.
- 20 Moreover, the law entered therein, that the offence should abound: nevertheless, where sinne abounded, there grace abounded much more. 2.5.6. & 2.7.7.
- 6.3 Know ye not, that all we which have been baptised into Iesus Christ have been baptised into his death? 4.15.5.
- 4 Wee are buried then with him in 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 newnesse of life. 2.8.31. & 2.16.7.13. & 3.3.5. & 4.15.16.21. & 4.19.8.
- 6 Knowing this; that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth wee should not serve sinne. 3.3.9.11.
- 12 Let no sinne therefore reigne in your mortall body, that ye should obey it in the lusts thereof. 3.3.13.
- 14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 3.19.6. & 4.15.12.
- 18 Being then made free from sinne, ye are made the servants of righteousnesse. 3.6.3. & 3.16.2.
- 19 I speake after the manner of men, because of the infirmities of your flesh, for as ye have given your members servants to uncleannesse, and to iniquitie, to committe iniquitie, &c. 3.24.10. & 3.25.8.
- 23 For the wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord. 2.8.58.59. & 3.4.28. & 3.14.21
- 7.1 Know ye not brethren, for I speake to them that know the law, that the law hath dominion over a man as long as he useth it? 4.13.12.
- 7 What shall we say then? is the law sinne? God forbid. Nay I knew not sinne, but by the law: &c. 2.5.6. & 2.7.6.
- 12 Wherefore the law is holie, and the commandment is holie, and just, and good. 2.9.4.
- 14 For wee know that the law is spiritual all &c. 2.8.6.
- 15 For I allow not that which I doe: for what I would that doe I not, but what I hate, that doe I. 2.2.27.
- 18 For I know, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, &c. 2.1.9.
- 19 For I do not the good thing which I would, but the evill, which I would not, that doe I. 2.2.27. & 33.11.
- 20 Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me. 2.2.27.
- 23 But I see another law in my members, rebelling against the law of my minde, and leading mee captive, into the law of sinne, which is in my members. 3.3.14.
- 24 O wretched man that I am, who shall deliver me from the body of this death? 3.9.4 & 3.1.11. & 1.15.12.
- 8.1 Now then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the spirit. 3.4.28. & 4.15.12.
- 3 For that that was impossible to the law, in as much as it was weak because of the flesh God sending his owne Sonne, in the similitude of sinfull flesh, and for sinne condemned sinne in the flesh. 2.7.5. & 2.12.4. & 2.13.1.4. & 2.16.6. & 3.2.32. & 3.4.27. & 3.11.23.
- 6 For the wisdom of the flesh is death: but the wisdom of the spirit is life and peace. 3.3.1.
- 7 Because the wisdom of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be. 2.19. & 3.3.8. & 3.20.24.
- 9 Now ye are not in the flesh but in the spirit, because the spirit of God dwelleth in you: but if any man hath not the spirit of Christ, the same is not his. 1.12. & 3.2.39. & 4.17.12.
- 10 And if Christ be in you, the body is dead because of sinne: but the spirit is life for righteousness sake. 2.1.6. & 2.1.3. & 3.2.24. & 3.25.3. & 4.17.12.

- 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 the same spirit dwelleth in you. 1.13.18. & 3.1.2. & 3.2.39. & 3.25.3.8. & 4.17.12.
- 14 For as many as are led by the spirit of God, they are the sonnes of God. 3.2.39.
- 15 For ye have not received the spirit of bondage, to feare againe: but ye have received the spirit of adoption, &c 2.11.9. & 2.14.5. & 3.1.3. & 3.2.11. & 3.13.5. & 3.20.1. & 3.24.1. & 4.19.22.
- 16 The same spirit beareth witness with our spirit, that we are the children of God. 3.2.39.
- 17 If we be children, we are also heires, even the heires of God, and heires annexed with Christ, &c. 2.12.2.
- 19 For the fervent desire of the creature, waiteth when the finnes of God shall be revealed. 3.9.5. & 3.25.2.
- 20 Because the creature is subject to vanitie not of it owne will, &c. 2.1.5.
- 22 For we know that every creature granteth with us also, and travaileth in paine together unto this present. 2.1.5. & 3.25.2.
- 23 And not onely the creature, but wee also which have the first fruits of the spirit, even we doe sigh in our selves, waiting for the adoption, even the redemption of our body. 3.18.3. & 3.25.11.
- 24 For we are saved by hope, but hope that is seene, & no hope, &c. 2.9.3.
- 25 But if we hope for that we see not, we doe with patience abide for it. 3.2.41.42. & 3.25.1.
- 26 Likewise the spirit also helpeth our infirmities: for we know not what to pray as we ought, &c. 3.20.5.
- 27 But he that searcheth the hearts knoweth what is the meaning of the spirit, for he maketh request for the Saints, &c. 3.20.5.34.
- 29 For those which hee knew before, hee also predestinate to be made like to the image of his Sonne, that hee might be the first borne among many brethren. 2.13.2. & 3.1.1.3. & 3.8.1. & 3.15.8. & 3.18.7. & 3.24.1.
- 30 Moreover, whom hee did predestinate, them also hee called: And whom hee called, them also hee justified: And whom hee justified, &c. 2.5.2. & 3.14.21. & 3.18.4. & 3.24.6.
- 32 It is spare not his owne Sonne, but gave him for us all to death, how shall hee not with him give us all things also? 2.14.7. & 2.17.6. & 3.24.5.
- 33 Who shall lay any thing to the charge of Gods chosen? it is God that justifieth. 3.11.36.11.
- 34 Who shall condemne? it is Christ that is dead, yea or rather, which is risen againe; who is also at the right hand of God, &c. 2.16.13. & 2.16.16. & 2.16.18. & 3.20.20.
- 35 Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or perill, or sword? 3.13.5. & 3.2.28.
- 36 For thy sake are wee killed all the day long, we are counted as sheepe for the slaughter. 3.9.6. & 3.25.3. & 3.14.19.
- 38 For I am persuaded, that neither death, nor life, nor Angels, nor principallities, nor powers, nor things present, nor thing: to come. 3.2.16. & 3.2.40. & 3.15.8. & 3.24.6.
- 39 Nor height, nor depth, nor any other creature shall bee able to separate us from the love of God, which is in Christ lesse our Lord. 3.2.16.28.40.
- 40 For I would wish my selfe to be separated from Christ, for my brethren that are my kinsmen according to the flesh. 3.20.35.
- 5 Of whom are the Fathers, and of whom concerning the flesh Christ came, who is God over all, blessed for ever, Amen. 1.13.11. & 2.13.13. & 2.14.6.
- 6 For all they are not Israelites, which are of Israel. 3.22.4. & 4.2.3.
- 7 Neither are they all children, because they are the seed of Abraham: But in Isaac shall thy seed be called. 3.21.7. & 4.16.14.
- 8 That is, they which are the children of the flesh, are not the children of God, but the children of the promise are accounted for the seed. 3.21.7.
- 11 For ere the children were borne, and when they had done neither good nor evil, that the purpose of God might remain according to the election, not by works, but by him that calleth. 3.23.4.
- 12 It was said unto her, the elder shall serve the younger. 3.21.25.
- 13 As it is written, I have loved Jacob, and have hated Esau. 3.21.7. & 3.22.11.
- 14 What shall we say then? is there unrighteousnesse with God? God forbid. 3.22.8.
- 15 I will have mercy on him to whom I will show mercy: and I will have compassion on him on whom I will have compassion. 3.22.6

The Table.

- 16 So when it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy. 2.5.4.17. and 3.24.1.
- 17 For this same purpose have I stirred thee up: but I might shew my power in thee, &c. 3.24.14.
- 18 Therefore he hath mercy on whom he will, and whom he will he hateth. 1.18. 2. & 3.12.11.
- 20 But, O man, who art thou that pleadst against God? &c. 3.23.1.4. & 2.24.16.
- 21 Hath not the potter power of the clay to make of the same lump, &c. 3.17.5.
- 22 What and if God would, to shew his wrath and to make his power knowne, suffer with long patience the vessels of wrath? &c. 1. 14.18. & 3.23.1.
- 24 Even us, whom hee hath called, not of the Jewes only, but also of the Gentiles. 13.24. 16
- 32 For they have stumbled at the stumbling stone. 1.13.23.
- 33 Behold, I lay in Sion, a stumbling stone, and a rocke of offence. 1.10.11 And who so ever beleeveth on him, shall not be confounded. 1.13.13
- 10,3 For they being ignorant of the righteousness of God and going about to establish their owne righteousness, &c. 3.11.13.
- 4 For Christ is the end of the law, for righteousness unto every one that beleeveth. 1. 6.2. & 2.6.4. & 2.7.2. & 3.2.6. & 4.8. 12.
- 5 That the man that doth these things shall live thereby. 3.11.14. 17. & 3.17.3.
- 6 But the righteousness of Faith speaketh on this wise: Say no: in thine heart, who shall ascend into heaven: &c. 1.17.2.
- 7 Or, who shall descend into the deepe? that is, to bring Christ againe from the dead. 1.17.2.
- 8 This is the word of faith which we preach 2.3.12. & 3.2.9.30. and 4.14.14.
- 9 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeveth &c. 3. 11.17.
- 10 For with the heart man beleeveth unto righteousness. and with the mouth man confesseth to salvation. 3.2.2.8.
- 11 Who so ever beleeveth in him, shall not be ashamed. 1.17.23
- 14 But now shall they call on him, in whom they have not beleeveth, &c. 3.20.1.11.
- 17 Then Faith is by hearing, and hearing &c. 3.20.27. & 4.1.5. & 4.6.31. & 4.8.9. & 4.16.19.
- 11.2 God hath not cast away his people which he knew before, &c. 3.2.26.
- 4 But what saith the answer of God to him? I have reserved unto my selfe seven thousand men, which have not bowed the knee to Baal. 4.1.2.
- 5 Even so then at this present time, is there a remnant, through the election of grace. 3.21.1.
- 6 And if it be of grace, it is no more of works: or else were grace no more grace, &c. 3.14. 5
- 16 For if the first fruits be holy, so is the whole lump, and if the roote be holy, so are the branches. 4.16.15.
- 17 And though some of the branches be broken off, and thou being a wilde Olive tree, wast graffed in for them: and wast partaker of the roote and fatnesse of the Olive tree. 3.1.1.
- 20 Well, through which else they are broken off, and thou standest by faith, be not high minded, but feare. 2.3.22. & 3.24.0.
- 26 And so all Israel shall be saved, as it is written: The deliverer shall come out of Sion, and shall turne away the ungodliness from Jacob. 3.3.27.
- 29 For the gifts and calling of God are without repentance. 4.16.14.
- 32 For God hath shut up all in unbelief, that he might have mercy on all. 2.7.8. & 3.23. 11. & 3.24.16.
- 33 O the deepnesse of the riches both of the wisdom and knowledge of God: how unsearchable are his iudgements and his wayes: what finding out? 1.17.2. & 3.23.5
- 34 For who hath knowne the minde of the Lord? or who was his counsellour? &c. 3. 2.34. & 4.18.19. & 4.19.2.
- 35 Or who hath given unto him first, and hee shall be recompenced? 3.14.5. & 3.22.3. & 3.23.11. 2.8.17.
- 36 For of him, and through him, and for him are all things, &c. 2.8.17.
- 12.1 I beseech you therefore brethren, by the mercies of God, that ye give up your bodies a living sacrifice, holy and acceptable unto God which is your reasonable serving of God 3.7.1. & 3.16.3. & 4.18.16.
- 2 And fashion not your selves like unto this world, but be ye changed by the renewing of your minde, that ye may prove what is the will of God, good and acceptable, and perfect. 2.1.9. & 4.16.4.
- 3 As God hath dealt to every man the measure of faith, 4.13.3. & 4.16.4. & 4.17.3. 4. Fo

- 4 For as wee have many members in one bodie, and all members have not one office. 3.16.2
- 6 Whether we have prophetic, let us prophetic according to the proportion of our faith. 4.16.4. & 4.17.32.
- 7 Or an office, let us wait on the office, or hee that teacheth, on teaching. 4.3.8.
- 8 Or hee that exhorteth, on exhortation; he that distributeth, let him doe it with simplicitie; he that rubbeth, with diligence; he that sheweth mercy, with cheerefulness. 4.3.8. 9. & 4.11.1. & 4.20.4.
- 10 Bee afflicted to love one another with brotherly love: in giving honour, goe one before another. 3.7.4.
- 14 Blesse them that persecute you: blesse, I say, and curse not. 4.20.20.
- 19 Dearly beloved, avenge not your selves, but give place unto wrath: for it is written: Vengeance is mine, I will repay saith the Lord. 4.20.19.
- 21 Bee not overcome of evill, but overcome evill with goodnesse. 4.20.20.
- 13.1 Let every soule be subject unto the higher powers: for there is no power but of God: and the powers that bee, are ordained of God. 3.19.15. & 4.10.3.5. & 4.20.4.7.23.
- 4 For hee is the minister of God for thy wealthe: but if thou doe evill, feare: for hee beareth not the sword for nought for he is the minister of God to take vengeance on him that doth evill. 4.20.10. & 4.20.17. & 4.20.19.
- 5 Wherefore ye must be subject, not because of wrath only, but also for conscience sake. 3.19.15. & 4.10.3.4.29.22.
- 6 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselves for the same thing. 4.20.13.
- 8 Owe nothing to any man, but to love one another: for hee that loveth another, hath fulfilled the law. 2.8.53.
- 8 For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steale, thou shalt not beare false witness. thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely: Thou shalt love thy neighbour as thy selfe. 2.8.57.
- 14 But put ye on the Lord Iesu Christ, and take no thought for the flesh, to fulfill the lusts of it. 3.1.1. & 3.10.3.
- 14.1 Him that is weak in the faith, receive unto you, but not for controversies of disputations sake. 3.19.11.
- 5 This man esteemeth one day above another day, and another man counteth every day alike: let every man be fully persuaded in his minde. 2.8.33.
- 10 For we shall all appeare before the judgement seat of Christ. 1.13.11. & 3.5.8.
- 11 For it is written I live, saith the Lord: And every knee shall bow to me, and all tongues shall confesse unto God. 1.13.11. 23. & 3.25.7.
- 13 Let us not therefore judge one another any more; but use our judgement rather in this, that no man put an occasion to fall, or a stumbling block before his brother. 3.19.11
- 14 I know and am persuaded through the Lord Iesu, that there is nothing uncleane of it selfe; but unto him that judgeth any thing to be uncleane, to him it is uncleane. 3.19.8.
- 17 For the kingdome of God is not meat and drinke: but righteousness and peace; and joy in the holy Ghost. 2.15.4.
- 22 Hast thou faith? have it with thy selfe before God: blessed is hee that condemneth not himselfe in that thing which hee alloweth. 3.19.8.
- 23 For he that doubteth is condemned if he eat, because he eateth not of faith: and what soever is not of faith is sinne. 3.5.10. & 3.15.6. & 4.13.17. & 4.15.22.
- 15.1 Wee which are strong, ought to beare the infirmities of the weak and not to please our selves. 3.19.11.
- 5 Now the God of patience and consolation, grant that you bee like minded one towards another, according to Christ Iesu. 4.2.5.
- 6 That yee wish one mind, and with one mouth may praise God, even the Father of our Lord Iesu Christ. 3.20.29.31.
- 8 Now I say that Iesu Christ was a Minister of the circumcision, for the truth of God; to confirm: the promises made unto the Fathers. 3.2.22. & 4.16.15.
- 12 There shall be a ravoe of Iesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust. 1.13.13.
- 19 So that from Jerusalem, and round about unto Illyricum, I have caused to abound the Gospel of Christ. 4.3.4.
- 20 Yea, so I enforced my selfe to preach the Gospel, not while Christ was named, &c. 4.3.4.
- 25 But now goe I to Jerusalem, to minister unto the Saints. 4.6.14.

- 30 Also brethren, I beseech you for our Lord
 Iesus his sake, and for the love of the Spi-
 rit that ye would strive with me by prayers
 to God for me. 3.20.20
- 16.2 Greete Priscilla and Aquila, my fellow
 helpers in Christ Iesus. 4.6.14.
- 7 Salute Andronicus and Innia my consens
 and fellow prisoners which are notable a-
 mong the Apostles, and were in Christ be-
 fore me. 4.3.5.
- 20 The God of peace shall tread Satan under
 your feete shortly. 1.14.18. & 3.15.5
- 25 By the revelation of the mystery, which
 was kept secret since the world began 2.9.4
- 26 But now is opened, and published among
 all nations by the Scriptures of the Prophet
 &c. 2.9.4

I. CORINTHIANS.

- 1.1 **P**aul called to bee an Apostle of Iesus
 Christ, through the will of God
 and our brother Sothhenes. 4.3.10.
- 3 Grace be with you and peace from God the
 Father, and from the Lord Iesus Christ,
 1.13.13
- 9 God is faithfull by whom ye are called un-
 to the fellowship of his Sonne Iesus Christ,
 &c. 3.5.5
- 11 For it hath beene declared unto mee my
 brethren, of you by them that are of the house
 of Cloe, that there are contentions among
 you. 4.1.14.
- 22 Now this I say, that every one of you saith
 I am Paulus, &c. 4.13.14
- 13 Is Christ divided? was Paul crucified for
 you? Either were ye baptised into the name
 of Paul? 2.5.2. & 4.15.13
- 20 Where is the wife? where is the Scribe?
 where is the disputer of this world? &c.
 2.2.20.
- 21 For seeing the world by wisdom knew
 not God in the wisdom of God, it pleased
 God by the foolishnesse of preaching to save
 them that beleeve. 2.6.1
- 23 But wee preach Christ crucified, unto the
 Iewes, even a stumbling blocke, unto the
 Grecians foolishnesse. 3.24.14.
- 26 For brethren, you see your calling how that
 not many wise men after the flesh, not ma-
 nie mighty, not many noble are called. 3
 23.10
- 30 But ye are of him in Christ Iesus who of
 God is made unto us wisdom and righte-
 ousnesse, and sanctification, &c. 2.15.2. &
 2.16.19. & 3.3.19. & 3.4.30. & 3.11.6
 12. & 3.14.27. & 15.5. & 3.16.1.

- 2.2 For I esteeme not to know any thing a-
 mongst you, save Iesus Christ, and him cruci-
 fied. 1.13.13. & 2.12.4.5. & 2.15.2. &
 3.2.1
- 4 Neither stood my word and my preaching in
 the emising speech of mans wisdom, but
 in plaine evidence of the spirit. 1.8.1. & 4.
 1.6. & 4.14.11
- 5 That our faith should not be in the wisdom
 of man, but in the power of God. 3.2.
 35
- 8 Which none of the Princes of this world
 hath knowne, for had they knowne. &c. 1.5
 12. & 2.14.2. & 4.17.30
- 10 But God hath revealed them unto us by
 the spirit: for the spirit searcheth all things
 yea the deepe things of God. 1.13.14. &
 3.2.34
- 11 For what man knoweth the things of a
 man, save the spirit of a man which is in
 him, even so the things of God knoweth no
 man, but the spirit of God. 3.2.34
- 12 Now we have received not the spirit of the
 world, but the spirit which is of God; that
 we might know the things that are given to
 us of God. 3.2.39. & 4.8.11
- 13 Comparing things spiritual with spiritu-
 all things. 4.16.31
- 14 But the naturall man perceiveth not the
 things of the spirit of God, for they are fool-
 ishesse unto him; neither can hee know
 them, because they are spiritually discerned.
 2.2.20. & 3.2.34
- 16 For who hath knowne the minde of the
 Lord, that he might instruct him? but wee
 have the minde of Christ. 1.13.14. & 3.13.
 4
- 3.2 I gave you milke to drinke, and not meat.
 for yee were not able to beare it, neither yet
 now are yee able. 3.19.13.
- 3 For whereas there is among you envying,
 and strife, and divisions, are yee not carnall
 and walke as men? 2.5.4. & 4.1.14
- 4 For when one saith, I am Paulus, another
 I am Apollos, are ye not carnall? 4.4.
 2. & 4.13.14
- 6 I have planted, Apollo watered: but God
 gau the increase. 4.14.11.
- 7 So then neither is hee that planteth any
 thing, neither he that watereth but God
 that giveth the increase. 2.5.4.33.14. &
 4.1.6.
- 8 And every man shall receive his wages,
 according to his labour. 3.16.3. & 3.18.
 1.
- 9 For wee together are Gods labourers; yee
 are

- are Gods husbandry, and Gods building. 2.5.16. & 4.1.6
- 11 For other foundation can no man lay, than what which is laid, which is Iesus Christ. 3.15.5. & 4.6.6.
- 12 And if any man build on this foundation, gold, silver, or precious stones, timber, hay, or stubble. 3.5.9.
- 13 Every mans worke shall be made manifest, for the day shall declare it because it shall be revealed by the fire, &c. 3.5.9.
- 14 If any mans worke that he hath built upon, abide, he shall receive wages. 3.5.9.
- 15 If any mans worke burne, hee shall losse, but he shall be safe himselfe, nevert heles, yet as it were by the fire. 3.5.9.
- 16 Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you? 1.3.15. & 3.6.3. & 3.10.2. & 3.25.7. & 4.3.1.
- 19 For the wisdom of this world is foolishness with God, for it is written, Hee calleth the wise in their owne craftinesse. 2.5.7. & 2.2.20.
- 21 Therefore let no man reioyce in men, for all things are yours. 4.19.1
- 4.1 Let a man so thinke of us, as of the ministers of Christ, and disposers of the secrets of God. 4.3.6. & 4.8.1
- 4 For I know nothing by my selfe, yet am I not thereby iustified, but he that iudgeth me is the Lord. 3.12.2. & 2.17.14.
- 5 Therefore iudge nothing before the time, until the Lord come, who will lighten things that are hid in darknesse, and make the counsels of the heart manifest, &c. 3.2.4
- 7 For wha separated thee? and what hast thou, that thou hast not received? if thou hast received it, why reioycest thou as though thou hast not received it? 2.5.2. & 3.7.4. & 3.24.12.
- 1.5 For in Christ Iesus I have begotten you through the Gospel. 4.1.6.
- 5.1 It is heard christenly that there is fornication among you, and such fornication as is not once named among the Gentiles, &c. 4.1.14.
- 2 And ye are puffed up and have not rather sorrowed, that he which hath done this deed, might be put from among you. 4.1.15.
- 4 When ye are gathered together, and my Spirit, in the name of our Lord Iesus Christ, this saith a one I say, by the power of the Lord Iesus Christ. 4.11.5. & 4.12.4.
- 7 Be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus. 4.12.5.6.
- 5 Know ye not that a little leaven leaveneth the whole lump? 4.12.5.
- 7 For Christ our passover is sacrificed for us. 4.12.13. & 4.18.3.
- 11 If any that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one eat not. 4.1.15. & 4.12.5.
- 12 For what have I to doe, to iudge them also, which are without? doe ye not iudge them that are within? 4.11.5.
- 6.6 But a brother goeth to law with a brother and that under the infidels. 4.20.21.
- 7 Now therefore there is utterly a fault among you, because ye go to law, one with another. 4.11.14.
- 9 Know ye not that the righteous shall not inherit the kingdom of God, &c. 3.4.21. & 3.24.10.
- 10 Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggers, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners shall inherit the kingdom of God. 3.4.21
- 11 But ye are iustified in the name of the Lord Iesus, and by the spirit of our God. 1.13.14 & 3.1.1. & 3.6.3. & 3.14.6. & 3.24.10.
- 13 Meats are ordained for the belly, and the belly for the meats: but God shall destroy both it and them, &c. 3.25.8. & 4.13.9. & 4.19.7.
- 15 Know ye not, that your bodies are members of Christ, &c. 3.6.3. & 3.25.6. & 4.17.9.
- 19 Know ye not, that your body is the temple of the holy Ghost which is in you, whom you have of God &c. 1.13.15. & 3.3.9. & 3.25.7. & 3.25.9. & 4.3.1.
- 20 For ye are bought for a price: therefore glorifie God in your body, and in your spirit for they are Gods. 2.17.5. & 3.25.7.
- 7.2 Nevert heles, to avoid fornication, let every man love his wife, and let every man love her as one himselfe. 2.2.43
- 3 Let the husband give unto the wife due benevolence, and likewise also the wife unto the husband. 4.1.16.
- 5 Demand not one another, except it bee with consents for a time, that ye may give your selves to fasting, and prayer: and againe come together that Satan tempt you not for your incontinency. 4.12.16

The Table.

- 9 I would that all men were even as I my selfe am: but every man hath his proper gift of God one after this manner, and another after that. 2.8.4.3.
- 9 But if they cannot abstaine, let them marry: for it is better to marry than to burne. 2.8.4.3. & 4.13.17.
- 14 For the unbelieving husband is sanctified by the wife, & the unbelieving wife is sanctified by the husband, else were your children uncleane: but now are they holy. 2.1.7. & 4.16.6. & 4.16.15. & 4.16.31.
- 19 Circumcision is nothing, and uncircumcision is nothing: but the keeping of the commandments of God. 4.14.24.
- 21 Art thou called being a servant? care not for it: but yet if thou mayest be free, use it rather. 4.20.1.
- 23 Te are bought with a price: bee not servants of men. 4.20.32.
- 31 And they that use this world, as though they used it not: for the fashion of this world goeth away. 3.10.1.4. & 4.19.7.
- 34 The unmarried woman careth for the things of the Lord, that shee may bee holie both in body and in spirit, &c. 3.10.1.4. & 4.19.7.
- 35 And this I speake for your owne commodities, not to tangle you in a snare. 4.10.2.
- 8.1 And as touching things sacrificed unto idols, we know that wee have knowledge, &c. 4.10.22.
- 4 For though there bee that are called gods, whether in heaven or in earth, &c. 1.13.11
- 6 Yet unto us there is but one God, which is the father, of whom are all things, and we in him, and one Lord Iesu Christ, &c. 1.13.11. & 2.3.6. & 2.14.3. & 2.15.5.
- 9 But sake heede lest by any meanes this power of yours bee an occasion of falling to them that are weake. 3.19.11. & 4.10.22.
- 9.1 Am I not an Apostle? am I not free? have I not seene Iesu Christ our Lord? are ye not my worke in the Lord? 3.14.15. & 4.1.14. & 17.17. & 4.17.29.
- 2 For ye are the seale of my Apostleship in the Lord. 4.1.6.
- 5 Or have we not power to leade about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas. 4.12.25.
- 12 Nevertheless we have not used this power, but suffer all things, that we should not hinder the Gospell of Christ. 3.4.15.
- 16 And wee is unto mee, if I preach not the Gospell. 4.5.6.
- 19 For though I bee free from all men, yet have I made my selfe servant to all men, that I might win the more. 3.19.12.
- 20 And unto the Jewes I became as a Jew, that I might win the Jewes, &c. 4.19.29.
- 22 To the weakke I became as weakke, that I may win the weakke: I am made all things to all men, that I might by all meanes save some. 3.19.12.
- 10.1 Moreover, brethren I would not that ye should be ignorant, that all our fathers were under the cloud, and all passed through the Sea. 2.10.5.
- 2 And were all baptised unto Moses in the cloud, and in the sea. 4.15.9.
- 3 And did all eat the same spirituall meat. 4.14.23. & 4.18.20.
- 4 And did all drinke the same spirituall drinke, for they dranke of the spirituall rocke that followed them: and the rocke was Christ. 1.13.10. & 2.9.1. & 4.14.26. & 17.15.5. & 21.22.
- 5 But with many of them God was not pleased, for they were overthrowne in the wilderness. 4.14.24.
- 11 And all these things came unto them for examples, and were written to admonish us, upon whom the ends of the world are come. 2.10.5. & 3.2.22.
- 12 Wherefore let him that thinketh hee standeth, take heed lest he fall. 3.24.0. & 3.24.6.
- 13 There hath no renunciation taken you but such as appertaineth to man, &c. 3.20.40.
- 16 The cup of blessing which wee blesse, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? 4.17.10. & 4.17.15. & 4.17.22. & 4.17.38. & 4.18.8.
- 17 For wee that are many are one bread and one body, because wee all are partakers of one bread. 4.17.14.
- 23 All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not. 3.19.12.
- 25 Whatsoever is sold in the shambles, eat ye, and aske no question for conscience sake. 3.19.11.
- 28 But if any man say unto you, this is sacrificed unto idols, eat it not because of him that shewed it, and for thy conscience. &c. 3.19.6. & 4.10.4.
- 29 And the conscience I say not thine but of that other, &c. 3.19.11. & 4.10.4.
- 31 Whether therefore ye eat or drinke,

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- or whatsoever ye doe, doe all to the glory of God 3.20.44.
- 32 Give none offence, neither to the Jewes nor to the Grecians, nor to the Church of God. 3.19.11.
- 11 4 Every man praying or prophesying having any thing on his head, dishonoureth his head. 4.19.26.
- 5 But every woman that prayeth or prophesieth bare headed, dishonoureth her head. 4.10.29.
- 7 For a man ought not to cover his head: forasmuch as he is the image and glory of God: but the woman is the glory of the man. 1. 15.4.
- 16 But if any man lust to be contentious, wee have no such custome, neither the Churches of God. 4.10.31.
- 20 When yee come together therefore into one place, this is not to eat the Lords Supper. 4.18.12.
- 22 Have yee not houses to eat and drinke in? despise ye the Church of God? &c. 4.10.29.
- 23 For I have received of the Lord that which I also delivered unto you, &c. 4.17.35.50.
- 24 And when he had given thanks hee brake it, and said, take eat, this is my body, which is broken for you: this doe you in remembrance of me. 4.17.1. & 4.17.20.
- 25 After the same manner also he tooke the cup, when he had supped, saying, this is the new Testament in my blood, &c. 4.17.37.
- 26 For as often as ye shall eat this bread and drinke this cup, ye shall see the Lords death until he come. 4.16.30. & 4.17.20.
- 28 Let a man therefore examine himselfe, and so let him eat of this bread, and drinke of this cup. 4.1.15. & 4.16.30. & 4.17.40.
- 29 For he that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because hee discerneth not the Lords body. 4.1.15. & 4.16.30. & 4.17.33. 34.40.
- 31 For if wee would judge our selves wee should not be judged. 3.3.18.
- 32 But when we are judged, we are chastened of the Lord, because we should not be condemned with the world. 3.4.33. & 3.8.6.
- 12.3 Wherefore I declare unto you, that no man speaking by the spirit of God, calleth his fellow execrable, &c. 2.2.20.
- 6 And there are diversities of operations, but Gods is the same, which worketh all in all. 2.3.6.9.
- 8 For to one is given by the spirit, the word of wisdom, and to another the word of knowledge by the same spirit. 4.3.11.
- 10 And to another diversities of tongues, and to another the interpretation of tongues. 1. 13.14. & 3.29.
- 11 And all these things worketh even the selfe same spirit, distributing to every man severally as he will. 1.13.14. & 4.13.3.
- 12 For as the body is one, and hath many members, and all the members of the body which is one, though they be many, yet are but one body: even so is Christ. 1.13.16. & 3.7.5. & 3.16.2. & 4.17.22.
- 13 For by one spirit are wee all baptised into one body, whether we are Jewes or Grecians, &c. 4.24.7. & 4.15.15. and 4.16.23.
- 25 Lest there should bee any division in the body; but that the members should have the same care one of another. 3.20.20.
- 28 And God hath ordained some in the church, as first apostles, secondly prophetes, thirdly, teachers, then them that doe miracles, after that the gift of healing, helpers, &c. 4.3.8. & 4.11.1. & 4.20.4.
- 31 But desire you the best gifts, and I will yet shew you a more excellent way. 3.2.9.
- 13.1. Though I speake with tongues of men and Angels, and have not love, I am as sounding brasse, or as tinkling Cymball. 2.5.4.
- 2 If I had all faith, so that I could remove mountaines, and had not love, I were nothing. 3.18.8.
- 3 And though I feed the poore with all my goods, and though I give my body that I be burned, and have not love, it profiteth me nothing. 4.13.13.
- 4 Love suffereth long, it is banisifull, love enviceth not, love doth not boast it selfe, it is not puffed up. 3.7.5.6.
- 9 For we know in part, and wee prophesie in part. 3.2.20.
- 10 But when that which is perfect, is come, then that which is in part, shall bee abolished. 3.2.13.
- 12 For now we see through a glasse darkly, but then shall we see face to face, &c. 3.2.7. 11. & 4.18.10.
- 13 And now abideth faith, hope and love, even these three: but the chiefest of these is love. 3.18.8.
- 14 15 What is it then? I will pray with the spirit, but I will pray with the understanding also, &c. 3.20.5. & 3.20.32.
- 16 Else, when thou blessest with the spirit,

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how shall hee that occupieth the name of the unlearned, say Amen at thy giving of thanks, &c. 3.20.33
 29 *Let the Prophets speake two or three, and let the other iudge.* 4.8.9. and 4.9.13
 30 *And if any thing be revealed to another that sitteth by, let the first hold his peace.* 4.1.13
 34 *Let your women keepe silence in the Churches, for it is not permitted unto them to speake, &c.* 4.10.29
 40 *Let all things be done honestly and by order.* 2.8.32. and 3.20.29. and 4.3.10. and 4.10.27.30
 15.6 *After that be was seene of more than five hundred brethren at once, &c.* 2.25.3
 10 *But I laboured more abundantly than they all, yet not I, but the grace of God which is in me.* 2.3.11. and 4.1.6
 12 *Now, if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?* 3.25.7. and 4.1.14
 13 *For if there be no resurrection of the dead, then is Christ not risen.* 3.25.3
 14 *And if Christ be not risen, then is our preaching in vaine, and your faith is also in vaine.* 3.25.3
 16 *For if the dead be not raised, then is Christ not raised.* 2.13.2
 17 *And if Christ be not raised, your faith is vaine, &c.* 2.13.2. and 2.16.13
 19 *If in this life only we have hope in Christ, we are of all men the most miserable.* 3.9.6. and 3.18.4
 20 *But now is Christ risen from the dead, and was made the first fruiser of them that slepe.* 2.16.13
 21 *For sith by man came death, by man came also the Resurrection of the dead.* 2.1.6
 22 *For, as in Adam all men die, even so in Christ shall all be made alive.* 4.16.17
 25 *For he must reigne till he hath put all his enemies under his feet.* 2.16.16
 28 *And when all things shall be subdued unto him, then shall the Sonne also himselfe be subiect unto him, &c.* 1.13.26. and 2.8.30. and 2.14.3. and 2.15.5. and 3.20.42. and 3.25.12
 36 *Thou foole, that which thou sowest is not quickned except it die.* 3.25.4
 39 *All flesh is not the same flesh, but there is one flesh of men, &c.* 3.25.8
 41 *There is another glory of the Sonne, another glory of the Moone, another glory of the Starres: for one Starre differeth from*

another Starre in glory. 1.4.19.34
 45 *The first Man Adam was made a living Soule: and the last Adam was made a quickning Spirit.* 1.15.4. and 3.1.2
 46 *Howbeit that was not first made which is spirittuall, but that which is naturall, and afterward that which is spirittuall.* 4.16.38
 47 *The first man is of the earth, caruoly: the second man is the Lord from heauen.* 2.17.7. and 2.13.2. and 2.13.4. and 4.17.25
 50 *Flesh and blood cannot inheris the Kingdome of God, &c.* 4.16.17
 51 *Behold, I shew you a secret thing, we shall not all sleepe, but we shall all be changed.* 2.16.17. and 3.25.8
 52 *In a moment, in the twinkling of an eye, as the last trumpet: for the trumpet shall blow, and the dead shall be raised up incorruptible, and we shall be changed.* 2.16.17
 53 *For this corruption must put on incorruption, &c.* 3.25.7
 54 *So when this corruptible hath put on incorruptible, and this mortall hath put on immortality, &c.* 3.25.10
 16. 2 *Every first day of the weeke, let every one of you put asid by himselfe, and lay up as God hath prospered him, &c.* 2.8.33
 7 *For I will not see you now in my passage: but I trust to abide a while with you, if the Lord permit.* 1.17.11

II. CORINTHIANS.

1. 2 **G** *Race be with you, and peace from God our Father, and from the Lord Iesus Christ.* 1.13.13
 3 *The Father of mercy, and the God of all comfort.* 3.20.37
 6 *And whether we be afflicted, it is for your consolation and salvation which is wrought in the induring of the same suffering which we also suffer: or whether we be comforted, it is your consolation and salvation.* 3.5.4
 12 *For our reioycing is this, the testimony of our conscience, that in simplicity and godly purenesse, and not in fleshy wisdom, &c.* 3.2.41. and 3.17.14
 19 *For the Sonne of God Iesus Christ who was preached among you by us, &c.* 4.17.50
 20 *For all the promises of God in him are yea, and are in him Amen, &c.* 2.9.2. and 3.2.32. and 3.20.1. and 4.14.20
 22 *Who hath also sealed us, and hath given the earnest of the Spirit in our hearts.* 1.7.4. and 3.1.3. and 3.2.36. and 3.24.1

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23 Now, I call God for a record unto my
Soule, that I spare you, I came not as yet to
Corinthus. 2.8.24. and 2.8.27

24 Not that wee have dominion over your
Faith, but that wee are helpers of your
joy, &c. 4.8.9

25 It is sufficient unto the same man that be
was rebuked of many. 3.4.13

7 So that now contrariwise, ye ought rather
to forgive him, and comfort him, lest the
same should be swallowed up with over-
much heavinesse. 4.1.29. and 4.12.8

8 Wherefore, I pray you, that you would con-
firm your love towards him. 4.12.9

16 To the one wee are the savour of death,
unto death: and to the other the savour of
life unto life, &c. 2.5.5

3.3 In that ye are manifest to be the Epistle
of Christ, ministered by us, and written not
with ynte, &c. 2.8.57

5 Not that wee are sufficient of our selves: to
thinke any thing, as of our selves, &c. 2.2.
15.27. and 2.3.6

6 Who also hath made us able Ministers of
the new Testament, not of the letter, but of
the Spirit: for the letter killeth, but the
Spirit giveth life. 1.9.3. & 2.7.2. and 3.
1.4. and 4.1.6. and 4.14.11

7 If then the ministracion of death written
with letters, and engraven in stones was
glorious, so that the children of Israel could
not behold the face, &c. 2.7.7

8 How shall not the ministracion of the spirit
be more glorious? 1.9.3

9 For if the ministry of condemnation was
glorious, much more doth the ministrati-
on of Righteousnesse exceede in glory. 4.
3.3

14 Therefore their mindes are hardened:
for untill this day remaineth the same co-
vering unaken away in the reading of the
old Testament, which vaile in Christ is
put away. 2.10.13

15 But even, unto this day when Moses was
read, the vaile is laid over their hearts. 2.
10.23

17 Now the Lord is the Spirit, and where
the Spirit of the Lord is, there is liber-
ty. 2.2.8

18 But we all behold as in a mirror, the glory
of the Lord with open face, and are changed
into the same image, &c. 1.15.4. and 1.
15.5. and 3.2.20. and 3.3.9

4.4 In whom the god of this world hath blind-
ed the mindes, that is, of the Infidels, that
the light of the glorious Gospell of Christ,

which is the image of God, &c. 1.14.13
and 1.14.18. and 1.18.2. and 2.4.1

6 For God that commanded the light to
shine out of the darknesse, it be which hath
shined in our hearts, &c. 2.9.1. and 3.2.1
and 4.1.5. and 4.3.3

7 But wee have this treasure in earthen ves-
sels, that the excellency of that power might
be of God, and not of us. 4.1.5. and 4.3.1

8 Wee are afflicted on every side, yet are wee
not in distresse: in poverty, but not over-
come of poverty. 3.8.9. and 3.15.8

9 Wee are persecuted, but not forsaken: cast
downe, but we perish not. 3.15.8

10 Every where we beare about in our body,
the dying of the Lord Iesus, that the life of
Iesus also might be made manifest in our
mortal flesh. 3.15.5. and 3.15.8. and 3.
18.7. and 3.25.3. and 3.25.7

13 And because we have the same spirit of
faith, according as it is written, I beleevved,
and therefore have I spoken, &c. 3.2.35

5.1 For we know, that if our earthly house of
this tabernacle be destroyed, wee have a
building given of God, &c. 3.25.6

2 For therefore wee sigh, desiring to be clothed
with our house, which is from Hea-
ven. 3.9.5

4 Because wee would not be unclothed, but
would be clothed upon, that mortality
might be swallowed up of life. 1.15.2. and
3.9.5

5 Who also hath given unto us the earnest of
the spirit. 2.9.3. and 3.2.36

6 Therefore we are always bold, though wee
know, that whilst we are at home in this bo-
dy, we are absent from the Lord. 1.15.2. &
3.2.14. and 3.9.4. & 3.25.1. & 3.25.6

7 For we walke by Faith, and not by sight. 2.
2.14

2 Nevertheless, wee are bold, and love ra-
ther to remove out of the body, and to dwell
with the Lord. 1.15.2

10 For we must all appear before the iudge-
ment seat of Christ, &c. 1.13.11. and 1.
15.2. and 3.18.1. and 3.25.7

18 And all things are of God, which hath re-
conciled us unto himselfe by Iesus Christ,
&c. 3.2.29. and 3.5.5. and 3.11.4. and
4.6.3.

19 For God was in Christ, and reconciled the
world to himselfe, not imputing their finnes
unto them, &c. 2.12.4. and 2.17.2. and
3.2.32. and 3.4.25. and 3.11.22. and 3.
14.11. and 4.1.22.

20 Now then are we Embassadors for
Christ:

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Christ: as though God did beseech you through us, &c. 3.4.27. and 4.1.22. and 4.3.1

21 For hee hath made him to be sinne for us, which knew no sinne, that wee should be made the righteousnesse of God in him. 2.16.5. and 2.16.6. & 2.17.2. and 3.5.2. and 3.11.11. and 3.11.22. and 3.11.23

6. 8 By honour and dishonour, by evil report and good report, &c. 3.8.8

16 For yee are the Temple of the living God, &c. 1.13.15. and 3.6.3. and 3.16.2

7.1 Seeing then that we have these promises, dearly beloved, let us cleanse our selves from all filthinesse of the flesh and the spirit, &c. 1.15.2. and 2.5.11. and 2.9.3. and 3.16.2. and 3.25.7

10 For godly sorrow causeth repentance unto salvation not to be repented off: but the worldly sorrow causeth death, 3.3.7. and 3.4.2

11 For behold, this thing, that yee have bene godly sor, what great care it hath wrought in you, &c. 3.3.15

8. 11 Now therefore performe to doe it also, that as there was a readinesse to will, even so yee may performe it of that which yee have. 3.5.8

16 And thank ye unto God, which hath put in the heart of Titus the same care for you. 2.5.8

17 Because hee accepted the exhortation, &c. 2.5.8

9. 6 That hee which someth sparingly, shall reape also sparingly, and he that someth liberally, shall reape also liberally. 3.18.6

7 As every man miseth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerefull giver. 3.16.3

12 For the ministracion of this service, not onely supplieth the necessity of the Saints, &c. 3.7.5

10. 4 For the weapons of our warfare are not carnall, but mighty through God, to cast, &c. 4.8.9. and 4.11.5. and 4.11.10

6 And having ready the vengeance against all disobedience, when your obedience is fulfilled. 4.6.3

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, &c. 4.8.1

11. 14 And no marvel: for Satan himselfe is transformed into an Angel of light. 1.9.2. and 4.12.12

12. 2 I know a man in Christ above foureteen years agone (whether he were in the body,

I cannot tell, God knoweth) which was taken up into the third heaven. 1.9.1. and 1.14.4. and 4.3.3

4 How that hee was taken up into Paradise, and heard words which cannot be spoken, which are not possible for man to utter, 1.14.4

7 And lest I should be exalted out of measure, though the abundance of revelations, there was given unto mee a pricke in the flesh, the messenger of Satan, &c. 1.14.18. and 3.3.14. and 4.17.34

8 For this thing I besought the Lord thrice, that it might depart from mee. 1.12.20

9 And he said unto mee, my grace is sufficient for thee? &c. that the power of Christ may dwell in me. 1.3.13 & 1.13.20. and 3.3.14.

21 I feare lest when I come againe, my God debaile me, among you, and I shall beaile many, &c. 3.3.18. and 4.1.27

13. 4 For though he was crucified concerning his infirmity, yet loved hee through the power of God. And we no doubt are weake in him, &c. 2.13.2. and 2.14.6. and 2.16.13

5 Prove your selves, whether yee are in the Faith: examine your selves: know yee not your owne selves, how that Jesu Christ is in you, excepte ye be reprobates? 3.2.39

10 According to the power which the Lord hath given mee, to edification, and not to destruction. 4.8.1

13 The grace of our Lord Jesu Christ, and the love of God, and the communion of the holy Ghost, &c. 3.1.2

GALATHIANS.

1. 1 **P**AUL an Apostle not of men, neither by man, but of Jesu Christ. 4.3.13. and 4.3.14

2 And all the brethren that are with mee, unto the Churches of Galatia. 4.1.14

3 Grace be with you, and peace from God the Father, and from the Lord Jesu Christ. 1.13.13

6 I marvel that yee are so soone removed away unto another Gospell, from him that hath called you in the grace of Christ. 4.1.27

8. But though that wee, or an Angel from Heaven preach unto you otherwise than that which we have preached unto you, let him be accursed, 4.9.12

16 To reveale his Sonne in mee, that I should

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- should preach him among the Gentiles, &c. 3.22.7
- 18 Then after three yeeres I came againe to Ierusalem to visi Peter, and abode with him fiftene daies. 4.6.7. and 4.6.14
- 21 Then foureteeene yeers after, I went up againe to Ierusalem with Barnabas, and tooke with me Titus also. 4.6.14
- 3 But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised. 3.19.12
- 6 God accepteth no mans person, &c. 3.23.10
- 7 When they saw the Gospell of the nncircumcision was committed unto mee, as the Gospell of the circumcision was unto Peter. 4.6.7.
- 8 For hee that was mighty by Peter in the Apostleship over the circumcision, was also mighty by me towards the Gentiles. 4.1.6. and 4.6.7
- 9 And when James, and Cephas, and Iohn knew of the grace that was given unto mee, &c. 4.6.13
- 14 But when I saw, that they went not the right way to the truth of the Gospell, I said unto Peter before all men, if thou, &c. 4.12.3
- 16 Know that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ, &c. 3.17.2
- 19 For I through the Law am dea to the Law, and that I might live unto God, &c. 2.16.7
- 20 Thus I live yet, not I now, but Christ liveth in me, &c. 4.19.35
- 3.1 O foolish Galatians, who hath bewitched you, so that ye should not obey the truth, &c. 1.11.7. and 4.1.27. and 4.18.11
- 2 Received ye the Spirit by the workes of the Law, or by the bearing of the Faith preached? 3.2.33. and 4.1.6
- 6 Yea, rather as Abraham: cleaved God, and it was imputed unto him for righteousness. 3.17.8
- 8 For the Scriptures foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospell unto Abraham, &c. 3.11.3
- 10 For as many as are of the workes of the Law, are under the curse: for it is written, cursed is every man that continueth not in all things, &c. 2.7.5. and 2.7.17. and 2.16.2. and 3.11.19
- 12 And the Law is not of Faith: but the Law that shall doe these things shall live in them. 3.11.18. and 3.11.19
- 13 Christ hath redeemed us from the curse, &c. 2.7.15. and 2.8.57. and 2.16.2. and 2.16.6. and 2.16.19. and 2.17.4. and 3.4.27. and 3.11.12. and 3.19.3. and 4.13.21
- 16 Now, to Abraham and to his seed were the promises made, &c. 2.6.2. and 2.13.3. and 4.14.21
- 17 And this I say, that the Law which was foure hundred and thirty yeeres after, cannot disannull the Covenant that was confirmed afore of God in respect of Christ, that it should make the promises of no effect. 3.11.20
- 18 For if the inheritance be of the Law, it is no more by the promise, but God gave it unto Abraham by promise. 3.11.17
- 19 Wherefore then serveth the Law? it was added because of the transgression, &c. 1.14.9. and 2.5.6. and 2.7.2
- 21 Is the Law then against the promises of God? God forbid, &c. 3.11.19. & 3.4.6
- 22 But the Scripture hath concluded all under sinne, that the promise by the faith of Iesus Christ should be given to them that beleve 3.4.6
- 24 Wherefore the Law was a Schoolemaster to bring us to Christ, that wee might be made righteous by faith. 2.7.2. and 2.7.11. and 2.11.5
- 27 For all ye that are baptised into Christ, have put on Christ. 2.1.3. & 2.1.3. & 4.14.7. & 4.15.6. & 4.16.21. & 4.19.8
- 28 There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus. 2.11.11. and 4.20.1
- 4.1 Then this I say, that the heire as long as he is a child, differeth nothing from a servant, though he be Lord of all, 2.11.2. and 2.11.5. and 2.11.13
- 2 But is under Tutors and Governours, untill the time appointed of the Father. 4.10.14
- 3 Even so wee, when we were children, were in bondage under the rudiments of the world. 4.10.14
- 4 But when the fulnesse of time was come, God sent forth his Sonnes, borne of a woman, &c. 2.16.5. and 2.7.15. and 2.11.11. and 2.12.7. and 2.13.1. and 2.13.3. and 2.17.5. and 4.29.15
- 5 That hee might redeeme them which were under the Law, that we might receive the adoption, &c. 2.7.15. and 3.19.2.
- 6 And because ye are the Sonnes, God hath

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hath sent forth the Spirit of his Sonne into
your hearts, which one is Abba, that is,
Father. 2.14.5. & 3.1.2. & 3.11. & 3.
1.5. & 3.2. & 37

7 But even then, when ye know not God, yee
did service unto them which by nature are
not Gods. 1.4.3. & 1.12.3.

8 But now, seeing ye know God, ye are not their
knowne of God, &c. 4.1.27. & 4.10.10
& 4.19.7.

10 Ye observe daies, and monthes, and times,
and yeeres. 2.8.33

11 I am in feare of yee, lest I have bestowed
on you labour in vaine. 2.8.33.

12 For it is written that Abraham had two
Sonne, one by a Servant, another by a free
woman. 2.11.9. & 4.2.3

24 By the which things, another thing is
mean: for these Moithers, are the two Tes-
taments, &c. 2.11.9.

25 For Agar or Sina is a Mountaine in Ara-
bia, and it answereth to Jerusalem that
now is, &c. 3.2.6

26 But Ierusalem, which is above, is free:
and is the Mother of us all. 4.1.1.

28 We are after the manner of Isaac, children
of the promise. 4.16.12

30 Put out the servant and her sonne, &c. 3.
18.2

5.1 Stand fast in the liberty therefore, wher-
with Christ hath made us free, &c. 3.19.2
3.19.14. & 4.10.8. & 4.10.9. & 4.20.
1.

4 Whosoever are justified by the Law, yee
are fallen from grace. 3.19.14.

5 For we through the Spirit, wait for the hope
of righteinesse through faith. 3.24.7.

6 In Christ Iesus neither circumcision avail-
eth any thing, nor uncircumcision, &c. 3.
11.20.

13 For brethren, yee have been called unto
liberty: onely use not your liberty, &c. 3.19.
11.

14 For all the Law is fulfilled in one word,
which is, Thou shalt love thy neighbour as
thy selfe. 2.8.53

17 For the flesh lusteth against the spirit, and
the spirit against the flesh, &c. 2.7.5. & 2.2.
27.

19 Moreover the works of the flesh are man-
ifest, which are these, fornication, in-
cleanness, &c. 2.1.8. & 2.14.1. &
4.15.10

6.10 While we are therefore thus, let us doe
good unto all men, &c. 2.7.6. & 3.20.38

14 But God forbid that I should rejoyce, but

in the crosse of our Lord Iesus Christ.
wherby the world is crucified unto me, and
I unto the world. 2.16.7

15 For in Christ Iesus, neither circumcision,
availeth any thing, nor uncircumcision, &c.
4.14.24

17 From henceforth let no man put me to tes-
tation, for I beare in my body the marks, &c.
3.18.7. & 3.25.8.

EPHESIANS.

1.2 **G**race be with you, and peace from
God our Father, and from the
Lord Iesus Christ. 1.13.13

3 Which hath blessed us with all spiritual
blessing in heavenly things in Christ. 3.2.2.
10

4 As hee hath chosen us in him before the
foundation of the world, that wee should be
holly, &c. 2.3.8. & 2.8.5. & 2.12.5. & 2.16
4. & 3.15.5. & 3.17.15. & 3.19.2. & 3.
22.1.3. 23.13. & 3.24.3. & 3.
24.5.

5 Who hath predestinate us to be adopted
through Iesus Christ unto himselfe.
2.12.
5. & 3.11.4. & 3.18.2.

6 To the praise of the glory of his grace, wher-
with hee hath made us accepted in his bl-
ved. 2.17.2. & 3.2.2. & 3.11.4.

7 By whom wee have redemption through his
blood, &c. 3.4.30

9 And hath opened unto us the mysterie of his
will, according to his good pleasure, &c. 4.
14.2. & 4.19.3.6

10 That in the dispensation of the fulfille of
the times, hee might gather together in one
all things, both which are in heaven, and
which are in earth, even in Christ. 2.1.2.5.
& 3.10.21

13 In whom also yee have trusted, after that
ye heard the word of truth, even the Gospell
of our salvation, &c. 1.7.4. & 2.9.2. & 2.
10.3. & 3.1.4. & 3.2.36. & 3.24.1. & 3.
24.8.

14 Which is the earnest of our inheritance,
until the redemption, &c. 3.24.8

17 That the God of our Lord Iesus Christ,
the Father of glory, might give unto us the
Spirit of wisdom, &c. 2.2.21.

18 That yee may know, what the hope of his
calling, and what the riches of his glori-
ous inheritance is in the Saints. 3.2.16.8.
4.8.11

20 Which hee wrought in Christ, when he
raised him from the dead, &c. 2.16.15.

21 Forre above all principality and power,

The Table.

- and might, in domination, and every name that is named, &c. 1. 14. 5. and 2. 15. 5. and 2. 16. 15
- 22 And he hath appointed him over all things to be the head to the Church. 2. 15. 5. and 4. 6. 9
- 23 Which is his body, even the fulness of him that fillth all in all things. 2. 15. 5. and 3. 10. 38. and 4. 1. 10. and 4. 17. 9
2. 1 That were dead in trespasses, and sinners, &c. 3. 24. 10
- 2 Wherein in time past ye walked, according to the course of this world, and after the Prince that ruleth in the ayre, &c. 1. 14. 13. and 1. 14. 18. and 2. 4. 1. and 3. 24. 10
- 3 Among whom we also had our conversation in time past, in the lusts of our flesh, in fulfilling the wil of the flesh, and of the mind, &c. 2. 1. 6. and 2. 1. 11. and 4. 16. 17
- 4 But God which is rich in love, through his great love wherewith he loved us. 3. 14. 5
- 5 Even when wee were dead by sinnes hee quickned us, &c. 3. 5. 19
- 6 And hath raised us up together, and made us to sit together in the heavenly places in Christ Jesus. 2. 16. 16. and 3. 15. 6. and 3. 25. 1
- 8 For by grace are yee saved through faith, and that not of your selves: it is the gift of God. 3. 13. 2. and 3. 14. 11
- 9 Not of works, lest any man should boast himself. 3. 13. 2
- 10 For we are his workmanship created in Christ Jesus unto good works, &c. 2. 3. 6. and 3. 3. 21 and 3. 14. 5. and 3. 15. 7. and 3. 23. 13
- 11 Wherefore remember that yee being in time past Gentiles in the flesh, and called uncircumcision, &c. 4. 14. 12. & 4. 16. 15
- 12 That ye were, I say, at that time without Christ, and were alienates from the commonwealth of Israel, &c. 1. 4. 3. and 1. 5. 12. and 2. 6. 1. and 3. 24. 10. and 4. 14. 12. and 4. 16. 3. and 4. 16. 24
- 14 For he is our peace, which hath made of both one, &c. 2. 7. 17. and 2. 11. 11. and 3. 2. 28 and 3. 2. 34. and 3. 13. 4. and 4. 16. 13
- 16 And that hee might reconcile both unto God in one body by the Crosse, &c. 3. 17. 2
- 19 Now therefore, yee are no more strangers and foreigners: but Citizens, &c. 3. 25. 1
- 20 And are built upon the foundation of the Apostles and Prophets, &c. 1. 7. 2. and 4. 2. 1. and 4. 2. 4. and 4. 6. 5
- 21 In whom all the building coupled together, groweth unto an holy Temple in the Lord. 3. 15. 5. & 3. 16. 2
3. 2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward. 4. 14. 2
- 7 Whereof I am made a minister by the gift of the grace of God, &c. 3. 22. 7
- 10 To the intent, that now unto principalities, and powers in heavenly places, &c. 1. 18. 3. & 2. 11. 12. & 3. 24. 16
- 12 By whom we have boldness and entrance by confidence, &c. 3. 2. 15. & 3. 13. 5. & 3. 20. 12
- 14 For this cause, I bow my knees unto the Father of our Lord Jesus Christ. 3. 2. 19
- 15 Of whom is named the whole family in heaven and in earth. 2. 14. 7
- 16 That hee might grant you according to the riches of his glory; that ye may be strengthened, &c. 2. 12. 5
- 17 That Christ may dwell in your hearts by Faith, &c. 2. 9. 3. & 2. 12. 5. & 4. 17. 5
- 18 That yee being rooted and grounded in love, may be able to comprehend with all Saints, &c. 2. 12. 5. & 3. 2. 14. & 3. 14. 19
- 19 And to know the love of Christ, which passeth knowledge, &c. 2. 12. 5
4. 2 With long suffering supporting one another through love. 4. 12. 11. & 4. 12. 13
- 3 Understanding to keep the unity of the Spirit in the bond of peace. 4. 12. 11 & 4. 12. 13
- 4 There is one body, and one Spirit, &c. 4. 1. 3. & 4. 3. 1. & 4. 6. 10
- 5 There is one Lord, one Faith, and one baptism. 1. 13. 16 & 4. 7. 5
- 7 But unto every one of us is given grace, &c. 2. 15. 5. & 3. 1. 2. & 4. 6. 10
- 8 When he ascended up on high, he led captivity captive, &c. 1. 13. 11 & 2. 16. 16
- 10 He that descended, is even the same that ascended far above all heavens, &c. 2. 16. 14. & 4. 3. 2. & 4. 6. 10
- 12 He therefore gave some to be Apostles, and some to be Prophets, &c. 4. 1. 1. 5. & 4. 3. 4. & 4. 6. 10. & 4. 8. 12
- 12 For the gathering together of the Saints, that for the works of the ministerie, &c. 4. 1. 5
- 13 Till we all meete together, in the unity of Faith, &c. 4. 14. 8
- 14 That we be no more henceforth children, swaying & carried away with every wind of doctrine, &c. 4. 3. 1
- 15 But let us follow the truth in love, and in all things grow up into him, &c. 2. 16

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15. & 3.1.1. & 3.1.3. & 4.3.2. & 4.6.9. & 4.17.9
 16 By whom all the body being coupled and knit together by every joint, &c. 2.13.1 & 4.6.9
 17 This I say therefore, and testifie in the Lord that ye henceforth walke not, &c. 2.3.1
 16 Having their cogitation darkened, and being strangers, &c. 2.3.1
 20 But ye have not so learned Christ, 3.2.6 & 3.6.4
 22 That is, that ye cast off concerning the conversation in times past, the old man, &c. 3.3.8. & 3.6.4
 23 And be renewed in the spirit of your mind. 2.1.9. & 2.3.1. & 3.3.8. & 3.7.1
 24 And put on the new man, which after God is created, &c. 1.15.4
 23 Neither give place to the devil. 1.14.18
 28 Let him that stoll, steale no more, but let him rather labour, &c. 3.24.10
 30 And grieve not the holy spirit of God by whom, &c. 2.5.8
 5.1 Be ye therefore followers of God as deare children. 3.6.3
 2 And make in love, even as Christ hath loved us, and hath given himselfe, &c. 2.17 5. & 4.19.23.
 6 Let no man deceive you with vaine words, for such things, &c. 3.2.27
 8 For ye were once darkened, but are now light in the Lord, &c. 3.16.2 & 3.24.10.
 14 Awake thou that sleepest, and stand up from the dead, and Christ shall give thee life. 2.5.19.
 23 For the husband is the wives head, even as Christ is the head of the Church, &c. 3.6.3. & 4.6.9
 25 And gave himselfe for it. 4.1.17. & 4.8. 12.
 26 That he might sanctifie it, and cleanse, &c. 3.3.11. & 3.6.3. & 4.1.13. & 4.15.2. & 4.16.22
 27 That hee might make it unto himselfe a glorious Church, not having, &c. 3.3.11 & 4.1.10
 28 So ought men to love their wives as their own bodies, &c. 4.19.35
 29 For no man ever yet hated his owne selfe, but nourisheth it, and cherisheth it, even as the Lord doth the Church. 4.19.35.
 30 For we are members of his body, of his flesh, &c. 2.12.2. & 2.12.57 & 3.1.3. & 4.17.9
 32 This is a great mystery, but I speake concerning Christ, and concerning the Church.

4.12.24
 6.1 Children obey your parents in the Lord &c. 2.8.36. & 2.8.38 & 4.20.29.
 4 And ye Fathers, provoke not your children to wrath, &c. 4.20.29.
 9 Neither is there respect of persons with him. 3.23.10.
 10 Finally my brethren be strong in the Lord, &c. 2.5.8
 12 For we wrestle not against flesh and blood &c. 1.14.13 & 1.17.8
 13 For this cause take unto you the whole armour of God, &c. 1.14.13. & 2.5.11.
 16 Above all take the shield of Faith, where with ye may quench all, &c. 3.2.21. & 3.20. 21.
 18 And pray alway with all manner of prayer supplication in the spirit, &c. 3.20.5. & 2.20.7. & 3.20.12
 19 And for mee, that utterances may be given unto me, that I may open my mouth boldly, &c. 3.20.20

PHILIPPIANS.

1.1 Paul and Timothy the servants of Jesus Christ, &c. 4.3.7. & 4.3.8
 4 Alwaies in all my prayers for all you, &c. 2. 2.25.
 6 I am persuaded of this same thing, that he that hath begun this same good worke in you, &c. 2.2.6. & 3.18.1. & 3.2.4.6
 20 As I heartily hope for, and hope that in nothing I shall be ashamed, but that with all confidence, &c. 3.2.4.3
 23 For I am greatly in doubt on both sides, desiring to be loosed and to bee with Christ, &c. 3.9.4
 29 For unto you it is given for Christ, that not onely ye should believe in him, &c. 2.17 5.
 2.1 Fulfill my joy, that ye be like minded, having the same love, &c. 4.2.5
 3 That nothing be done through contention, or vaine glory, but that in meeknesse, &c. 3.7.4
 5 Let the same minde be in you, that was even in Christ Iesus. 4.2.5
 6 Who being in the forme of God, thought it not robbery, &c. 1.13.11. & 1.13.2.4.
 7 But he made himselfe of no reputation, and took on him the forme of a servant, and was made like unto men, &c. 1.13.2.4. & 2. 13.2. & 2.16.5. & 4.17.25.
 8 Hee

The Table.

- 8 He humbled himself, and became obedient unto the death, &c. 2.13.2. & 2.14.3 & 3.15.8. & 4.14.12.
- 9 Wherefore God hath also highly exalted him, and given him a name, &c. 2.11.12. & 2.13.2. & 2.15.5. & 2.16.15. & 2.17.6.
- 10 That at the name of Iesus should every knee bow, &c. 1.13.14. & 2.11.11. & 2.14.3. & 3.5.8
- 12 Wherefore my beloved, as ye have alwaies obeyed, not as in my presence, &c. 2.5.11 & 3.2.23. & 3.18.1
- 13 For it is God that worketh in you both the will and the deede, &c. 2.2.27. & 2.3.6. & 2.3.11. & 2.5.11. & 3.2.23. & 3.11.12
- 15 That they may be blamelesse, and pure, and the sonnes of God without rebuke, &c. 3.17.15.
- 17 Yea and though I be offered up upon the sacrifice, and service of your faith, I am glad and rejoyce with you all. 3.2.6
- 20 For I have no man like minded, who wil faithfully care for your matters. 4.6.15
- 21 For all seeke their owne, and not that which is Iesus Christs. 4.6.15.
- 3.5 An Hebrew of the Ebrewes, by the law a Pharisee. 3.24.10
- 6 Concerning zeale, I presented the Church &c. 3.24.10
- 8 Tea doubtlesse I thinke all things but losse, for the excellent knowledge sake of Christ Iesus my Lord, &c. 3.11.13. & 3.25.2
- 10 That I may know him, and the vertue of his resurrection, &c. 2.16.13. & 3.8.2. & 3.15.8. & 3.25.2
- 12 Not as though I had already attained to it, neither were already perfect, but, &c. 4.8.11.
- 13 But one thing I doe: I forget that which is behinde, &c. 3.14.13. & 3.25.1
- 15 Let us therefore as many as bee perfect, bee thus minded, and if yee be otherwise minded &c. 3.2.4. & 4.1.12
- 20 But our conversation is in heaven, from whence also we looke for the Saviour, &c. 3.25.2. & 4.17.27. & 4.17.29.
- 21 Who so shall change our vile body, &c. 3.25.4. & 3.25.8. & 4.17.29.
- 4.3 Yea, and I beseech thee, faithful fellowe, helpe those we men that laboured with we in the Gospell, &c. 3.24.9
- 6 Bee nothing carefull, but in all things let your requests be shewed to God in prayer and supplication, &c. 3.20.28. & 3.26.40.
- 12 And I can be abas'd, and I can be undervy where in all things I am instructed, &c. 3.10.5. & 3.19.9
- 18 I was even filled, after that I had received of Epiphroditus, &c. 4.18.16.

COLOSSIANS.

- 1.4 **S**ince we heard of your faith in Christ Iesus, and of your love toward all Saints. 2.10.3. & 3.18.3
- 5 For the hopes sake, which is laid up for you in heaven, &c. 2.18.3. & 3.25.1
- 9 For this cause wee also, since the day wee heard of it, cease not to pray for you, &c. 2.2.25
- 10 And increasing in the knowledge of God. 2.2.25
- 12 Giving thanks unto the father which hath made us, &c. 3.2.1
- 13 Who hath delivered us from the power of darknesse, &c. 4.15.6
- 14 In whom we have redemption through his blood, &c. 2.17.5. & 3.4.30. & 3.15.5.
- 15 Who is the image of the invisible God, the first borne of every creature 2.2.20. & 2.6.4. & 2.12.4. & 2.12.7. & 2.14.2. & 2.14.5.
- 16 For by him were all things created, which are in heaven, and which are in earth, things visible and invisible, &c. 1.14.10. & 2.12.7
- 18 And hee is the head of the body of the Church, &c. 2.7.17. & 4.6.9.
- 20 And by him to reconcile all things unto himselfe, &c. 1.14.10. & 2.17.2. & 3.4.27 & 3.15.5
- 21 And you which were in times past strangers and enemies, because your mindes, &c. 2.16.2. & 3.14.6
- 22 Hath he now also reconciled, in the body of his flesh, &c. 2.16.2
- 24 Now rejoyce I in my sufferings for you, &c. 3.5.2. & 3.5.4. & 4.1.2.5
- 26 Which is the mystery hid since the world began: and from all ages, but now is made manifest unto his Saints. 2.7.17. & 2.11.12. & 3.2.14. & 4.14.2
- 2.2 That their hearts might be comforted, and they knit together in love, &c. 3.2.14
- 3 In whom are hid all the treasures of wisdom and knowledge. 2.12.4. & 2.15.2. & 3.2.13. & 2.11.5. & 3.11.12. & 4.8.7. & 4.10.8. & 4.18.7.0.
- 8 Beware lest there bee any man that sp

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you through Philosophy. 14. 10, 8. & 4.
10, 24

9 For in him dwelleth all the fulnes of the
Godhead bodily. 1. 13, 13. & 3. 11, 5

10 And ye are complete in him, which is
the head of all principality and power. 1.
14, 5. & 4. 6, 9

11 In whom also ye are circumcised with
circumcision made without hands. 4. 14,
24. & 4. 16, 11

12 In that ye are buried with him in Bap-
tisme. 3. 25, 8. & 4. 15, 5. & 4. 16, 21

13 And ye which were dead in sins, and in
the uncircumcision of your flesh. 2. 7, 17

14 And putting out the hand-writing of
ordinances that was against us. 2. 7, 17
& 2. 17, 5. & 3. 4, 5

15 And hath spoiled the principallities and
powers, and hath made a shew of them o-
penly. 2. 16, 6

16 Let no man therefore condemne you of
meate and drinke, or in respect of an holy
day. 2. 8, 33

17 Which are but a shadow of things to
come: but the body is in Christ. 2. 7, 16
& 2. 8, 31. & 4. 14, 22. & 14. 25

19 And holdeth not the head, whereof all
the body is furnished, and knit together by
joints. 2. 15, 1

20 Wherefore if you be dead with Christ
from the ordinances of the world 4. 10, 9.
& 4. 10, 13. & 4. 19, 7

21 Touch not, nor taste not, &c. 4. 10, 13

23 Which things have indeed a shew of
wisdom, in voluntary religion. 4. 10, 9
& 4. 10, 24. & 4. 13, 2

3. 1 If then you be risen with Christ, seeke
those things which are above 3. 6, 3. & 4.
17, 36

2 Set your affections on things which are
above, and not on things which are on the
earth. 4. 17, 36

3 For ye are dead, and your life is hid with
Christ in God. 2. 16, 7. & 2. 16, 13. & 3.
25, 1

5 Mortifie therefore your members which
are on the earth, fornication, uncircumci-
sion, &c. 2. 16, 13, 6

6 For the which things sake the wrath of
God commeth on the children of disobe-
dience. 3. 2, 27

9 Lie not one to another, seeing that ye
have put off the old man. 3. 3, 8

10 And have put on the new, which is re-
newed, &c. 1. 15, 4. & 2. 12, 9. & 3. 3, 9

11 Where is neither Grecian nor Jew,

circumcision nor uncircumcision, Bar-
barism, &c. 4. 20, 1

14 And above all these things put on love,
2. 8, 5, 3. & 3. 18, 8. & 4. 13, 13

16 Teaching and admonishing your owne
selves, in Psalmes and Hymnes. 3. 20, 32

20 Children obey your parents 2. 8, 36

24 Knowing that of the Lord, ye shall re-
ceive the reward of the inheritance. 3. 18, 2

25 Neither is there any respect of persons.
3. 23, 10

4. 3 Praying also for us that Gods may open
unto us the doore of utterance. 3. 20, 20

17 And say to Archippus, take heed to the
ministry that thou hast received. 4. 3, 7

I. THESSALONIANS.

2. 18 **T**herefore we would have come un-
to you (I Paul) &c. 1. 17, 11

19 For what is our hope, or joy, or crowne
of rejoycing? 3. 25, 10

3. 5 Even for this cause, when I could no
longer forbear, I sent him that I might
know of your faith. 3. 20, 46. & 4. 1, 6

12 And the Lord increaseth you, & make you
abound in love one toward another. 2. 5, 6

13 To make your hearts stable, and unblam-
mable in holinesse before God. 3. 17, 15

4. 3 For this is the will of God, even your
sanctification. 3. 16, 2

7 For God hath not called us unto unclean-
nesse, but unto belinesse. 3. 16, 2. & 3. 19
2. & 3. 23, 12

15 For this say we unto you by the word of
the Lord, that we which live, and are re-
maining in the comming of the Lord, shall
not prevent those which sleepe. 3. 25, 8

16 For the Lord himselfe shall descend from
heaven with a shout, and with the voice of
the Archangell, and with the trumpet of
God: and the dead in Christ shall rise.
1. 14, 8. and 2. 16, 17

17 Then shall we which live and remaine,
be caught up with them also in the clouds
to meet the Lord in the aire: and so shall
we be ever with the Lord. 2. 16, 7

5. 2 For you yourselves know perfectly, that
the day of the Lord shall come even as a
theefe in the night. 4. 19, 34

9 For God hath not appoint us unto wrath,
but to obtaine salvation by the meanes of
our Lord Iesus Christ. 3. 16, 2

17 Pray continually. 3. 20, 7. & 3. 20, 28

18 In all things give thanks, for this is the will
of God in Christ Iesus toward you. 3. 20, 28

The Table.

- 19 *Quench not the spirit.* 1.9,3. & 2.5,11
 20 *Despise not prophesying.* 1.9,3
 23 *Now the very God of peace sanctify you throughout: and I pray God that your whole spirit soule and body, may be kept blamelesse unto the coming of our Lord Iesus Christ.* 3.6,3. & 3.17,15. & 3.25,7

II. T H E S S A L O N I A N S.

- 1.4 **S**O that we our selves rejoyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer. 3.2,11
 5 Which is a token of the righteous judgement of God, that ye may be counted worthy of the kingdome of God, for the which ye also suffer. 3.2,11. & 3.18,7
 6 For it is righteous thing with God, to recompense tribulatio to them that trouble you. 3.9,6. & 3.18,7. & 3.25,4
 7 And to you which are troubled, rest with us when the Lord Iesus shall shew himselfe from heaven with his mighty Angels: 3.18,7
 9 Which shall bee punished with everlasting perdition, from the presence of the Lord, and from the glory of his power. 3.25,12
 10 When he shall come to be glorified in his Saints, and to be made marvellous in all them that beleve (because our testimony toward you was beleevd) in that day. 3.25,10
 11 Wherefore, we also pray alwayes for you that our God may make you worthy of his calling, and fulfill all the good pleasure of his goodnesse, and the worke of faith with power. 2.5,8. & 3.2,35
 2.3 Let no man deceive you by any meanes for that day shall not come except there come a departing first, and that that man of sin be disclosed, even the sonne of perdition. 4.9,7
 4 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, &c. 4.2,12. & 4.7,25. & 4.7,29. & 4.9,4
 9 Even him whose coming is by the working of Satan with all power and signes, and lying wonders. 1.14,17
 11 And therefore God shall send them strong delusion, that they should beleve lies. 1.14,17. & 1.18,2. & 2.4,5
 12 That all they might be damned, which

- beleve not the truth, but had pleasure in unrighteousnesse. 1.18,2. & 2.4,5
 13 But wee ought alwayes to give thanks to God for you, brethren beloved of the Lord, because he hath chosen you from the beginning to salvation, through sanctification of the spirit, and beleefe of the truth. 3.1,2
 14 Whereunto be called you by our Gospell, so the obtaining of the glory of our Lord Iesus Christ. 2.10,3
 3.6 We doe command you brethren, in the name of our Lord Iesus Christ, that ye withdraw your selves from every brother that walketh inordinately, &c. 4.1,26
 10 For even when we were with you, thus we warned you off, that if there were any that would not worke, that he should not eate. 4.16,29
 12 Those that be such manner of persons, we command, and beseech for our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread. 3.1,26
 14 And if there be any that follow not our counsell, note him by a letter, and have no company with him, that he may bee ashamed. 4.12,5
 15 Yet count him not as an enemy, but admonish him as a brother. 4.12,10

I. T I M O T H I E.

- 1.5 **T**He end of the Law, is love out of a pure heart, and good conscience, of faith unfained. 2.5,6. & 2.8,5 1. & 3.2,12. & 3.19,16. & 4.10,4
 9 Knowing that the law is not put for just men, but for the lawlesse and disobedient, and for those that will not be ruled, for the wicked, &c. 2.7,10
 13 I say which was first a blasphemers, & a persecuter, and a doer of wrong: but he had mercy of me, for I did it ignorantly, not beleaving. 3.3,12
 15 Christ Iesus came into the world to save sinners, of which I am chiefest. 2.12,5
 17 To the king eternall, immortal, invisible, the only wise God, be honour and glory, &c. 1.13,11,24
 19 Having faith and a good conscience, the which being put away, some have made shipwracke of faith. 3.2,12
 2.1 I exhort therefore, that first of all prayer, supplications, intercessions, and giving of thanks be made for all men: 3.20,19. & 4.20,23
2 For

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- 2 For kings and for all that are in authority, that wee may loude a quiet and peaceable life in all holinesse & honesty. 4. 20, 5, 27
- 4 Who would haue all men be saved, and come to the knowledge of the truth. 3. 1, 24. 15
- 5 One God and one Mediatour betweene God and man, the man Christ Iesus. 2. 12
1. & 2. 17, 5. & 3. 20, 17, 20. & 4. 12, 25
- 6 Who gave himselfe a ransom for all men, I say Christ, that testimony or dained in due time. 2. 17, 5. & 3. 4, 30
- 8 I will therefore that the men pray every where, lifting up pure hands without wrath or doubting. 3. 20, 29. & 3. 25. 7. & 4. 19, 2
3. 2 A Bishop ought to be unblameable, the husband of one wife, watchfull, sober, settled, harbourous, apt to teach. 4. 3, 12. & 4. 4, 7, 10. & 4. 5, 3. & 4. 2, 23, 24
- 9 Holding the mystery of the faith with a pure conscience. 3. 2, 13. & 4. 19, 36
- 15 Which is the Church of the living God, the pillar and ground of all Truth. 4. 1, 10. & 4. 2, 1, 10. & 4. 8, 21
- 16 And without controversie great is the mystery of godlinesse, God was made manifest in the flesh. 1. 13, 11. & 4. 14, 2
4. 1 The spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall give heed to spirits of error, and to doctrine of diuels. 4. 19. 4
- 2 Teaching lies through hypocrisie, whose conscience is marked with a hot yron. 4. 9. 14
- 3 Forbidding marriage, and commanding to abstaine from meat, which God hath created to be received with thanksgiving of the faithfull and of them that have knowen the truth. 4. 9, 14. & 4. 12, 23
- 4 For whatsoever God hath created is good, nor nothing is to be refused if it bee taken with thanksgiving. 3. 19, 8
- 5 For it is sanctified by the Word of God and prayer. 3. 19, 8. & 3. 20, 28
- 6 Being nourished up in the words of faith, and in good doctrine which thou hast continually full wed. 3. 2, 13
- 8 But godlinesse is profitable which hath promise of this life, and of the life to come. 2. 9, 3. & 3. 2, 28. & 3. 20, 44
- 10 Therefore we labour and are reproachd, because we hope in the living God, which is the Saviour of all men, but most chiefly of the faithfull. 3. 8, 8
- 13 Attend unto reading, exhortation and

- doctrine untill I come: 1. 9, 1
- 14 Neglect not the gift that is in thee, which was given thee to prophesie, with laying on of the hands of the Elders. 4. 3, 16. & 4. 19, 28
5. 9 Let not a widow be taken into the number that is yonger than 60. yeeres old, that hath been the wife of one husband. 4. 3, 9
- 12 Therefore to be condemned, because they have forsaken their first faith. 4. 13, 18
- 17 The Elders that rule well, are worthy of double honor, but most chiefly those that doe labour in the word and doctrine. 2. 8, 35, 4, 11, 1
- 20 Those that offend, reprove openly, that the rest may feare. 4. 12, 3
- 21 I charge thee before God and our Lord Iesus Christ, and the elect Angels, that thou keepe these things without preferring one before another, and doe nothing partially. 1. 14, 9, 16. & 3. 23, 4
- 22 Lay hands suddenly upon no man, neither be partaker of other mens. 4. 3, 12, 15
6. 4 He is puffed up and knoweth nothing, but doeth about questions and strife of words, of which there is either envy, strife raylings, and evill surmising. 1. 3, 12
- 10 For the roote of all evil is the love of money, the which whilest some lusted after, they have erred from the faith, and pearced themselves through with many sorrowes. 2. 2, 13
- 16 Who only hath immortality, dwelling in the light: that none can attain unto, whom never man saw, neither yet can see, unto whom be honour and power everlasting. Amen. 1. 6, 3. & 1. 18, 3. & 2. 2, 1
- 17 Charge those that be rich in this world, that they be not high minded, and that they put no trust in uncertaine riches, but in the living God, who giveth all things abundantly to enjoy. 3. 18, 6
- 20 O Timothy, keepe that that is committed unto thee, and avoid profane and vaine bablings, and oppositions of science falsely so called. 1. 16, 8

II. TIMOTHIE.

1. 1 Paul the Apostle of Iesus Christ, by the will of God, according to the promise of life which is in Christ Iesus. 2.
- 6 I do put thee in remembrance that thou stirre up the gift of God which is in thee, by the laying on of my hands. 4. 2, 16
9. 3
9 Who

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- 9 Who hath saved you and hath called you with an holy calling, not according to our works, but according to his owne purpose and grace, &c. 2. 12, 5. & 3. 14, 5. & 3. 22, 3. & 4. 1, 26.
- 10 But now is made manifest by the appearing of our Lord Iesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospell. 2. 9, 2. & 3. 25, 1.
- 12 For the which cause also I suffer these things, neither am I ashamed: I know whom I have beleevved, and I am perswaded, he is able to keepe that I have committed unto him against that day. 3. 2, 31. & 3. 25, 4.
- 14 That worthy thing that was committed unto thee, keepe through the holy Ghost which is in us. 3. 2, 33.
- 18 The Lord grant him that hee may finde mercy with the Lord in that day. 3. 25, 10
2. 10 Therefore I suffer all things for the Elites sake, that they might also obtaine the salvation that is in Christ Iesu, with eternal glory. 3. 5, 4.
- 12 If we be dead with him, we shall also live with him, and if we suffer, we shall also reigne with him. 3. 15, 8.
- 13 If we beleevve not, yet abideth he faithful be cannot deny himselfe. 1. 4, 2. & 3. 20, 36
- 16 Stay profane babling about vaine things; for they will proceed to more ungodlines. 3. 2, 13.
- 19 The foundation of God standeth sure having this scate, The Lord knoweth who be his, &c. 3. 2, 6. & 4. 1, 2, 8.
- 20 In a great house there be not only golden and silver vessels, but also of wood and of earth, and some of them be to honour, and some to dishonour. 3. 15, 8.
- 25 Instruall them with meeknesse that are contrary minded, if that God will give them at any time repentance that they may know the truth. 1. 14, 18. & 3. 3, 21. & 3. 24, 15.
- 26 And that they which bee taken in the snare of the Diuill, in the which they be held captive, may, &c. 1. 14, 18. & 3. 3, 21
3. 6 Ever learning but they can never come to the knowledge of the truth. 3. 2, 5.
- 8 And as Jannes and Jambres withstood Moses, so they withstand the truth, men corrupt in minde, and reprobate touching the faith. 3. 2, 13
- 16 The whole Scripture is giue by inspiration of God, and is profitable to teach, to reprove, & to correct, &c. 1. 9, 1. & 2. 7, 14
- 17 That the man of God may be perfect, being perfectly instructed to every good worke. 1. 9, 1
4. 1 I charge thee therefore before God, and before the Lord Iesus Christ, who shall judge the quicke & the dead at his glorious comming in his kingdome. 2. 16, 17
- 8 It remaineth that there is a crowne layd up for me, which the Lord that righteous judge shall give unto me in that day. 3. 18, 5. & 3. 25, 4
- 16 At my first answering no man assisted me, but all forsooke me. 4. 6, 15

TITVS.

1. 1 Paul a servant of God, and an Apostle of Iesus Christ according to the faith of the Elect of God, and knowledge of the truth, which is according to holinesse. 3. 2, 12. & 3. 22, 10
- 5 For this cause I left thee in Creta, that thou shouldst goe forwards to amend those things that remaine, and that thou shouldst appoint every where Elders, as I have commanded thee. 4. 3, 7, 8, 15
- 6 If any be blamelesse, let him be the husband of one wife, having children that bee faithfull, &c. 4. 3, 12 & 4. 12, 23
- 7 A Bishop must be blamelesse, as the steward of God, &c. not greedie of filthy lucre. 4. 5, 19
- 9 A holder of that faithfull word which serveth to teach, so that hee may exhort by sound doctrine, and confute them that speake there-against. 4. 3, 6
- 13 This witnesse is true: wherefore reprove them earnestly, that they may be found in faith. 3. 2, 13
- 15 All things are pure to the pure: but to the defiled and faithlesse, nothing is pure, &c. 2. 19, 9. & 4. 13, 9. & 4. 17, 40
2. 2 That old men bee sober, shewing themselves worthy to be revered, and temperate, sound in faith, love, and patience. 3. 2, 13
- 11 For the grace of God that bringeth salvation to all men hath appeared. 2. 12, 4. & 3. 7, 2. & 3. 162, & 4. 1, 26
- 12 Teaching us, that wickednes being forsaken, and worldly lusts, we should live soberly, righteously, and holily in this present life. 3. 16, 2. & 3. 25, 1
- 13 Looking for that blessed hope, and for that glorious comming of the glory of that great

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great God our Saviour, even Christ Jesus.
3.9.5. & 3.26.2.

32. Put them in minde that they be subject to principalities, and obey powers, that they be prepared to every good worke. 4.20.23.
4. But when the bonnifidnesse and love of God our Saviour towards man appeared. 2.5.17. & 3.14.5. & 4.1.26.
5. Not by the works of righteousness that we had done, but according to his mercy he saved us, by the washing of regeneration, &c. 1.13.14. & 2.5.17. & 3.4.25. & 4.15.2.5. & 4.16.20. & 4.17.22.
7. That being justified by his grace, wee should be made heires according to the hope of eternall life. 3.15.6.
9. But stay foolish questions and genealogies, and contentions, and brawlings about the law, for they are unprofitable and vaine. 2.13.5.

HEBREWES.

- 1.1. **G**od many times and diversly spake to the Fathers by the Prophets. 2.9.1. & 2.15.1. & 4.8.7.
2. In these latter dayes he spake to us by his Sonne. 1.13.7. & 4.8.7. & 4.18.20.
3. Who being the brightnesse of his glory, and the engraven forme of his person, and beareth up all things by his mighty Word, hath by himselfe purged our sinnes, &c. 1.13.2.12. & 1.16.4. & 2.2.20. & 2.14.3.
4. Being made so much more excellent than Angels, by how much he hath obtained a more excellent name. 1.14.9.
6. Let the Angels of God worship him. 1.13.11. & 1.13.23. & 1.14.9.
10. And thou O Lord, in the beginning hast laid the foundation of the earth: and the heavens be the works of thy hands. 1.13.11. & 1.13.23. & 1.13.26.
14. Be they not all ministering spirits sent forth to minister for their sakes that shall be heires of salvation. 1.14.9. & 3.20.23.
- 2.5. He hath not put in subjection to the Angels, the world to come, of which we speak. 1.14.9.
9. But we see Jesus crowned with glory and honour, which was made a little inferior to Angels, by reason of suffering death, that by Gods grace he might taste of death for all men. 1.13.26. & 2.16.7.
11. For he that sanctifieth, and those that are sanctified, are all of one: wherefore he is not ashamed to call them brethren. 2.13.2.
14. That he might destroy through death,

- him that had the Empire and power of death, that is the Devill, &c. 1.14.18. & 2.13.1.2. & 3.11.12.
15. And that he might deliver all them which for feare of death were all their life time subject to bondage. 2.16.7.
16. For in no wise he took the Angels; but he took the seed of Abraham. 1.14.9. & 2.13.1.2.
17. In all things it became him to be made like to his brethren, that he might be mercifull, and a faithful high Priest in all things concerning God. 2.13.1. & 2.16.2.19.
- 3.14. We be made partakers of Christ, if we keepe sure unto the end that beginning wherewith we are upholden. 3.2.16.
- 4.9. There remaineth therefore a rest to the people of God. 2.8.29.
14. Having therefore a great high Priest, that hath entred into heaven, even Jesus the Sonne of God, let us bold this profession. 2.7.2. & 4.4.21.
15. We have not a high Priest that cannot be touched with the infirmity of our flesh, but but was in all things tempted in like sort, yet without sinne. 2.12.1.7. & 2.13.1. & 2.16.12. & 4.17.24.
16. Let us approach therefore with boldnesse unto the throne of grace, that we may receive mercy, and finde grace to helpe at time of need. 3.20.12.17.
- 5.1. Every high Priest is taken from amongst men, and is ordained for men in things pertaining to God, that he may offer both gifts and sacrifice for sinnes. 2.12.4.
4. Neither doth any man take this honour to himselfe, but he that is called of God, as was Aaron. 4.3.10. & 4.15.22. & 4.18.9.14.
5. And so Christ took not to himselfe this honour, to be made high Priest, &c. 4.14.21. & 4.18.2.
6. Thou art a Priest for ever, after the order of Melchisedec. 4.19.28.
7. Which in the daies of his flesh did offer up prayers & supplications with strong crying and teares unto him, that was able to save him from death, and was also heard in that which he feared. 2.16.11.
8. Although he were the sonne, notwithstanding he learned obedience by those things that he suffered. 3.3.1.
10. And called of God an high Priest, after the order of Melchisedec. 4.18.2.
- 6.4. For it cannot be that those which were once lightned, and have tasted of the heavenly

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- venly gifts, and were made partakers of the holy Ghost. 3.2.11. & 3.3.21.23.
- 6 If they fall, that they should bee renued againe by repentance, &c. 3.3.21.
- 10 For God is not unjust, that he should forget your works and labour of love, which ye shewed toward his name, &c. 3.18.7.
- 13 For when God made the promise to Abraham, when as he could sweare by none greater, he sweare by himselfe. 2.8.25.
- 16 For men verily sweare by him that is greater than themselves, and an oath for confirmation is an end of strife amongst them. 2.8.27.
- 7.3 Without father, without mother, without kindred, and having neither beginning of his daies, nor end of his life, but is likened to the Summe of God, and continueth a priest for ever. 4.19.28.
- 7 But without all controversie, that which is the least is blessed of him that is greater. 4.18.2.
- 11 If there had beene a full perfection by the Leviticall priesthood, &c. 2.11.4.
- 12 The priesthood therefore being changed, it must needs bee, that there bee a change of the law. 3.4.4. & 4.6.2.
- 17 I bowart a Priest for ever after the order of Melchisedech. 4.18.2.
- 19 The law sanctified nothing, but the bringing in of a better hope did it by the which we come neere to God. 2.7.17. & 2.11.4.
- 21 But this, he is made with an oath by him that said unto him, The Lord hath sworn and will not repent, thou art a Priest for ever, &c. 4.18.2.
- 22 Iesus is made so much greater surety of a better testament. 4.18.2.
- 24 And he, because he abideth for ever, hath an everlasting priesthood. 2.15.6.
- 25 Whereby hee is able to save those which come unto God by him. 2.16.16.
- 8.1 But this is the summe of that which we have spoken: that wee have such a high priest, that sitteth on the right hand of the throne of majesty in heaven. 2.16.15.
- 5 See, quoth hee that thou make all things according to the patterne that was shewed thee in the mountaine. 2.7.1.
- 6 But now our high priest hath obtained a more excellent office, in as much as he is the Mediator of a better testament. 2.16.12.
- 9.1 The first Testament had also ordinances of religion, and a worldly sanctuary. 4.14.21.
- 7 But into the second went the high priest alone once every yeare, not without blood which hee offered for himselfe and for the people. 2.7.17. & 2.15.6.
- 8 Whereby the holy Ghost this signified, that the way into the holiest of all, was not yet opened, whilst as yet the first tabernacle was standing. 2.7.17. & 2.15.6.
- 9 Wherein were offered gifts and sacrifices that could not make holy, concerning the conscience of him that did service. 2.7.17. 2.11.14. & 4.14.25.
- 11 But Christ being come a high priest of good things to come. 2.16.16. & 4.14.21. & 4.18.2.
- 12 Neither by the blood of goats and calves but by his owne blood entred hee once into the holy place. 2.17.4. & 4.18.3.
- 13 For if the blood of buls and goats, and the asbes of an heifer sprinkling them that are unclean, sanctifieth as touching the purification of the flesh. 2.17.4.
- 14 How much more shall the blood of Christ which through the eternall spirit offered himselfe without spot to God, &c. 2.16.6. & 3.16.2. & 4.14.11.
- 15 And for this cause hee is the Mediator of a new testament, that through death, &c. 2.7.17. & 4.17.4.
- 16 For where a testament is, there must bee the death of him that made the testament. 4.18.5.
- 22 And all things almost according to the law was purified by blood, and without shedding of blood there was no remission. 2.15.6. & 2.17.4.
- 26 But now once in the end of the world hath he appeared to put a way sinne by the sacrifice of himselfe. 4.18.3.
- 27 And as it is ordained for men that they shall once dye, and after that commeth the judgement. 2.16.17. & 3.25.8.
- 28 So Christ was once offered to take away the sins of many, and unto them that looke for him, shall hee appeare the second time without sin unto salvation. 3.16.2.
- 10.1 For the Law having the shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offer yearely, sanctifie the consciences thereto. 2.7.16.17. & 2.11.4. & 4.14.23.
- 2 For would they not then have ceased to have beene offered because the offerers once purged, should have had no more conscience of sinne. 3.19.15. & 4.10.3. & 4.14.25.

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- 4 For the blood of buls and goats cannot take away sinne. 4.14.25.
- 7 Then I said, lo, I come in the beginning of the book it is written of me) that I should doe. O God thy Will. 2.16.5.
- 8 Above, when he said, sacrifice and offerings, and burnt offerings, and sin offerings, thou wouldest not have, neither hast thou pleasure therein which are offered by the Law, &c. 2.16.5.
- 10 By the which Will we are sanctified, even by the offering of the body of Christ once made. 3.6.3. & 4.18.3.
- 14 For with once offering he hath consecrated for ever, those that are sanctified. 3.5.2. & 4.18.3.
- 19 Wherefore brethren, seeing we have liberty to enter the holy place through the blood of Jesus. 3.20.20.
- 20 By the new and living way which he hath prepared for us through the vaille, that is, his flesh. 3.20.18.
- 26 If we sinne willingly after that wee have received the knowledge of the truth, there remaineth no more sacrifice for sinne. 3.3.21.23. & 4.18.3.
- 27 But a fearefull looking for of judgement, and violent fire which shall devour the adversaries. 3.25.12.
- 29 Of how much more sover punishment thinke ye, shall be worthy, which treadeth under foot the Sonne of God, and counteth the blood of the testaments as an holy thing, wherewith he was sanctified, and doth despise the spirit of grace. 3.3.21.
- 36 We have neede of patience, that after ye have done the will of God, ye might receive the promises. 3.2.37.
- 11.1 Now faith is the ground of things that are hoped for, and the evidence of things that are not seene. 3.2.41. & 3.25.1.
- 3 By faith we understand, that the world was made by the word of God, in such sort, that the things that wee see, were not made of things that did appeare. 1.5.13. & 1.6.1. & 1.16.1.
- 6 Without faith it is impossible to please him, for hee that cometh to God must believe that God is, and that he doth reward them that seeke him. 3.11.15. & 3.14.4. & 3.20.40.
- 7 By faith wee being warned of God of the things which were as yet not seene, &c. 3.24.30.
- 9 By faith wee abode in the land of promise as a stranger, &c. 3.10.13.
- 17 By faith Abraham offered up Isaac when he was tryed, and he that had received the promise, offered his onely begotten sonne. 3.19.6.
- 21 He worshipped God leaning upon his staffe. 1.11.15.
- 12.3 Consider him therefore that indured such speaking against of sinners lest ye should be wearied and faint in your minds. 3.3.15.
- 5 And you have forgotten the exhortation, which speaketh unto you as unto children: My sonne, despise not the chastening of the Lord, neither faint in thy minde when thou art reprov'd of him. 3.4.32.
- 8 For if you bee without correction, wherof all are partakers, then are ye bastards and not sonnes. 3.8.6.
- 9 Moreover, wee have had the fathers of our bodies which corrected us, and wee gave them reverence, should we not much rather be in subjection unto the father of spirits, that we might live? 1.15.2.
- 17 For ye know how that afterward when he would have inherited the blessing, hee was rejected, for he found no place to repent, although hee sought the blessing with teares. 3.3.24.
- 18 For ye came not to the mount that might bee touched, nor unto burning fire, nor to blacknesse, and darknesse, &c. 2.11.9.
- 22 But ye came to the mount Zion, and to the city of the living God, the celestially Ierusalem, and to the company of innumerable angels. 1.14.9.
- 23 To the congregation of the first borne which are written in heaven, and to God the judge of all. 3.25.6.
- 13.4 Marriage is honourable amongst all men and the bed undefiled: but whoremongers and adulterers God will judge. 4.9.14. & 4.12.25. & 4.13.3.
- 8 Iesus Christ the same yesterday, and to day, and also for ever. 2.10.4.
- 15 By him therefore let us daily offer up to God the sacrifice of praise, that is, the fruit of the lips, which confesse his name. 3.20.28. & 4.18.16.17.
- 16 To doe good, and to distribute forget not: for with such sacrifices God is pleased. 3.4.36. & 3.7.5. & 3.15.4. & 4.18.17.
- 17 Obey your guides and be ruled by them, for they watch for the health of your soules, as they that shall give account therefore. 1.15.2.

JAMES.

- 1.2 **M**Y brethren, count it for an exceeding joy, so often as you fall into temptations. 3.20.46.
- 12 Blessed is the man that suffereth temptation, for when he shall be tried, he shall receive the crowne of life. 3.17.10.
- 13 Let no man when he is tempted say, that he is tempted of God, for God cannot be tempted with evil, neither doth hee tempt any man, 3.20.46.
- 14 But each one is tempted when he is drawne away by his owne concupiscence, and is tempted. 3.20.46.
- 15 Then when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death. 3.3.13.
- 17 Every good gift and every perfect gift cometh from above from the Father of lights, with whom there is no variableness, neither shadow by turning. 1.13.8. & 2.2.21. & 4.14.10.
- 21 Wherefore lay aside all filthinesse, and profanitie of maliciousnesse, and receive with meeknesse the word that is ingrafted in you which is able to save your soules. 4.17.25.
- 25 Hath not God chosen the poore of this world, that they should be rich in faith, and heires of the kingdome which he promised to those for whom he is beloved. 3.13.10.
- 10 For whosoever shall keepe the whole law, and yet faileth in one point, he is guilty of all. 3.14.10. & 3.18.10.
- 14 What availeth it him my brethren, though a man say hee hath faith, when hee hath no workes, can the faith save him? 3.29.12.
- 19 Thou beleevest there is one God, thou dost well, and the devils beleeve and tremble. 3.2.10.
- 21 Was not Abraham our father justified by the row workes, when hee offered Isaac his sonne upon the altar? 3.17.11.
- 4.3 You aske and you receive not, because you aske amisse, that yee might consume it on your lust. 3.20.7.
- 6 But the Scripture offereth more grace, and therefore saith, God resisteth the proud, and giveth grace to the humble. 2.2.10. & 3.12.5.

- 8 Draw nigh to God, and he will draw nigh to you: cleanse your hands ye sinners, and purge your hearts ye wavering minded. 3.16.
- 11 He that speaketh evil of his brother speaketh against the law and condemneth it, but if thou condemne the law, &c. 4.10.7.
- 12 There is one law-giver that is able to save and to destroy. 4.10.7.
- 14 Who can tell what shall bee the next day, for what is your life? it is even a vapour, &c. 3.20.28.
- 15 For that yee ought to say, if the Lord will and if we live, we will doethis or that. 3.20.28.
- 5.12 Before all things, my brethren swear not neither by heaven, neither by earth, neither any other oath, but let your yea be yea, and your nay nay, &c. 2.8.26.
- 13 Is any man afflicted amongst you? let him pray: is any man merry? let him sing Psalms. 3.20.7.
- 14 Is any sick amongst you? let him send for the Elders of the Church, and let them pray for him &c. 4.19.18,21.
- 15 And the prayer of faith shall save the sicke, and the Lord shall raise him up, and if hee have committed sinne, it shall be forgiven him. 3.20.11.
- 16 Acknowledge your faults one to another and pray one for another, that yee may be healed: for the prayer of a righteous man availeth much if it be fervent. 3.4.6,12. & 3.20.27.
- 17 Elias was a man subject to those things that we be, and hee prayed earnestly that it might not raine, and it rained not on the earth for the space of three yeeres and fixe moneths. 3.20.26.

IPETER.

- 1.2 **T**O the elect according to the foreknowledge of God the Father into sanctification of the spirit through obedience and sprinkling of the blood of Iesus Christ, grace and peace be multiplied unto you. 3.1.1. & 3.14.6. & 3.22.6. & 4.15.2.
- 3 Blessed be God the Father of our Lord Iesu Christ, who of his great mercy hath begotten us againe into a lively hope, by the resurrection of Christ I. Iu from death. 2.16.13.

The Table.

- 5 Who are kept by the power of God through faith to salvation, which is prepared to be declared in the last day. 3.2.24. & 3.18.3.
- 7 That the tryall of your faith, being much more precious then gold which perisbeth although it be tryed by fire. 3.8.4.
- 3 Receiving the end of your faith, even the salvation of our soules. 1.15.2. & 3.18.3. & 3.25.1.
- 11 Searching when or what time the spirit which testified before of Christ which was in them, should declare the suffering that should come unto Christ, &c. 1.13.18. & 2.9.1.
- 13 Unto whom it was revealed, that they should not minister unto themselves, but unto us the things which are now shewed unto you by them. 2.9.1. & 2.11.6.
- 15 But as hee which hath called you is holy so be you holy in all manner of conversation. 3.6.3.
- 16 Be you holy, for I am holy. 3.6.2.
- 18 Knowing that yee were not redeemed with corruptible things, as silver and gold from your vaine conversation, received by the traditions of the fathers. 2.17.5.
- 19 But with the precious blood of Christ, as of a lambe undefiled and without spot. 2.7.5. & 3.6.3.
- 20 Which was ordained before the foundation of the world, but was declared in the last times for your sakes. 3.22.6. & 4.18.20.
- 21 Which by his meanes doe beleve in God that raised him up from the dead and gave him glory, that your faith and hope might be in God. 2.16.13. & 3.2.1.43.
- 22 Seeing your soules are purified by obeying the truth through the spirit with brotherly love without faunting. 1.15.2. & 2.5.11.
- 23 Being borne againe, not of wort all seed, but of immortal, by the word of the living God, who liveth and endureth for ever. 2.10.7. & 4.1.6. & 4.16.18.31.
- 25 And ye as lively stones, be made a spirituall house, &c. 4.6.5. & 4.1.16.
- 9 But yee are a chosen generation, a kingly priesthood, a holy nation, a people that God hath challenged to himselfe, that you should shew forth the vertues of him which hath called you from darkenesse, into his wonderful light. 2.7.1. & 3.13.2. & 4.18.17. & 4.19.25.
- 11 Behold, I pray you as pilgrimes and strangers, and that you abstaine from the lusts of the flesh, which strive against the soule. 1.15.2.
- 13 Be you subject unto every ordinance of man for the Lords sake, whether it be to the Kings, as to the superior. 4.20.23.
- 17 Honour all men, I ve brotherlinesse, feare God, honour the King. 4.20.7.
- 21 Christ hath suffered for us, leaving us an example that we should follow his steps. 3.16.2.
- 24 Who bore our finnes upon his body on the crosse, that we being dead to sin, might live to righteousnesse: by whose stripes ye are healed. 2.16.6. & 2.17.4. & 3.4.26. & 3.4.27. & 3.4.30. & 4.14.21.
- 22 You were as strayed sheepe, but now yee be turned to your shepheard and bishop of your soules. 1.15.2. & 3.25.6.
- 3.7 Likewise ye husbands, as your selves as it becommet men of knowledge, giving honour to the woman as to the weaker vessel, &c. 4.20.29.
- 18 For Christ suffered once for finnes, the just for the unjust, that hee might bring us to God, and was put to death concerning the flesh, but lived according to the spirit. 2.13.2.
- 19 By the which he also went, and preached to the spirits that were in prison. 2.16.9.
- 21 To the which also the figure that now saveth us, even baptisme agreeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ. 3.19.15. & 4.10.3. & 4.14.4. & 4.14.24. & 4.15.2. & 4.16.21.
- 4.3 It is enough for us that in the forepart of our life, we have lived according to the lust of the Gentiles, when we walked in, &c. 15.8. & 3.24.11.
- 8 Before all things have fervent love amongst you, for love covereth the multitude of sin. 3.4.31. & 3.4.36.
- 10 Let every man as he hath received the gift, minister the same one to another, as good disposers of the manifold graces of God. 3.7.5.
- 11 If any man speake, let him speake as the words of God. 3.8.8. & 4.8.9.
- 17 For the time is come, that judgement must begin at the house of God, if so be it begin first with us, what shall be the end? &c. 3.4.34.
- 5.1 The elders which be amongst you, I beseech also that as an elder, &c. 4.6.7.
- 2 Feed the flocke of God, which dependeth upon you. 4.6.3. & 4.10.17.
- 3 Not as though yee were lords over Gods heritage. 4.4.9. & 4.10.7.

The Table.

- 5 God resisteth the proud and, giveth grace to the humble. 3.12.5.
- 6 Humble your selves under the mighty hand of God, that hee may exalt you in due time. 3.2.40.
- 7 Having all your care cast upon him: for he careth for you. 1.17.6.
- 8 Be ye sober and watch, for your adversary the Devill, as a roaring lion walking about seeketh whom he may devour. 1.4.18. & 1.14.13. & 3.20.46.
- 10 And the God of all grace, which hath called us unto his eternall glory in Christ Iesus, after ye have suffered a little, make you perfect, &c. 3.20.46.

II. PETER.

- 1.4 **W**hereby most great and precious promises bee given us that by them we should be partakers of the godly nature, &c. 3.11.10. & 25.10.
- 1 Therefore give even all diligence therewith to joyne moreover vertue to your faith and with vertue knowledge. 2.5.11.
- 10 Wherefore brethren, give rather diligence to make your calling and election sure: for if you doe these things, you shall never fall. 3.13.8.
- 14 Seeing I know the time is at hand, that I must lay downe this my tabernack, as the Lord Iesus declared unto me. 3.25.6.
- 19 We have also a most sure word of the Prophets, to the which ye doe well that you take heed, as unto a light that shineth in a darke place until the day dawne, &c. 1.9.2.
- 21 For the prophesy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost. 1.13.7. & 1.13.18.
- 2.1. There were false Prophets amongst the people, as amongst you there shall bee false teachers, &c. 4.9.4.
- 4 If God spared not the Angels that sinned, but cast them downe into hell, and delivered downe into the chaines of darkenesse, &c. 1.14.6. & 1.14.19.
- 9 The Lord knoweth how to deliver the godly out of temptations. 3.20.46.
- 19 Of whomsoever a man is overcome, even of the same hee is brought into bondage. 2.2.8.
- 3-4 Where is the promise of his comming? for

- since the fathers died, all things continue alike from the beginning, &c. 3.24.2.
- 8 Dearly beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand yeeres, and a thousand yeeres as one day. 3.2.42.
- 9 And would have no man to perish, but would have all men to come to repentance. 3.24.15.

I. IOHN.

- 1.1 **T**hat which was from the beginning that we have heard, that we have seene with our eyes, that we have beheld, and that our hands have handled of the word of life. 2.14.2. & 2.14.7. & 4.17.8.
- 7 That if we walke in the light as he is in the light, we have mutuall fellowship, and the blis of his sonne Iesu Christ purgeth us from all sinne, &c. 2.17.4. & 3.5.2. & 4.14.21.
- 9 If we confesse our sinnes, he is faithfull and just, so that he will forgive us our sins, &c. 3.4.9. & 3.29.
- 10 If we say we have no sinne, we make him a liar, &c. 3.20.45.
- 2.1 If any man have sinned, wee have an advocate with the father Iesus Christ the righteous. 3.4.26. & 3.20.17.
- 2 He is the propitiusion for our sinnes, and not for ours onely, but for the sinnes of the whole world, 2.17.2. & 3.4.26. & 3.20.20.
- 12 I write unto you little children, because your sinnes be forgiven you for his names sake. 2.17.5. & 3.4.26.
- 18 Little children it is the last time: and as you have heard, Antichrist shall come. 4.18.20.
- 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, &c. 3.3.23. & 3.24.6.7.
- 20 But ye have annointment from him that is holy, ynd you know all things. 3.1.3.
- 23 Whosoever denieth the Sonne, the same hath not the father. 2.6.4.
- 27 But the ointment that you have received of him, abideth in you, neither need you that any man teach you, but as the same ointment teacheth you, &c. 3.1.3.

The Table.

- 3.1 Beheld, what love the father hath shewed on us, that we should be called the sonnes of God, for this cause the world knoweth you not, because it knoweth not him. 3.6.3. & 3.20.36.
- 2 Dearly beloved, wee are now the sonnes of God, but yet it doth not appeare what we shall be: and we know, that when hee shall appeare, wee shall belike him: for we shall see him as he is, &c. 2.9.3. & 3.2.14. & 3.11.10. & 3.25.10. & 4.18.20.
- 3 And every man that hath this hope in him, purgeth himselfe even as he is pure. 3.16. 2.
- 8 Hee that committeth sinne is of the devill, for the devill sinneth from the beginning, but the sonne of God, &c. 1.14. 15. 18. 19. & 3.15.8.
- 9 Whosoever is borne of God sinneth not, for his seed remaineth in him, neither can hee sinne, because he is borne of God, 2.3.10. & 2.5.11.
- 10 In this are the children of God knowne, and the children of the devill, &c. 1.14. 19. & 3.16.2.
- 15 Who so hateth his brother, is a man killer, and yee know that no man killer hath eternall life abiding in him. 2.8.39.
- 16 Hereby have wee perceived love, that hee laid downe his life for us, therefore we ought also to lay downe our lives for the brethren. 2.14.2.
- 20 For if our hearts condemne us, God is mightier than our hearts, and knoweth all things. 3.4.18.
- 22 And whatsoever wee aske, wee receive of him, because we keepe his commandments &c. 3.27.10.
- 24 Hee that keepeth his commandments, dwelleth in him and he in him: and by this we know, that hee dwelleth in us, even by the spirit that hee hath given us. 3.1.4. & 3.2.39.
- 4.1 Dearly beloved, beleve not every spirit, but prove the spirits whether they be of God, &c. 4.9.12.
- 3 What spirit soever confesseth not that Christ Iesus is come in the flesh is not of God. 4. 17.32.
- 10 Herin is love, not that we loved God, but that he loved us, &c. 2.17.2 & 3.24.6.
- 11 Dearly beloved, if God so loved us, ween we ought to love one another. 3.16.2.
- 13 By this we know that we dwell in him & hee in us, because hee hath given us of his spirit. 3.1.4. & 3.24.2.

- 18 There is no feare in love, but perfect love casteth out feare, for feare hath painfullnesse, and he that feareth, &c. 3.2.27.
- 19 We love him because he loved us first. 2. 16.3.
- 5.4 Whatsoever is borne of God, overcometh the world, and this is the victory that overcometh the world, even your Faith. 1.18.3. & 2.5.11. & 3.2.1.
- 6 This is, that Christ Iesus which came by water and bloud, &c. 4.14.22.
- 7 There be three which beare witnesse in heaven, the Father, the Word, and the holy Ghost, and these three be one. 3.1.1.
- 8 And here be three that beare witnesse in earth, the spirit, the water, and the bloud, and these three agree in one, 3.1.1.
- 12 He which hath the Sonne, hath life, but he that hath not the Sonne of God hath not life in him. 3.14.4. & 3.1.6.
- 14 And this is the assurance that wee have in him, that if wee aske any thing according to his will, he heareth us, &c. 3.20. 5.
- 15 And if we know that he heareth us, whatsoever wee aske, we know that we have the petition that we have desired of him. 3.20. 52.
- 18 He that is borne of God, keepeth himselfe. 2.5.11.
- 19 Wee know wee be of God, and the whole world, yeth in wickednesse. 3.2.14.
- 20 The same is very God and lif. eternall. 1. 17.11.26.
- 21 Babes keepe your selves from idols. Amen 1.11.13.

II IOHN.

- 1.7 **M**any deceivers are entred into the world, which confesse not that Iesus Christ is come in the flesh. 4.17.2.

The generall Epistle of I V D E.

- 1.6 **T**he Angels also which kept not their first estate, lest their owne habitation, hee hath reserved in everlasting chaines under darkness, unto the judgement of the great day, &c. 1.14. 16. & 1. 14.19. & 3.25.6.
- 9 Tet Michael the Archangel, when hee strove against the devil, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, the Lord rebuke thee. 1.14.8. & 1.14.19.

The

The Table.

The Revelation of S. JOHN.

- 1.5. **T**O him that loved us, and washed us from our finnes by his blood. 4. 14.21.
6. And made us Kings and Priests to God. his father. 2.15.6. & 5.18.17.
- 5.13. And all the creatures that are in heaven, and on the earth, and under the earth, and in the Sea, and all that are in them, heard I saying, &c. 3.5.8.
- 7.14. These be they that came out of great affliction, and have washed their long robes, and have made them white in the blood of the Lambe. 3.5.2.
- 13.5. And a mouth was given him that spake great things, and blasphemie. 4.7. 25.
- 14.3. Blessed are the dead hereafter, whose I say, that die for the Lords sake. Even so saith the spirit: for they rest from their labours. 3.5.10.
- 18.6. Reward her as she hath rewarded you, and double unto her double, according unto her works. 3.9.6.
- 19.10. And I fell before his feet, that I might worship him: but he said unto me, see thou doe it not, I am thy fellow servants, and one of thy brethren which hath the

- testimony of Jesus, Worship God. 1.12.3. & 1.14.10.
- 4.20. And I saw seats, and they that sat upon them, and judgement was given unto them, and I saw the souls of them that were beheaded for the witnessse of Jesus, and for the Word of God, and which did not worship the beast, neither his image, neither had taken his marke upon their foreheads, or on their hands, and they lived and reigned with Christ a thousand yeares. 3.25.5.
- 21.27. And there shall enter into it no uncleane thing, neither whatsoever worketh abomination or lies: but they that are written in the Lambes booke of life. 4.16.17.
- 22.8. But I, when I had heard and I sawe these things, I fell downe to worship before the seat of the Angell which showed me these things. 1.12.3. & 1.14.10.
9. But hee said unto mee, see thou doe it not, for I am thy fellow serv. nt, and one of thy brethren the Prophets, &c. 1. 14.10.
18. If any man shall adde unto these things, God shall adde unto him the plagues that are written in this booke. 4.9.2.
19. And if any man shall diminish of the words of the booke of this prophecie, God shall take away his part out of the booke of life, &c. 4.9.2.

FINIS.





