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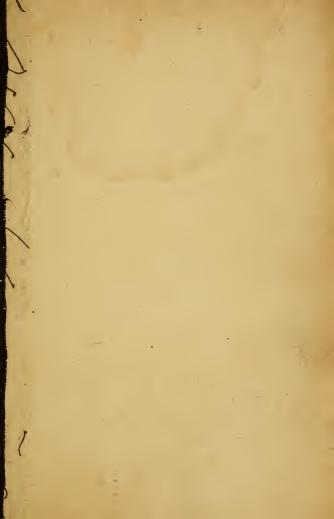
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AN

ABRIDGEMENT

OF THE INSTITUTION

OF CHRISTIAN RELIGION written by M. Ihon Calpun.

VV HEREIN BRIEFE AND found aunsweres to the objections of the adversaries are set downe.

By VVilliam Lawne minister of the word of God.

Faithfullie translated out of Latine into English by Christopher Fetherstone Minister of

Nobanto



1.P E T.3.15
Be alwayes readie to aunfwere eucrie one that demandeth a reafon of the hope which is in you, with lentile and reserence.

Imprinted at Edinburgh by Thomas
Vautrollier. 1585.
CVM PRIVILEGIO REGALI.





TO THE RIGHT VERTVOVS AND GOD-

LY LADIE, THE LADIE IV-

pher Fetherstone witheth increase of the graces of Gods holy Spirit.

IGHT worshipful & vertuous Lady, your earnest defire throughly to knowe that God, whose goodnesse tryed, your zeale to glorisie him, on whome you haue alwayes called, your care to walke in his wayes, whome you haue alwayes serued, haue bounde me in respect of my callinge: your greate liberalitie, whereof I haue tasted, your singular

courtesie whereof I have had experiece your readie willingnesseto pleasure me wherof I am not ignorant, have allured me in regard ofduty: mine ownethankfulnesse which to your Ladiship I owe, the avoyding of suspitio of vnthankfulnesse with those to whom your goodnessetoward me is not vnknowen, the testification of that in word, which in deed I can not performe, have enforced me in consideration of gratitude, alwayes to bethinke my felf what way I might best take to satisfie all these offices in part, which wholie to do it I am not able. At lenth me thought the tranflating of this Abridgment, and the presenting thereof to your worship, might somewhat come necre the same. For to omit the rest for breuities sake, as for the first threethinges, considering the matter of this booke, it will be to you a verie great helpe, seing that in the verie entrance thereof, the authour studieth verie breislie to shewe, not what, but what a one God is, seeing that in the

processe he declareth what waye we shall best glorific him and lastlie seeing that he setteth downe a briefe method and way to worship God aright, distinguishing the same fro faigned worshippinges, and all those out of the word of the Lord. This abridgment (right worshipful) was written in latin about three yeares agoe by that learned and godlie man Maister Lawne for the great profit of the learned in the latin toung whose desire it was I knowe to have the same published in English to the profit of our countrie men, thought it lay not in him to doe it, because he was not throughlie acquainted with our language. At length I being by him requested to attempt the doing hereof, haue through the affiltance of my good God finished it. Which fruits of my labours I presentto your Ladiship, to whom if I should not acknowledge my self much bounden I should assuredly appeare to manie most vnthankfull. Accept good madamethese my labors with the same

courtesse which you haucalwayes vsed toward me. Read them diligentlie, for the profit is not small which you may gaine by reading this small booke. To pray for you I cease not, (as knoweth God who heareth the prayers of his faithfull) that you may be blessed and go forward in godlinesse & vertue as you hauc begun. The Lord blesse you, and increase your knowledge in his trueth. From Maighfield in Sussex this xvij. of Aprill. 1586.

Your wworships much bounden,& at commandement in the Lord.

Christopher Fetherstone.

TO

ELECTERECE

To the Christian Reader.

Hristian reader, it is a common prouerbe that manie handes make light vvorke.But I have had experience in this vvorke, that many hands have made long vvorke, or rather no vvorke. This booke at thefirst publishing thereof, for more expedition vvas deliuered to foure to be translated. In wwhose hands it hath lyen dispersed, partly done, partly undone, for the space almost of these three yeares. VV herby the publishing therof hath ben hindred. At length I vvas requested to take in hand the traflating of the whole vvorke, vvhich through Gods mercifull assistance I have accomplished, going in truth through the vuhole vvorke, except that vuhich I my selfe before had done. wwhich I make knowwne (gentle Reader) not as hunting after praise, but to let thee understädthat I haue not published other mens doinges under mine ovune name, but mine ov vne labours, as touching the translation. And for thy more ease in reading this wworke, and for the better wnderstanding thereof, I thought good to note thus much, that where in reading thou shalt find this marke(*) it directeth thee unto the marget, she wing where thoumaist read that more largely, vohich is there brieflie noted. Againe wwhere thou shalt find,Obie&t.it signifieth an obiection, wwhereby the matter in hande is contraried by the aduersarie, wwhere An. it signifieth an answer to the same obie-Etion. VV hich thinges I thought good to note for thy greater ease. And thus beseeching God to blesse thee in reading these my labours, I conclude.

Thy brother in Christ

Christopher Fetherstone.

TO

TO THE RIGHT VVOR-SHIPFVLL M. RICHARD

MARTIN MAISTER OF HER Maiesties mints, and Alderman of the most famous citie of London, grace and peace.

A HE institution of Christian religio written by Iohn Caluin feemeth to me to chalenge to it selfe by good right(right worshipfull) that which being vttered by men most wise and of fingular experience, is common almost in every mans mouth, that good things must be repeated againe and againe. For feing that in things necessarie and profitable the same things are spoken againe & againe:or things ten times repeated do please, neither is that spoken & repeated too oft, which is neuer fufficientlie learned, vndoubtly all those which are studious of found divinitie, doe acknowledge long ago that the commodities of this writing are diverse & manifold, not onlie to learne but also to teach: & not only to the fowing, watering & new digging, but also to gather in the fruit of the fild of the Church. And for these causes, when at fuch times as the haruest began to waxe white in France in times past, I was called backe from the course of phisicke which I had alredie ended, addreffing my self to the practise thereof, vnto the entrance of divinity, and to take ypon me the ministerie,I made choice of that worke especialy, next to the holy Bible, to be read & remembred by me. And

as those which go into a garden bedect with infinit varietie of floures, are wont to make a no legay of all those which either their sight or smell shall most allowe, that it may refemble and represent vnto the the garden after they be come out of it. So I feeling in that pleasant garden of divinitie, woderfull smels ofheauenlie thinges, gathering out of every fection of the chapters, as from the knottes and borders of paradife fuch things as did best like me, have framed this Abridgement, that it might neuer fuffer fo great pleasure to depart from mine eyes, minde, and remébrance. And seing there be alwayes slaues of Sathan readie, whereby he goeth about to corrupt the trueth with falshood, and so consequentlie to thrust her out of her place, & in her seat to set lying whose Father he is, I have fet downe most short answeres, which are fet against the objections of the aduersarie, wherby the Christian champion may know that the dartes which the enemies of christians do shake & bend against the most strog fortresse of the truth it felfe are but blunt and britle: and that he may proceede not only out of this treasure howse garnished with most precious gemmes, being more wealthy, to enrich those which are desirous of heavenly pearls, or out of this storehowse being better furnished to feede the flocke of Christ: but also as out of an Armorie, being better armed to discomfite all the enemies of the trueth with whome he shall meete, and to beate downe the Monsters of herefies. And seing that this my labour such as it is, seemed in the judgment of some godly pastours neither to be misliked, ne yet to be vnprofitable, or vnworthy of the light, but that it might come abroad for common profit, I thought good not to be against it: especiallie seing fruites not to be repented of, may be hoped from thence

thence without anie mans hinderance, But if anie man think that this litle garde is cast in lesser knots and strayter alleyes then is meet, I let him not but that he may freelie, when he will, walk in the broad field at his pleasure. And wheras (Right worshipfull) I haue platted a garlad of the dignitie of your name for the head of this litle booke, that it might allure the readers to vewe and peruse the whole worke, these reasons did especially moue me: First because, I would have this simple testimonie of my thankfull minde to be extant for that your vnwearied studie in bestowing benefites, which I have often tryed. Againe feing that you will have your gorgeous howfe to stande open to all the godlie as a common Inne, feing that you make that authoritie which you haue gotten by vertue, more firme, by brideling the euill, by releeving the oppressed, by exercysing iustice:& feing that your most louing wife, a most excellent woman, whose bountifulnesse manie do trie, of whose curtesie manie mo dospeake, at whose godlinesse all do wonder, is readie as it were at your elbowe happelie to attempt fo great thinges: finallie feing that your whole family doth breath out a fmel of Christianitie: I say seing these thinges are so, if I feeke to this your Inne as to a refuge for my labours I seeme to ascribe that to my self, which is most proper to the thinge it felfe. Accept therefore I befeech you (Right worshipfull) this most assured pledge & token of a thankefull minde . God in rich with his most liberall hand both you and all yours with his gifts, and preserve you long in facety to the Church and common wealth. At London the 18 of Februatic.1583.

Yeur worships most bounden WILLIAM LAWNE.

A GENERALL TA-

BLE OF THE VVHOLE INSTITUTION OF CHRI-

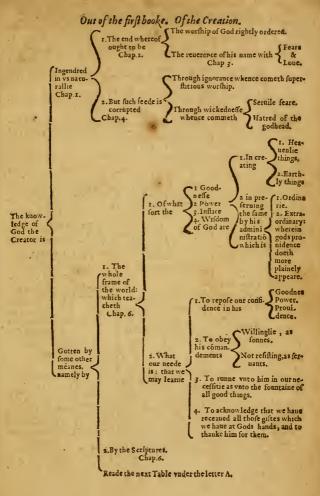
STIAN RELIGION, COMprehending brieflie the prin-

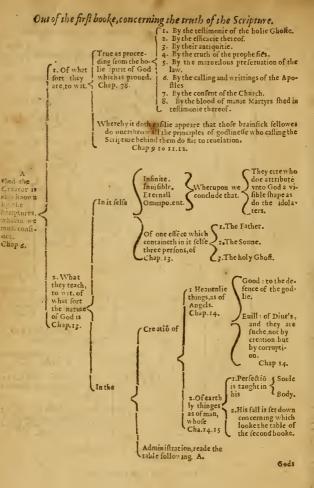
prehending brieflie the principall poincts.

VVe have added to the notes of the bookes and chapters for the more easie finding out of enerie part.

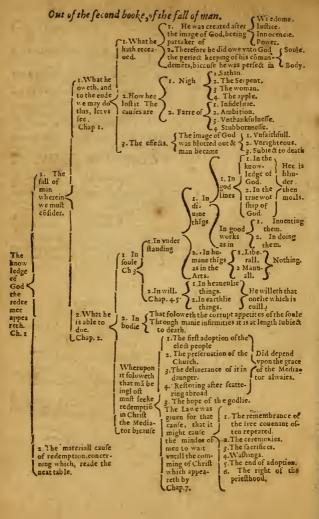
That when we shall see that all things are created for our fakes. That the giftes wherein we excell are not of our felnes. That the good thinges which we vie dayly do come downe r. The Creatour, from heaven vnto vs. out of the first booke And that we have our being in God. We may be brought as it were from the streames vnto the fountaine. 1. From that ex cellencie wherin he was created that he might belike to God. I. The fall of man 2.Vnto that most miserable estate, that he may be like the deuill. 2. The Redeemer, I In the Lawe, by the Sonne, I. How it is giwherein we must uen voto men 2. In the Gofpel. confider I By the power of z. Booke. 2. The restoring of 2. Howe it is the holy Spirit. man: the material! receaued cause whereof is 3 Booke. 2. By faith, as by Christ: wherin we an hand. must consider three 3. How God doth kepe Cr. Ecclethinges vs in the locietie of fiafticall. Christ, namely by gouernement which is donble 2.Cinille 4. Books

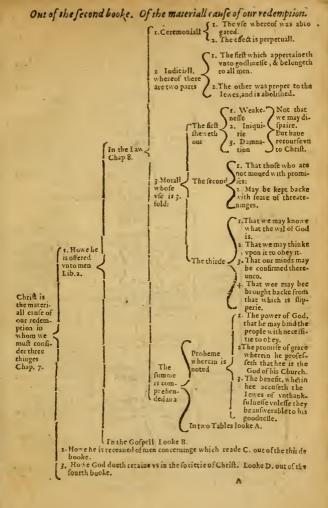
True wifedome is placed in the knowing of God

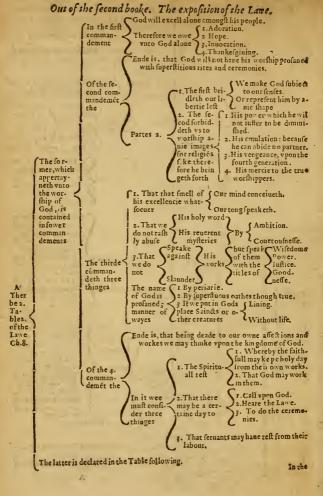




Out of the first booke. Concerning Gods providence. Whereby God doeth gouerne all creatures according to that propertie which he hath genen to enerse one of them, when he created So that if anie man fall into the handes of robbers. Or among wild beafts. Hauing life Or wandring through a wildernesse do find remedie for his thirft. Or being toffed with waves do come inte fome hauen. Profperous. 1. Of things Vnprospe. We must ascribe all these. enents to God being (Which though they have their property gea Gods uen them naturally : yet do they not fhewe adınilife forth their force faue only fo farre forth as nittra they are directed by the prefent had of god tio or go. Gods apf I By meanes. uern pointment . 2.Without means ment aft: that we may know by working 13. Against meanes. that all thinges come I. To the faith-C.16. The frutes; to passe through full to good. all thinges 2. To the ynfaith. full to cuill. 2.Oftime Whereunto appertaine mens deliberations, Particular. To come Which teacheth vs that wee must vie lawfull which is meanes, (for that pronidence whereto we confidered leane hath his meanes.) in respect I.All mankind. I.That god careth for 2. His Church chieflie. f I. Containe by his power 2. God . 2. Gouerne by his becke All thinges. 2. Moderate by his wisedome (Heaven He hath in his power The frutes. 3 That he hath Earth. that wee power enough may knowe All creatures do obey his becke. to do good beaffuredly Chap 17 (Which we can not fearch 4. That nothing Hidden out . but wee adore the cometh to palle same renerently. by chaunce: but by the will of God which is double Expressed in the Chap. 17. Gofpell.







Out of the second booke. The exposition of the Lawe. Because the obserning of the order which God hath appointed doth please him. The degrees of honour which he hath appointed are not to be broken. Contempt. Of the fifth commaur Contumacie. Therefore wee are forbidden to diminish any whit of the dignitie of superiours by Vntbankfulnesse. dement Reuerence. Obedience. And the partes of bonour are Thankfulneffe. Because God hath knit together mankinde by a certaine vnitie. The fafety of all men is committed to enery man. Of the fixt the Violence is forbidden. Good will is commanned. Because Godloneth cleannesse, let vs avoid all vn. In the later table of the Ende is cleannetle. Of the fe-Law which nenth the In minde. contayneth Therefore he forbiddeth vs to commit fornica-In worde. the duties five com-Because varighteonspelle is an abhomination vamandemets to God. e will have vs to gene enery man his owne. Of the ville Theft is committed either by Wicked dece pt. Craftinelle. Flattering &c. Because God who is truth hateth lying. He commaundeth vs to speake truth without de-Ende is ceipt. We do not defame anie man with flaunders and Oftheix. false crimes. Therefore the Or to hinder anie man in his goods by lyes. he forbid-But in defending the Name deth that truth let vs defende & & Goods Of enetie man Because God wil hane the whole soule to be posfeffed with the affection of integritie. Ende is He will hane vs to banish out of our mindes all this defire that is contrarie to lone. Of the toth Therefore all defire which turneth to an other mans bindethe rance is forbidden.

of loue. thereare

Chap.8.

Out of the second booke. Of the Gospell. s. Because there was the same hope of insmortalitie. r. It agteeth Not in mens workes. which is in three 2. The fame coue. thinges nant placed But in Gods mercie-3. The same Mediatour of God and ment Chap. 10. Christ. Because the heavenly inheritaunce was thewed under earthly things. How with the old te Nowe our mindes are straight way dire ded ftament (It did onely shewe a shape in figure of the truth being absent. This sheweth the truth being present. It disagreeth in fine That by reason of the Law was the ministethinges rie of damnation and death. Chap. 10. This of righteousnesse and life. That of bondage, which may cause feare in Christis the mindes. also offred This of libertie, which may lift them vp vnvnto men to hope. in the Gos fpell con-The word was only affigned vnto the nation cerning which is of the Iewes. It is now preached to all nations. declared r. What God : that he may (Righteoulnesse. Chap 9. Christ is gene vnto his Santtification. Chap.12. -Redemption. Man: becanse he was about to pay mans debt. I In foretelling things to come. 2. In fulfilling the prophecies. phet Doing The will of his Teaching Father, 2 Towhat end he was The Church. r. In gofent to wit. that bee Lucry member therof. nerning The fam 2. King might exeofd oftrine cnte the of-In defending his from enerie iniury of which is to the aduerfaries. fice of a r. In offering his bodie for finnes. teach Chap.15. 3.Prieft 2. In reconciling God vato vs by his obedienec. 2. In making prayers continuallie for 3 Howche ft. In dying for our finnes. hath fu'fil. | 2. In rifing for our justification 3 In openinge vnto vs the heanens by his afcenled all the parts of our 4. By fitting at the right hande of the Father redemptio 5. Thence he shall come to judge the & Hawe

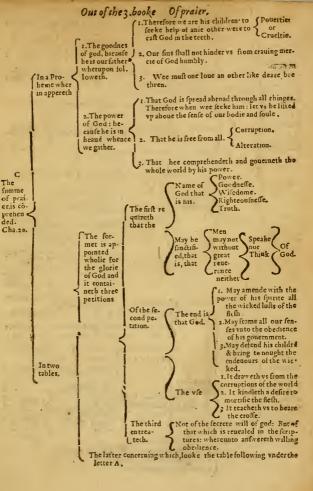
Out of the third booke, Of faith. Sandification Adoption. By the power of the holy Choft who The earnest and seale of our faluation. loyneth vs vato Christ : Therfore 15 Water. he called the spirit of Oyle. A fountaine. Fire. 1. Common is to Sub- [Howe often] scribe vnto the Whatfocuer It speaketh. How foener truth of God 2. Proper to [Will Into the cer- [Illuminate respect in Mercie Ctaintie wher- our minds. Office Christ, Promifes (Confirme of the holie which is of grace) Ghoft doth Gods Thence is fet the definicion, that faith is a firme and certaine knowledge of Gods good will toward vs, which being grounded in the trueth of the free promise in Christ, is both renealed to our mindes by the holie Howe Ghoft and fealed in our barts by bini. Christ is. received r. Knowledge of finne. I. Mortificatio 2. The true fee-2. By which proceefaith as deth from judgement of by an God. hande r. True, t.Godlineffe toreceawhich conwatd God. uing fifteth vpó 2. Lone toward fal uatwo partes our neighbour tion: 2 Viuification 3. Hope of eterwhofe whose frutes nall life. Cha. 2. 4. Holinesse of 1. Contrition of heart for the acr.Repen knowledging of finne. taunce ! To God which is alone. double Prinate 2. To the which is minister z. Conmade 3 To a faith fellion full friend of the 1. Of the whole 2. Falle and mouth Church. Pub 2. Ofone. Effects Papifficall, " hole parts like) Of | Before thele are many : the Church Thefe two parts may be referred to true repentance. 5. Satisfaction St. Indulgeces in of the workes Sthis world. the fulfillinges 2. Purgatory afwhereof are Cter death. These are set against the free forgeneneile of linnes. 2 Cheiftian life. Looke A. 3 Juftification. Looke B.

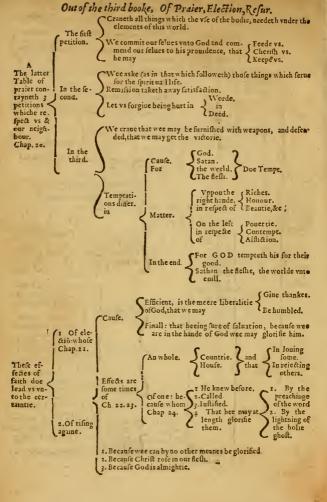
4. Prayer. Looke C.

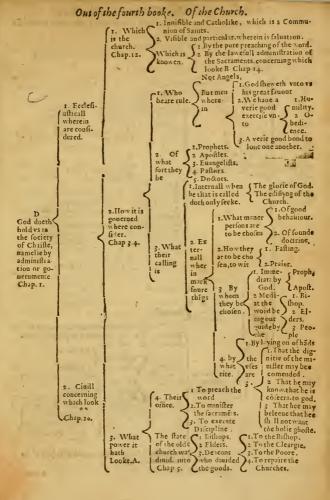
Out of the third booke. Of faith. Because Godistolie r.Lone of righteoufnesse, that we may be holy Because we are ioyned vnto him, and Chap.6. are reckened among his people. There is a patterne thereof fet before vs, the (Word. 2. That there be a rule appoynted vs, forme wherof we must expresse in ourlife . in Deede. which may not fuffer vs to erre in the fludie of righteoninelle : that we may Herennto are added the benefites of God, whereunto if bee made like to we do not answer it shal be a point of great vnthank-Christ fulncile. fr. That wee may confectate our felues to God to be a linely facrifice. Gods. Christian 2. That we may feeke not the thinges life wherof that be our owne, but those which Onr Neigh. there are bonrs. two partes . Our weakeneffe may the better appeare. That our patience may be 2. That we may bear tried. the crosse paciently 3.Our faultes may be correded. the frutes whereof are that 4. That being bumbled we may The summe of a Chap.8. the m re earnefly call vppon Christia life is the demall of our 5. We may the more earnestly felues, whereof meditate vpon eternall life. there are fower endes I That we possesse all thigs as possessing nothing. Penury patietly 2 That wesuffer & Abundance moderatly. Haue enough. 2. That Tobehungry. I. For ne. To want, pacessitie, weknow* wherein we to ciently. 4. That wee maft ob. may knowe ferue fon er That we have respect how to vie things of our neighbour. this life and Because we must gine the helpes an accompt of our thereof flewardship, Chap.10. 4. That all thinges be anfwerable to our calling. (We may have the grea 2. For delecta. ter cause to prayle tion, that God his goodnesse. : Effect

Out of the third booke. Of Instification. Indged Hee is iustified who by luft. the judgmet of Godis [Accompted] (Whose life is pure and free from re-He is instified by workes What it is prehension. to be jufti-There was never any fuch. fied Who being excluded from the righte. oufnesse of works layeth hold vpon He is inftified by faith, the righteousnesse of faith. Such are the faithfull. Effe & of fith is 14. Onfication: here confi-Because in steed of a cruell judge we have der a most gentle Father. Great confolation Chap. II. That being fanctified we may thinke vpo bolinefie. I That the confeiences of the faithfull may What follift vp them felues aboue the Law, and for. loweth get the righteousnelle of the Lawe. thereupon Ch. 13.14 2. That their consciences being free from the yoke of the Lawe, they may willingly obey the will of God. Christia libertie: which confifteth in three 3. That they may not be holden with any rechinges ligion of indifferent things before God. Chap.19. That we do not abufe the giftes of God to our luft Yet wee muft take heede of t vo inconueni-That we anoyde (Ginen. Lences offence which is double L Taken. * iiij

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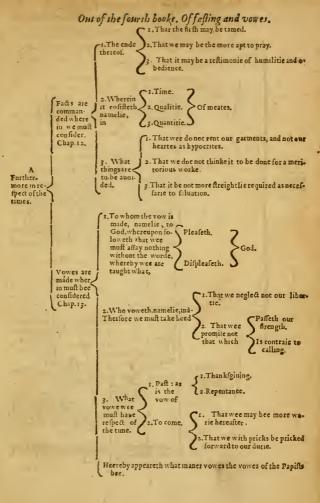






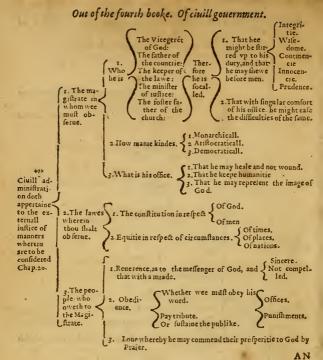
Our of the fourth booke. Of the power of the Church. I. That none bee del'uered without the worde of Touchingthe God.
deliuerie of S2. That all be Glorie of God the opinions referred vnto t. Of Doof faith. the The edifying of the churche. etrine Ch.9. 2. Touching the expounding of them. I.In commandements which Divine. That they bee agreeable ought necessarilie to bee . to the word. Humane. kept. 1. What things CHane respect (Places . of circum-Perfons are to be fol Times. lowed (Order 2. Of Let be kept. ma-Comelines king z.In precepts of indifferent Are accounted for the true lawes worship of God. The power wherein marke C.IO. of the 2. Doe bind the conscience with Church is 2. What things precise necessitie. be to bee fled: 3. Do make the word of God to confidered ! in respect. least in steed of be of none effect. the true wor-4. Are vnprofitable and fool fle. flup of God 5. Doe oppresse the consciences. they be exhibi. with multitude. ted, fuch are po 6. Doe beare a shewe of the boasting of Stage plaiers. pith constitutions. 7. Are accounted as propitiatorie factifices. 8. Are turned to gaine. Proper to the cleargie of Provinciall. which it was 3. OF intreated in the the Synodes. Generall. Iurif-Chap.12. diai-I. That offences may be prevented' on. 2. That an offence begun may bee a-Endis Catt bolished. double. T. Prinate Admoniti-The praons. 2. Publike. ctice confi-.That the name of the 2. Common to the cleargie fteth in Excomuni Church benot euill and the people spoken of cation: 2. That the good be not whole. whoseends are three corrupt through the copanie of the enill 3. That through shame they may begin to repent. Furthermore facts are commended in respect of the time, Looke, A.

A Fur



Out of the fourth booke. Of the Sacrament of Baptisme. 1. Towit, an outward figne, whereby God doth feale voto out consciences, the promises of his good will towarde vs, to vp. r. What a hold the imbecilitie of our faith. Sacrament 2. On the other fide, wee doe testifie our godlinesse towardes him. r. The figne. 2. What 2. The thing fignified. thinges bee 3. The promife.
4. The generall participation. necessarie in a Sacra-Therefore laying on of hands is not reckoned amongst the Sacraments. r.Signeis water. 2. Thing fignified, is the blood of Christ. Promise is eternall life. 1. Men growen, after confession of faith. In exposi-1. Because 71. Mysterie tion of the baptisme 2. In-Sacramets Parfants. did inc-2. Promifes, (all wee must ceed Circonfider ta-Ch2.16 one. 1. Baptilin kers cumcifion 13. Vie, Chap.14. whofe. 4 Efficacie. for the 2rc Chap.13. 2. Remission of finas pertaineth vato them : theriore the figne allo. z. Because it is a fign of our wa-The first thing by the blood of Christ. thatit Mortificatió) Of our may 3. Hewe fernefor. the L Regeneration our faith 1. Partakers manie ther toward of all his be. good things God. 3.Being ioyned to Christe wcc 2. There belene that we fhall be no shall be. End e condemnaisdou tion to vs. ble. I It is a token that we would bee reckoned amongeft the The fepeople of God. cond thatit may ferne for 2. Weetestifie that wee confesse Christe his religion to confesgeather wyth all Christition rowarde ans. oure neigh. 3. That all our thinges may shewe foorth the praise of bour: God. because

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Our of the 4. booke. Of the Supper.
                            t is a spirituall banquet, whereby wee are preserved in that
                              life whereinto God hath begotten vs by his word,
                           1. It may ferue to confirme our faith toward God
             2. The end_
                           2. For our confession before men.
              that
                           2. For exhortation vnto loue.
                           r. Leaftin extenuating the fignes wee put them too much from
                              their mysteries, whereunto after a fort they are knit.
              2. Wemust
              beware.
                           2. Least that in exhorting the same immoderatelie, wee seemete
                              darken the mysteries themselues.
                                             t. The fignification in the promifes.
                           r. The spiritu-
                                                              1.Death.
                           all truth wher-
                                            2. The matter,
              4. The
                          in we must con
                                            Christ by his
                                                            La.Resurrection.
             parts
                           fider.
             thereof.
                                                             r.Redemption.
                                             3. The effectes.
                                                              2. Inftification.
The Sup-
                           2. The visible
                                             r.Pread.
Chap.17.
                           fignes.
                                               2.Wine.
                           r.Becaufe it blafphemeth Chrift.
                            2.It burieth the croffe.
             The Maffe
             is contrary
                            3. It caufeth his death to be forgotten.
             to the lup-
                           4. It taketh away the frutes thereof,
             per.
             Chap. 18.
                            5. It weakeneth the Sacramentes, wherein the memorial of his
                              death is left.
                         Cr Confirma.
                                            1. Lesser
             And thefe
                              tion.
                                                         2 Dorekeepers.
             are fallie
                           2,Repentace
                                             of
                           3. Extreame
             counnted.
                                                         2. Readers.
             Sacraméts.
                             vnaion.
                                                         4. A coluthes.
                           4. Orders.
             Chap. 17.
                           5. Matrimo.
                                                         5 Exorcifts.
                         L nie.
                                                         I.Priftees.
                                           2.Greater,
                                                       2.Deacons.
                                                         3.Subdezcone.
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AN

ABRIDGEMENT OF THE INSTITUTE

ON OF CHRISTIAN RE-LIGION WRITTEN! BY IOHN CALVIN.

Of the knowledge of God the Creator.

CHAP. I.

That the knowledge of God, and of our felues, are things ioyned togeather, and how they be lincked togeather.



HE whole summe of our wisdome co- The partes of sisteth in two parts: true wisdome, in the knowledge of GOD, and of our selues. But for as muche as they bee knit to geather with many bands, it cannot easilie bee discorned whether of these two is former:

forasmuch as no man can beholde himselfe, but he

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Act. 17. 28.

The effectes of the knowledge of our selues.

must turne his senses vnto the beholding of God, in whom he liueth and moueth * . For it is a plaine case that those giftes wherewith we are furnished, are not of our selves: yea, that even that which we are, is nothing els but a subsisting in one God. Secondlie', we are brought from those good thinges, which distill downe vnto vs from heauen by drops, as from the streames vnto the springs head. Wherby it commeth to passe, that by our want and pouertie doth better appeare that infinite plentie of good things which is in God.

The effects of the knowledge of God.

Naturall pride.

The true rule of the knowledge of our felues.

2 Again, it is euident that man doth neuer come to the perfect knowledge of him felfe, vnleffe hee haue first beheld the face of God, & so come down fro beholding the same, to view himself. For (such is our naturall pride) we do alwaies feem to our felues righteous and holie, vnlesse we be conuict with manifest arguments of our vnrighteousnes and impuritie. And we are not conuict if we doe onlie looke into our felues, and notinto the Lorde alfo, who is

the only rule whereby' the judgement must be tried. Therefore if we begin once to thinke vpon God,& to weigh with our felues what a one he is, and how exact the perfection of his righteousnes, wisedome, and power is, according to the rule wherof we must be fashioned: that which was before in vs delightsome vnder a falic pratence of righteousnesse, shall foorthwith waxe vile as most great iniquitie.

Effectes of the presence of God.

Tud 13.22 19.6.3. Iob. 9,4.

with holy men were taken, so often as they perceiued the presence of God. Heereof proceeded those speeches, we shal die, because the Lord hath appeared to vs.* Therfore also the historic of lob doth alwaies draw a most firme argument from the difcriptio of the wildome, power, & puritie of God to

3 Hence issued that horror & amazednes wher-

throwe

CALVINS INSTITUTIONS. LIB. 1. 3

throw down men with the conscience of their own foolishnesse, imbecillitie, and vncleannesse. Abra- Gen, 18,27. ham doth the better knowe and acknowledge himselfe to be earth and dust, the nigher he draweth to behold the gloric of God. Notwithstanding howsocuer the knowledge of God and of our felues are knit togeather with a mutuall knot, yet the order of right teaching doth require, that we intreat first of the knowledge of God, and that then wee come to handle the knowledge of our sclues.

CHAP. II. KVhat it is to knowe God, and to what ende the knowledge of bin dosh send.

1 AND nowe I meane the knowledge of God wherby we do not onlie coceaue that there is some God; but also we learne & understand that God is not prowhich is behoofull for vs to know concerning him: perly knowea which is profitable for his glorie: and finallie which where there is is expedient. For to speake properly, we cannot say no religion. What godli. that God is knowen, where there is no religion nor nes is. godlinesie. The feeling of the powers of God is vnto vs a fit scholemaster to teach vs godlines, whence religion doeth spring. And I call godlinesse a reuerence conjoyned with the love of God, whiche the knowledge of his benefites doth worke. Furthermore, we doe so know God, not onlie because as he hath once created this world, so by his infinite power he sustainethit, by his wisedome he gouerneth it, by his goodnesse he preserveth it, he ruleth mankinde, especiallie by his iustice and iudgement, hee fuffereth him by his mercy, he defendeth him by his Causes of in-aide: but because there shall no where be found any nocation. drop either of wisedome, or light, or sincere truth,

which doth not come from him, and whereof he is not the cause: that we may looke for, & also beg at his handes all thinges: and acknowledge with thanksgiuing that wee haue receaued them at his handes.

Curious men.

Epicurus his iudgement of God.

The end of the knowledge of God. What true religion is. Efricats of god . lie feare.

to reuerence differ.

The know-Jedge of God is naturally ingraffed in vs.

2 Therefore they toy in cold speculations, who are determined to stand about this question, what God is? Seeing that it is more behoofull for vs to knowe what a one heis, and what is agreeable to his nature. For to what purpose is it to confesse with Epicurus, that there is some God, who casting off all. care of the world doth only delight himself in idleneffe? Finallie, what doth it helpe to knowe fuch a God, with whom we may have nothing to doe? Yea rather the knowledge of him ought to serue to this ende : first, that it may teach vs to scare and reuerence him: Secondlie, that we may confecrate our selues to God, having the same for our guide and schoolemistres: Loe what pure and true religion is, to wit, faith joyned with the true feare of God: fo that fear may containe in it both a voluntarie reuerence, and also carrie with it a lawfull worship, such as is prescribed in the lawe. And this is the more diligentlie to be noted, because all men one with an other doe worshippe God, but verie fewe do reue-To worthip & rence him, whiles there is cuerie where great oftentation in ceremonies: but the finceritie of the heart is rare.

Surelie those which iudge vprightlie will alwaies hold this for certaine, that there is some feeling of the Godhead ingrauen in the mindes of men, which can neuer be blotted our. Yea, that euen this perswasion is in all men naturallie, that there is some God, and that this is throughlie fastened as it were in the verie marowe, witnesseth

euident

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euidentlie the stubbornnesse of the wicked, who Atheists. though they struggle neuer so muche, yet can they not winde themselues out of the feare of God. Although Diagoras and fuch like doe make a mocke Diagoras. of all that which hath beene beleeued throughout all ages concerning religion: although Dionysius do scoffe at the celestiall judgement: yet this laughter is but from the teeth forwarde: because the worme of conscience doth inwardly bite those, being worse then all hot searing yrons.

CHAP. III.

That the knowledge of God is naturallie plansed inmens mindes.

I CVRELIE if anie where the ignoraunce of God be fought for, wee can no where have a more apparaunt example thereof, then among the blockishest people, and such are farthest from humanitie. But there is no nation so barbarous ficero de natu-(as euen the verie Heathen man faith) no countrie ra Deorum. so sauage, which have not this perswasion remaining in them, that there is a God. And even those who in other partes of their life seeme to differ but a verie litttle from beastes, doe yet notwithstan-Idolatrie natu-ding continuallie retaine some seede of religion. I-rall. dolatrie is an ample testimonie of this conceite. Because man hadde rather worshippe stockes and stones then that hee will be thought to have no God.

2 0b. Religion was invented by the subtiltie and crafte of a fewe men, that by this pollicie they myght keepe the simple people in their ductie: whereas notwithstanding those whiche

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were to others authours of the worship of God, did beleeve nothing lesse then that there was a God.

Naturall wifedome.

An. I graunt indeed that craftie men did invent and deuise many things in religion, that they might thereby breed a reverence in the common fort, and also make them afraide, that they might have their mindes more obedient. But they could never have brought that to paffe, vnleffe mens mindes had first Whence inclibeen possessed with that constaunt perswasion concerning God: whence as from feede springethall inclination to religion.

nation to religion doth come.

Ob. Manie denie that there is any God.

Atheifts.

An Maugre their heads they do now and then feecle that wherof they are desirous to be ignorant. No man did more boldlie contemne God than Caligula: and yet no man was taken with greater feare when any token of Gods wrath was shewed : he did quakeforfeare of Godinwardle, whom outwardly he studied to despice.

Caligula.

CHAP. IIII.

That the same knowledge is either chaked, or els corsupred parelie through ignorance, and parely therow malice.

AND as experience doth witnes that there there can scarse one be found among an hundred, which having conceaued the fame in his heart doth cherishe it, neither is there any founde in whom it waxethripe: so far offisit that the frute appeareth in due time. Furthermore, whether some doe vanish away in their superstitions : or other some doe of

Superfitious ignorance.

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set purpose malitiouslie reuolt from God: yet al do degenerate from the true knowledge of him. Wherby it commeth to passe that ther remaineth no true godlinesse in the worlde.

2 0b. Dauid witneffeth that manie do thinke in Pfal. 143.

their hearts that there is no God.*

An. That is restrained vnto those wicked and foolish ones, who having choked the light of nature do of fet purpose make blind themselues that in see- Good intent, ing they may not fee.

3 06. Any light studie of religion howe prepo. The true rule of religion,

Reroussoeuer it be, is sufficient to saluation.

An True religion must be framed according to the will of God, as by a perpetuall rule. Therfore fuperstitious me do worship their own dotings, which Gala. 8. fer vp to God newlie invented worshippings. Such *E7h.2.12. the Apostle saide did serue those which were no Gods: * & in another place, that they were without God.* For there is no true religion but that which

is conjoyned with the truth.

4 There is also another offence, that they nevther have anie respect to God, but against their willes: neither doe they drawe neere to him, vntill they be drawn, being vnwilling and hanging backe: neyther have they even then anie voluntarie feare, which floweth from the reuerence of the Maiestie Feare is douof God: but onely a seruile and constrained feare, which the judgement of God wringeth out of the: which because they cannot escape, they quake for feare thereof, yet so that they doe also loth and ab- A similitude. horre it. That seede remaineth in deed, which can by no meanes bee plucked vp by the rootes, to wir, that there is some Godhead : but yet it is so corrupt that it bringeth foorth none but most badde fruites of it selfe.

CHAP. V.

That the knowledge of God doth shine in the making of this worlde, and in the continual governing thereof.

The ende of mans life.

1 2

*Pfal.104.2.

*Heb.11.3:

Ordinarie workes are naturall testimonies of the wisedome of God.

2

MOREOVER because the last end of blessed Mlife consisteth in the knowledge of God, least the entrance vnto happinesse should be shut before and against any man, he hath not only plan-

before and against any man, he hath not only planted in mens minds that seed of religion, but he hath also so reuealed himself in the whole workmanship of the worlde, and offereth and sheweth himselfe so openlie cuerie day, that they cannot open their eies, but they shall be inforced to behold him. Therfore the Prophet crieth out, that he is clothed with the light as with a garment. * And the Apostle calleth the ages of the world the spectacles of inuisible

things.*

2 Furthermore there be infinit proofes bothin heaven and also in earth which do testifie the wonderfullwisedome of God:not only those which are more hidden, for observing wherof, Astrologie, Phisicke, and all natural Philosophie are appointed, but also such as everie most ignorant idiot may see, so that the eies cannot be opened, but they shalbe inforced to be witnesses therof, and they must needes breake out into the admiration of him which hath made these things.

3 For which reason Paul, after that hee had declared that God may be founde by groping, euen of those which are blinde, addeth foorthwith, that hee is not far to be sought; because all men do feele vndoubtedlie within themselves the heavenlie grace

wherewith they are quickned.*

Vnthankfulnes of men.

* AEE. 17 27.

4 And heere is discouered the filthic vnthankefulnesse ofmen, which while they have within them a noble CALVINS INSTITUTIONS. LIB. 1.

a noble thop furnithed with innumerable works of God, and also a warehouse stuffed with inestimable A similitude. plentic of riches, do fo much the more swel & are on vother side puffed vp with pride:yea the earth doth beare at this day many monstrous spirites, which doubt not, ne flicke to corrupt all the feede of the godhead which is fowen in mas nature, to suppresse the name of god, & to put nature in his sted:wheras What nature is rather nature is an order prescribed by God. There- A godlie medifore in matters of so great weight, & whereto singuithe creatures lar reuerence is due, to inwrap God confusedly with to the creator. the inferior course of his works is hurtful & wicked.

Therefore let vs remember lo often as cuery one of vs doth consider his owne nature, that there is one God, who doth fo gouerne all natures, that he will haue vs to haue respect to him, and that our faith be directed toward him, and that we worship and call ypon him: because nothing is more difordered then to enjoy such excellent giftes which sauour of dinine nature in vs, and to neglect the author which doth geue vs the same freely.

Quest. But for what cause was God moued, both to create all these things once, and with what cause

is he moued to preserve the same now?

An, His onely goodnesse both was and is the Thegoodnes cause, which ought to be sufficiet to allure vs to loue of God the onhim: forasmuch as there is no creature, vpon which

his mercie is not poured out*.

6 Also in the f. cod fort of his works, which happenbefide the ordinary course of nature, there ap- Extraordinary peare as euident argumentes of his powers. For in workes. gouerning the societie of men he doth so temper his prouidence, that although he be infinite wayes bountifull and beneficiall toward men: yet not withstanding he declareth by dayly judgementes and Mercy.

AN ABRIDGEMENT OF

Iudgement.

10

manifest his clemencie to the godly, and his seueritie to the wicked.

Why God doth luffer the umph for a

Queft. Why doth God oftentimes fuffer the wicked to triumph vnpunished for a time, and doeth wicked to try- permit the good to be toffed with much adverfitie, and also with the malice of the wicked?

time. Whencethe iudgement of God is gathered

Clemency.

An. When as he punisheth one wickednes with a manifest judgement of his wrath, we must knowe that he hateth all wickednesse: whe he letteth manie go vnpunished, we must know that there shal be another judgement wherein they be deferred to be punished. In like fort, howe great matter doth he minister vnto vs to consider his mercie when as he oftentimes sheweth mercie without being wearie toward miserable sinners, vntill he haue broke their frowardnesse with doing good to them, in calling them home with his more then fatherly tendernoffe ?

* Pfal107.9.0

313.7-

7 To this ende when the Prophet setteth down that God doth at a fodeine and contrarie to their expectation helpe miserable men when their affaires are past hope, * he gathereth at length that those which are counted fortunate chaunces, are as manie testimonies of the heavenly providence of God, and especially of his fatherly clemencie: and that hereby the godly have matter of joy ministred vnto them: and that the mouthes of the wicked are

What matter ofioythe godly haue.

Stopped.

The knowledge of God commeth by the event of thinges.

But in those things we wonder at the power of God, and kiffe his wifedome. Therefore we fee that there needeth no longer nor laborious demostration to set out those testimonies which serve to fet forth the maiestie of God, whereby we are inuited to the knowledge of God, not that which is content with a vaine speculation, and doth swimme

about

CALVINS INSTITUTIONS. Lib. 1. "11 about onely in the braine: but that which shall be

found and frutefull.

9 Secondly such knowledge ought not only to raife vs vp to worship God, but also to awake and Hope of eterlift vs vp to hope for the life to come. For when we naillife. confider that the sokens which the Lorde sheweth both of his elemencie, and also of his seueritie, are onely begun and halfe full: without doubt we must confider that he doth herein onely make a shew of those things, the manifestation and ful deliverance * Aug. lb 1. de whereof is deferred vnto another life*.

30 But howe clearely fo euer herepresent both him selfe and also his immortall kingdome in the

fo that they passe away without doing vs any good.

vp toward heaven, or cast their eyes aside vpon diuerse countreyes of the earth, do reterre their mind vnto the remembrance of the Creator, and do not rather stay in the viewing of the workes created,

rall course, where is there one that doth not rather thinke that men are whirled and turned about by the blind rashnesse of fortune, then governed by

the prouidence of God?

(izp.8.

mirrour of his works (fuch is our blockithnesse) we Mans blocstand alwayes amazed at such euident testimonies kishnes.

For as touching the framing of the world how ma - Ordinarie nie bethere among vs who whiles they either looke workes.

passing over the Creator? And as touching those Extraordinary which come to passe besides the order of the natu- workes.

II Hence came that huge finke of errors wherewith the whole world hath bene filled and ouer- rallidolatus whelmed. For euerien ons wir is to him felfe as a doth come. maze, so that it is no maruell that all nations were brought into diverse devises. And not that only, but also that almost cuerie severall man had his several God. For fo foone as rathnesse and wantonnesse

Rashnesioyned with ignorance hath brought forth idolatrie. Stoicks.

*Eph.2.12 Idolaters are without God.

*Rons, 2.21. * Heb. 2.10.20. * Ioh. 4.22.

Naturall lights being lighted for the knowledge of God.

* Heb.11.13. *Rom. 11.19. * AEt. 14.16

Why we are notexcused before God. were joyned to ignorance, and darknesse, there was scarce anie one found which did not frame to him felfe an idoll or fansie in steede of God.

12 And if so be it the most excellent men did wander in darkenesse (fuch as were the Stoicks, and the misticall divinitie of the Ægyptians, who doting with reason faigned to the selves more Gods) what shall we say of the scourings of the people? Paul pronouceth that the Ephelians were without God*vntill they had learned out of the Gospell what it was to worthip the true God. And to the ende the Scripture may make place for the true and one God, it condemnethall falshood & lying whatsoeuer godhead was worshipped in olde time among the Gentiles*. The Samaritanes wist not, saith Christ, what they did worship*. Whereupon it followeth that we do alwayes worship at all aduentures (which notwithstanding is no small fault) vnlesse God do witnesse of him selfe from heaven; and declare to vs

by his word what he will have done.

13 Therefore so manie burning lampes do shine in vaine in the edifice of the world, to fet forth the glorie of the author; which do so shine round about vs, that yet notwithstanding they are not able to bring vs into the right way of the selues. They raise indeede some sparkles, but they are choked before they shewe foorth anie perfect light. The inuisible godhead is I grant represented by such spectacles*: but we have no eyes to feethe fame *, vnleffe they be lightened by the inward reuelation of the spirite through faith.

14 Object. If we want naturall power, so that we can not clime vp vnto the pure and manifest knowledge of God: we shall be holden excused if we wor-

ship not God as we ought.

An. All

CALVINS INSTITUTIONS. LIB. 1.

An. All colour of excuse is cut of: because the fault of so great dulneffe is within vs, neither can we fo pretend ignorance, but that even our verie conscience shall alwayes conuince vs both of sluggishnesse and vnthankefulnesse.

CHAP. VI.

That a man hath neede to have the Scripture to be his guide, that he may assaine to the knowledge of God the Creator.

Herefore although that brightnesse which I shineth before al mens eyes in the heauen & earth doth spoile mans ynthankfulnesse sufficiently of all defence : yet God hath given another & abetof all detence : yet God hatti guter another ex might The word of ter help, namely the light of his word, that he might God is given thereby be knowen to faluation. And this prerogato faluation. tiue did he vouchsafe to bestowe vpon those whom he would gather nigher and more familiarly to him self, to wit vpo the lewes. Notwithstading he did af- 1. Iewes. terward make the same benefit como to all nations, 2. Gentiles.

2 But whether God did make him self knowen to the fathers by oracles & visions, or he did inform them by the ministerie & diligence of men, of that which they should afterward deliuer to their poste-ritie as from hand to hand yet it is out of all doubt himselfe to the that the firme certaintic of that doctrine was ingra-fathers by orauen in their harts, so that they were perswaded & cles and visidid vnderstand that , that which they had learned ons. came from God. For God did alwayes make vn-doubted affurance for credit for his word, which did of the prophe-faire surpasse all vncertaine opinion. Therefore he ticall scripenrolled his oracles in publike tables: he published ture. his Law: whereto the Prophets were afterward added to be interpreters thereof.

The creation.

Naturall forgettulnes. Firror

Boldnes.

*Pfal.19.1.

And because mans mind is very much enclined to forget God, because it is wonderfully bent toward all manner errors, & because the lust therof to forge newe kinds of religion is great: we may fee howenecessarie such enrolling of the celestiall do-At ine was, lest either through forgetfulnes it should perifh, or through errour vanish away, or be corrupt through mans bokineffe.

Therefore after that the Prophet had fayde that the heavens declare the glorie of God*, & that the firmament sheweth his handswork, that the ordinate course of the dayes and nights set forth his majeftie: de descendeth afterward to make mentio of his word. The Lawe of God, faith he, is vndefi-The schoole of led, converting the soules, &c. Where he propoun-Gods children, deth the peculiar schoole of the children of God, which alone leadeth them vnto the true knowledge of saluation, and without which we shall alwayes erre-

CHAP. VII. Of the authoritie of the Scripture.

1. Herefore, because we have not oracles daily I from heaven & the Scriptures alone are extant, whereby alone it pleased the Lord to have his truth continually kept in remembrance, the same Scriptures are of full authoritie with the faithfull by no other meanes, then when they be periwaded that they came from heaven, as if the lively voyces of God were heard there.

Obiect. The Scripture hath as much authoritie and weight, as is graunted vnto it by the consent of

the Church.

An. The eternall and inviolable truth of God, resteth not vpon mans pleasure.

2 Moreo-

The Scripture refteth not vpon mans authoritie.

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Moreover the Apostle saith, that the Church is builded ypon the foundation of the Prophets and Apostles *.

Quest. Howe shall we be perswaded that it came from God, vnlesse we slie vnto the decree of the

Church?

An. The Scripture sheweth in it selfe apparent The first argusense of her trueth, which the Spirit of God doeth ment drawen feale in our minds, being firmely imprinted therin, from the testi-

Obiect. Augustine saith: I had not beleeved holie Ghost. the Gospel vnlesse the authority of the Church had

moued me*.

An. He had to deale with the Manichees, which fundamentaline would have men to beleeve the without any gaine- Chap.9, faying', when they were perswaded that they had the truth, but could not shewe it. He demaundeth what they would do if they should light on a man In the forth which doth not beleeue euen the Gospell? After chap of the that he addeth: and I truely would not beleeve the fame booke. Gospell, &c. signifying that at such time as he was a stranger from the faith, he could by no meanes be brought to embrace the Gospell as the certaine truth of God, vntill hee was ouercome by the authoritie of the Church.

Quelt. Why then doth he oftentimes vrge the Manichees with the consent of the whole Church. when he will proue the same Scripture which they refused?

An. He doth no where ayme at this, to teach that the authoritie which we graunt the Scriptures to haue, doth depende vpon the determination or decree of men: but doth onely (which was of great importance in the cause) bring forth the judgment of the whole Church, wherein he had the vpper hand of his aduersaries.

*Eph. 2.20.

*Lib contra epile

4 Therefore if we will well prouide for our consciences, that they be not continually caried about with an vnstable doubting, or that they do not wauer, ne yet stay at euery small stop, we must fet a perswasion further then either from mans reasons, or judgements, or conjectures, to withfro the fecret testimonie of the Spirit.

Quest. By what reasons can it be prooued that Moses and the Prophetes were inspired by God to

fpeake?

The testimony of the holie Ghoft is more excellent then anic reason.

An. The testimonie of the Spirit doth surpasse all reason(though there may manie argumentes be alledged, whereby it may appeare, that if there be God in heaven, the Law and Prophecies, & Gospell came from him.) That doth Isayas witnesse, saying, my Spirit which is in thee, and the wordes which I haue put in thy mouth and in the mouth of thy feed shall not faile for euer*. For the Spirit is the earnest & seale to confirme the faith of the godly* because vntill he lighten their minds, they do alwayes wauer amidst manie doubts.

* I fay 51.16. \$ 19 21. * 2.Cor.1:22. Eph 1.13

There is no

5 Therefore let this remaine firme, that they whom the holy Ghost hath taught do rest soundly true faith within the Scripture, & that that alone is the true faith out the illumiwhich is fealed in our harts by his feale*.

nation of the holie ghost. * I ay 54.13.

CHAP.

Humane proofes which serue to establish the authorisie of the Scripture.

2. Argument from the effieacye thereof.

I. TVrthermore we see how great force the truth Tof the Scripture hath, feeing there is no writing of man howe finely foeuer it be polished, which is of fuch force to moue vs, although the high mysteries of the kingdome of heaven, be deliucred vn-

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der a contemptible basenesse of words.

2 Obieft. Some of the prophets did vse an ele- Eloquence.

gant and fine kind of speach.

An. The holy Ghost meant to shewe by such examples that he wanted not eloquence, whe he yfed in other places a plaine and homely stile.

Obiect. Sathan doth craftilie fowe wicked errors in a rude and almost barbarous speech, that he may

more eafilie deceaue fillie men.

An. Sathan is a counterfaytor of God in manie things, but all those who are indued with meane vn-terfayter of derstanding do see howe vaine and filthie that cu- God rious counterfaiting is, if they conferre mans inuen-

tions and the word of God together.

Besides those wherof I have alreadie spoken, 3. Argu. drawe the verie antiquitie of the Scripture hath no small from antiquity. weight: forafmuch as there is no monument of religion extant, which dorh not come farre short of the age of Moles. Neither doth Moles invent anie new God, but doth fet downe concerning the eternall God, that which the Israelites had fro their fathers as deliuered from hand to hand in long processe of time.

4 Obiect. The Ægyptians did extend the anti- The antiquitie quitie of their religion vnto six thousande yeares of the religion before the creation of the world.

An. Euen prophane men did alwayes scorn their vaine babling.

Ob. Moses his authoritie is not voide of suspition.

An. Vnlesse he had bene inspired with the holie Moses his au-Ghoft he would neuer haue marked with the eter-thoritie. nall infamie in the person of Leui*the family wherof he descended by his auncetors almost three hundreth yeares before, neither doth he refuse to incurre enuie among his kinsemen, whom no doubt

of the Egypti-

AN ABRIDGEMENT OF

² *N4.12.1.

3

this did grieue. Neither would he have made mention of the wicked murmuring of Aaron his owne brother and of Marie his fifter *. Furthermore for as much as his authoritie was great, he woulde at least have left the right of the Priesthood to his owne sonnes, but he appointed them the basest place.

5 And nowe so manie and such excellent miracles: are as manie establishmentes of the Lawe which was given by him, and of the doctrine which

he published*.

Mofes his miracles. *Exod.24.29. *Exod,19 & 40

*Num.16.14

€ 20.10 C

11.9.

Obsect. That is to take that for a thing which all men graunt, which wantethnot some to gainsay it.

An. For a finuch as Moses published these things in the hearing of the open assemblie, what place had he to inuent any thing of his owne head, among those who were eye witnesses of the thinges which were done?

6 Obiett. Such miracles are to be ascribed to

magicall arts.

caftes?

*Leuit.20 6. *Exod.10.7.

The nature of

a deceyuer.

I

An. He did so abhorre that superstition, that he commanded those to be stoned, which did but aske councell of sorcerers and southsayers. A deceauer doth seeke to winne him selfe a name among the common people by jugglings. Moses cried out that he and Aaron are nothing, but that they do onely execute those thinges which God hath prescribed. What inchantment could bring to passe that mana should raigne from heaven? Howe could he have beguiled the surveyor against him, with juggling

4. Argument drawen from the trueth of the prophecies * Gen. 49.10.

7 Furthermore we have the truth of the prophecies, 'which doth sufficiently shewe, that both Moses (who assigneth the principalitie to the tribe

of

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of Iuda*, foure hundred yeares before it came to passe: and also foretolde that the Gentiles should be adopted together into the couenaunt of God, when almost two thousande yeares did passe afterwardes *.

*Deut. 32.2.

8 And other Prophetes also, (which foretold things to come*, as if they had bene present:) did *1say.45.1. speake by the Spirit of God.

* Ier . 25.12. *Dan.7.4.

9 Quest. Who hath certified vs that these things were written by Moses and the Prophets which we reade vnder their names? yea, was there euer anie Moles?

An. But if anie man should call it into question whether there were euer anie Plato, or Aristotle, or Cicero, who would not fay that such madnesse were worthy to be corrected with itroks or stripes? Also we see that the Lawe of Moses was rather wonderfullie preserved by the heavenlie providence, then by mans industrie and diligence, against the furiouse assaultes of the enemies of the servation of trueth.

10 Quest. Seing Antiochus commanded all the Antiochus co. books of the Law to be burned, whence came those

copies which we have now?

An. It doth not follow that his commandement be burned did take effect. Which thing the Greeke interpretation doth witnesse which did follow forthwith, and was published throughout the whole world.

Obiect. They were forged bookes.

An. No man durst at any time object that to the en fro Christes Iewes.

II Furthermore the plainnesse of speech vsed calling & wriby the three Euangelistes: the speech and Gospell of John thundering from on high with grave fentences: the heavenly maiestie which shineth in the

5. Argu.drawen trom the prethe law. maunded the bookes of holie Scripture to

6. Argu drawfermons, the tings of the Apostles.

writings of Peter and Paul: the vnlooked for calling of Mathew from the table of his gaine: of Peter & Iohn from the fish boats to preach the Gospell: the conversion and calling of Paul an enemic vnto the Apostleship, are signes of the holic Ghost speaking in them.

7. Argu.from Churches 8. Argu.from the godly conuersation of the godly 9. Argu.from the shedding of the blood of Martires.

12 Neither is that without great weight, to wit, consent of the the consent and agreement of so manie ages, of so diuerse nations, and so contrarie minds, to embrace the Scripture. Furthermore it purchaseth great authoritie, when we looke into the godlinesse of those, who do so agree together: not of all indeede, but of those whom the Lord would have to shine as lights in his Church.

13 And nowe howe fafely ought we to geue our names to that doctrine, which we see established & testified by the bloud of so many holy men?

The voluntarie death of the heathen.

Obiect. Manie heathen men did confirme theyr

fayings with voluntarie death.

An. Such were led rather with frantike madnes then with the zeale of God. Therefore let vs conclude that the authoritie of the Scripture doth depend ypon God and not ypon men.

CHAP. IX.

That fanaticall men ouershrow all principles of godlinesse, which for saking the Scripture runne to reuelasions.

Moreouer those who for sake the Scripture,& imagine I wot not what way to come to God, whiles that they make bost of the Spirit, and runne to reuelations, are to be thought not so much to be holden with errour, as to be toffed to and fro with madneffe.

2 Whereby

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2 Whereby we do easily understande that we Reading and must diligently applie our selues both to reade and hearing of the marke the Scripture*, if we lift to take anie vie and necessary. frute of the Spirit of God.

Scriptureis 2.Tim. 3.14.

Obiect. It were no meete thing that the Spirit of God (to whom all thinges are subject) should be in

Subjection to the Scripture.

An. It is no reproch to the holy Ghost to be eucrie where like to him selfe: to be constant: neuer to chaunge.

Obiect. But by this meanes he is brought to trial.

An. I graunt: but yet to such triall that he would haue his maiestie established thereby among vs; & lest the spirit of Sathan should creepe in under his title, he will have vs to knowe him in that image of his, which he hath ingrauen in the Scriptures.

ObieA. The letter killeth, but the spirite ge- 2. Cor. 3.6.

ueth life*.

An. Paul contendeth in that place against the false Apostles, who commending the Lawe without Christ, did call away men from the benefite of the newe Testament, wherein the Lord doth couenant that he will ingraue his Lawe in the bowelles, and that he will write it in the heartes of the faithfull. Therefore the letter is dead, and the Lawe of the Lord doth kill the readers thereof, but when it is pulled away from the grace of Christ, and when it doth onely found in the eares the heart being vntouched.

Object. Therefore the word it selfe should not be much affured to vs, vnlesse it should be confirmed

by the testimonie of the Spirit.

An. God hath coupled together by a certaine mutuall knot the certaintie of his word and of his Spirit.

CHAP, X. God is fer against idolls.

uenger of wickednesse*:

Owe it is good to confider, whether the Lord doth represent him selfe in the Scriptures to be such a one as we sawe him to be depain-1. The goodnes ted out to be before in his workes. Surely his' faof God by the therly goodnesse and readie will to do good is euerie where extolled: and there be set downe exam-2. His feuerity. ples of his seueritie, which shew that he is a just re-

*Ex.34.5.

Scripture.

*Pfal.145 *Ier.9 24.

z.Mercie. 2. Iudgement. 3. Inftice.

God. 2. Confidence in him

God pronounceth in Ieremie what a one he will be knowen to be * . Let him that reioyceth, faith he, rejoyce in this, that he knoweth me to be the Lord, which do mercie, iustice, and iudgement in the earth. Affuredly thefe three thinges are verice needefull to be knowen. Mercie wherein our faluation confisteth: iudgement which is exercised vp6 the wicked: iustice whereby the faithfull are preserued. Furthermore that knowledge of God which is fet before vs in the Scriptures is appoynted to none other ende, then that which doth thine in the creatures being imprinted in them: to wit, first it 1. The feare of inuiteth vs to feare God: and fecondly to put our whole trust in him: to wit, that we may learne to worship him both with perfect innocencie of life,& with viifaigned obedience: & also to depend wholy vpon his goodnesse.

Also we must marke, that the Scripture, to the ende it may direct vs to the true God, doeth plainely exclude all the gods of the Gentiles: because religion was corrupt euerie where almost in

all ages.

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CHAP. II.

That it is wickednesse to attribute anie visible forme to God, and that they fall from God generallie, who fo ever they be which fer up to them felues idolles.

Byt feeing that this beaftly blockiffnesse dyd Beaftlie blocgures of God, and so to make and frame to them make a figure selues gods of woode, stone, or other matter: we must hold fast this principle that the gloric of God is corrupted with wicked fallhood, so often as anie The glorie of shape is faigned to represent him. Therefore after God is corrup. that God hath in the Lawe once chalenged to him ted with piselfe the glorie of the godhead, he addeth forth- dures. with, Thou shalt make thee no grauen image, neither anie similitude*.

2 That may easilie be gathered out of the reafons which he adiovneth vnto the prohibition: Thou heardest a voyce, thou sawest no bodie. Therfore take heede to thy selfe, lest peraduenture be- *Deut.4.15 ing deceaued thou make thee any fimilitude * &c. He setteth his voyce against shapes. Therfore those The voyce of

formes*.

3 Obiect. God hath somrimes given a presence of his godhead, so that he was sayde to have bene seene face to face:

An. Those things did plainely teach men concerning the incomprehensible essence of God. Not that he offred him selse to be knowen in them as he is. Because it was said to Moses, That no mã can see God and liue*.

Obiett. The holie Ghost appeared in likenesse of

a doue*.

men forsake God, which desire to haue visible Godisset against figures. * Iof.40.17 &

*Mat.3.16.

An. Whe he vanished away forthwith the faithfull were admonished by that token of short continuance, that they must beleeve that he is invisible, that being content with his power and grace they might not inuent to them selves anie visible shape.

God appeared in likenes of a man.

Obiett. God didsometimes appeare in the shape of a man. An. That was a foreshewing of the reuclation

which was to come in Christ. Therefore it was not lawfull for the Iewes fo to abuse this pretence, that they might erect them selves anie token of the godhead under the shape of man.

Obiect. The Cherubims which with their ourstretched wings did couer the mercie seate, were made in honour of God * & whie may not we make

images of God and of Sain &s?

An. Those small images did import nothing else but that images cannot fitly represent the mysteries of God: for asmuch as they were made to this ende, that they might shadowe with their winges the mercies feate, and so keepe backe not only the eyes of men, but al their senses from beholding God, that by this meanes they might correct their boldnesse. Moreouer it were an abfurd thing to bring in shadowes seeing we have the truth it selfe.

Quest. What meane the Seraphims which were

Why the Sera- shewed to the Prophets in visions*?

An. Inasmuch as their faces were couered, they Thewed to the fignifie that the brightnes of the glorie of God, was fo great that even the Angels them selves are kept

from the direct beholding thereof.

And the Prophet gathereth by the matter, that the images of the Gentiles are not gods, but onely the workes of mens handes *. For that cause the holy Ghost thundreth out a cruel & sharp curse:

Why the Cherubims were made. Exod. 25. 17 &

28.21

Pfal 115,40 135.15.

phims were

Prophets.

I [ay.7.3.

Let

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Let them be made like to them which make them,& whofoeuer they bee which put anie confidence in them.

5 Obiect. Images are lay mens bookes faith Gre- Images lay gorie.

mens bookes.

An. Ieremie callethimages a doctrine of vanitie * & a falthood. * Therefore all that is vaine and Ier. 10.3. falle what socuer men have learned by images, con- *Haba.2.18. cerning God.

06. Those are reproued of the Prophets which

do e abuse images vnto superstition.

An. I graunt, and yet they doe alwaies fet ima-

ges against the true God, as contrarie things.

6 Augustine without doubting pronounceth that Lib. 4 de cinie. it is wickednes not onelie to worship images, but to cap. 9 6- 12. fet them vp to God * and that by this meanes the feare of God is diminished, or els taken away.

7 And what other things are those pictures and images which they dedicate vnto fainctes, but pat-

terns of most wicked ryot and filthines;

8 Furthermore as touching the beginning of idels, that is received almost by common consent, of Idels. which is written in the booke of wifedom, * to wit, that those were the first authors of the, which gaue wyse.14.15. this honour to the dead, superstitiously to worship their memory: but idols were in vie before that time Gen. 31.19. * the mind begate the idol, & the hande brought it *Exod. 32.2. foorth.

9 Worshipping did follow such forged inuentio. There is some For seeing men did imagine that they behelde God godhead ascriin the images, they did also worship him there.

bed to the i-

Ob. The images are not couted the gods the selues. An. Neither were the Iewes altogether fo ignoraunt that they did not remember that it was God by whose hande they hadde beene brought out of Egipt, before they made the calf: neither were the Heathen men so blockish that they did not vnder-stande that God was some other thing then wood and stone.

10 Obiect. That visible thing is not worshipped

but that which is represented.

An. The Gentiles had the like starting holes. Then why doe they kneele before the images? To what end serve pilgrimages? Why do we turne our faces toward the images whe we are about to pray, the like whereof we have at home, &c.

II Obiect. That worship which is given to images, is Idolodoulera or the service of images, and not

Idololatreia or worshipping of Images.

It is a lighter matter to worfhip then to
ferue.

An. As if it were not a lighter matter to worfhip than to ferue, by this meanes they should worfhip God, and ferue images.

Quest. Are then no images tollerable?

What images An. Those onlie are condemned which are made are tollerable, to be worshipped.

Queft. Is it not expedient to have those images in churches which represent histories, famous facts

or mens bodies?

When images were fet vp in Churches

An. The authority of the ancient church ought to moue vs, wherein for the space almost of 5. hundted yeres, wherein religion did as yet more (florish) the temples of Christians were commonlie void of images. But they were brought in when the sinceritie of the ministerie did degenerate. This seemeth to be the cause why Iohn woulde have vs to abstain not onlie from worshipping of images, but also from the verie images themselves.*

*1. Ioh. 5.21.

The Nicene

14 Obiest The Nicene councell which was holden by the commaundement of Irene, did decree that images shoulde not onlie be had in churches,

but

but also worshipped.

An. Whosoeuer hee be which shall reade the refurarie booke, published in the name of Carolus the great, wherein are rehearfed the opinions of the bithops which were present, and the arguments which they did vie, he shall finde such filthie and vnsauery follies, that I am ashamed much to report them.

15 As if all those reuerende fathers did not discredit themselves either by handling the scriptures fo childithlie, or by renting them in peeces fo wic-

kedlie.

It is a wonder that so great monsters of vngodlinesse were by them spued out: & it is twife strange that they were not cried out against.

CHAP. XII. That God is distinguished from idols, that hee alone may be wholie worshipped.

I CO often as the scripture affirmeth that there Is one onlie God, it striueth not for the bare name, but doth also commaund that that be given to no other which belongeth to the Godhead. Whereby appeareth what difference there is be- What diffetweene pure religion and superstition. God to the betweene reliend he may challendge to himselfe his owne right, gion and su. doth crie out that he is a ielous God, and a seuere perstition punisher if hee be coupled with anie vaine forged God.

2 Therefore the distinction of larreia, or worship and douleia or of service was invented in vaine, to the end divine honours might seeme to bee freelie ascribed to angels and dead men.

Obiett. Manie of the old fathers did vie such di-

flinction.

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

Men worshipped. Worshipping put for civill ponour.

3 Obiect. We read that men haue been worshipped oftentimes.

An. That was a civil kind of honor, but religion hath another respect which so soone as it is joyned with worshipping, draweth with it a profaning of the divine honour.

> CHAP. XIII. That the one essence of God doth containe in it three persons.

THAT which is taught in the scriptures tou-I ching the infinite and spirituall essence of God, doth not only ferue to overthrow the dotings of the common people, but also to refute the subtilties of prophane philosophy. One of the old writers faid fincerelie, that, God is all that which we see, & which we doe not fee.

2 And God doeth so declare himself to be one, that hee doth distinctlie propounde and set foorth himself tobe considered in three persons, which except wee holde, there doth onlie the bare name of God swim about in our brain, without the true god.

Obiett. That worde person, is not founde in the

scriptures, but it is invented by man.

An. When the Apostle calleth the sonne of God be found in the the ingrauen forme of his fathers person,* vndoutedly he affigneth some being to the father wherein he differeth from his sonne: the same reason is in the holy ghost: because we shal proue by and by that he is both God and yet that we must needes thinke that he is another then the father.

2 Obiett.

Heb. 1. 3:

Whether the

word person

What Godis.

Scriptures.

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3 Obiect. It were better for vs, to keepe not onlie our meanings, but also our words within the copasse of the scriptures, then to spread abroad quaint words, which may breed diffention and strife.

An. I graunt that we must with no lesse reuerence no lesse reuespeak of God then think of him. But when the thing rence speake is all one, though the word be not found in the same of God then fyllables in the scriptures, it ought in no case to bee thinke of him, resected: otherwife all preaching and interpreting of the scriptures must be taken away. With like neceffitie is the Churche inforced to vie the worde

We must with

Trinitie. 4 And fuch quaintnes or newnesse of wordes (if Why the word we must so call it) doth then chieflie come in vse, & Trinitic was stand in steede, when wee must auouch the truth a- invented. gainst saunderers and cauillers. So against Arrius, the sonnewas called Consubstanciall, and against The sonnecon-Sabellicus it was proued, that the Trinitie of per-substantiall. sons did subsistin one God.

5 Therfore if the words be not invented in vain, we must beware that in refusing the same we be not A caution thought to be proudlie bold. Would God they were buried, so that all did agree togeather in this faith, that the father, sonne, & holy ghost are one God : & The persons yet that neither the sonne is the father, or the holy are distinguis-ghost the sonne, but that they are distinguished by a percies. certaine propertie.

6 But omitting to dispute of words, let vs nowe speak of the thing it self. I call a person a subsistence in the effece of God, which being referred vnto the What a person rest, is distinguished by a certaine incommunica-is, ble property, or which is not common to the other. A subsistence is an other thing then an essence. What a subsistence is nothing proper seuerallie to it selfe, then had

AN ABRIDGEMENT

Iok. 1.1.

Iohn * faid amiffe in faying, that it was alwaies with God. Where he addeth foorthwith that that word was God.

1 z. Division. The godhead of the forne.

1. Argu.oracles and prophecies came from the spirite of

* Pet.1.11.

Christ.

The word was begotten before al worlds.

2.Argu.from the world *Gen.31.3.

*Heb.1.2.

7 And before I goe anie further, I must proue the Godhead of the sonne, and also of the holie ghost: that done, we shall see how they differ. Surelie forasmuch as the word of God is spoken of in the scriptures, it were an absurd thing to imagine onlie a fading or vanishing voice, which being vetered in the aire, doth come foorth without God himselfe, when as the worde is rather meant to bee the perpetuall wisdome of God, resiant with God, from which both oracles and also all Prophesies did proceede. For as Peter doth witnesse, * the old prophets did no lesse speake by the spirite of Christ, then the Apostles,& who foeuer they were, which after them had the administration of the celestiall doctrine. And because

worldes. And if so be it that spirite was the spirit of the worde, whose instruments the Prophetes were, we do vndoubtedlie gather that he was verie God. the creation of Which thing Moses doth teach plainelie enough in the creation of the worlde, * when hee fetteth that word as in the middle.

Christ was not as yet reuealed, we must needs vn-

derstand the word begotte of the father before all

Obiect. The word is taken in that place for bidding or commandement.

An. The Apostles are better interpreters, * who teach that the worlde was made by the sonne, and that he beareth all thinges by his mightie word. To the same ende tendeth the saying of Christe, My father and Idoe worke vntill this day.,*

8 Obiect. The worde beganne to be then, when God did open his holy mouth in the creation of the world.

*Iob.5.17.

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An.. That is too vnaduisedlie to imagine an innouation of the substance of God. For if there should haue bin in him any thing comming from elswhere , * Iam, 1.17 that of Iames should fall to the grounde,* There is with God no change or shadow of change.

ObieEt. God spake then first of all, therfore there

was in him no speech at all before that time.

An. I conclude otherwise, In the verie moment *Gen. 1.3. wherein God said, Let light be made, * the power of the word appeared, therefore it was long before.

9 Heereby wee ought to be fullie certified that *P[al.45.70 Christ is that word being clad with flesh. Whereup-3. Argu. from pon the prophet saieth, * Thy throne O God is for his throne. cuer.

Obiett. The worde Elohym is also applied to the To whome the

angels and chiefest powers. word Elohym

An. But there is no where in the scriptures anie is applied fuch place extant as ascribeth an eternall throne to a creature: neither is he onlie called God, but also the eternall gouernour. Secondlie, this title is given to none, without an addition, as it is faid that Mo- *Exod.7.1. fes shalbe as a God to Pharao.*

Obiest. Moses gaue that name to the altar which *1/4.42.8. he builded *: & also Ezechiel to the citie of the new *Ezech.48.36.

Ierusalem.*

An. The altar was built for a monument that The Altare. God is the exalter of Moses, and Ierusalem hath Why Ierusa. the name of God given it, to testifie the presence of lem hath the God. For thus faith the Prophet, the name of the name of Cod citie shall be from that day: The Lord is there : and given it Moses built the altat after this forte, and called the name thereof, The Lordc mine exaltation.

Obiest. Ieremie referreth this selfe same title vnto Ierusalem in these wordes, * This is the name wherewith they shall call her, The Lord our righ-

I

ABRIDGEMENT

reousnesse. Christ Icho-

33

An. Christis the true Iehouah whence flowerly righteousnes:seeing the Church perceiveth this in deed, it doth for iust causes reioyce in this name.

4.Argument, an Angell for the Lord. Iud.11.12.6 7.4.

mah.

10 If these things do not satisfie the lewes, let the looke why Iehouah or the Lord is so often presented in the person of an Angell.*

ObieEt. This is spoken in respect of the person

which he presenteth.

An. But the servaunt in suffering sacrifice to be offered vnto him should take from God the honordue to him: which is an abfurd thing, yea he doth afterward proue * that he is that Iehouah in deede. Therfore Mannah and his wife gather by this figne, that they have not only feen an angell, but God.

> Obiect. God was neuer openlie shewed to Abraham, and to other of the fathers, but in steed of him

they worshipped an angel.

An. The found Doctors of the Church did well and wiselie interprete the worde of God to be the Prince of Angels or the chief Angell, who began euen then as by a certaine entrance or preparation to execute the office of a mediator. The same meaning hath Oseas, who after he hathreckoned vp the cumbat of Iacob with the Angell, * The Lord faith he, the God of hostes, Ichouah worthie of memorie is his name.

Obiect. God did beare the person of an Angell.

An. The confession of the holie Patriarch doth fufficientlie declare, that he was no created angell, but in whom the full Godhead did rest, when he faith, I faw God face to face: * and hence came that of Paul alfo, that Christ did guide the people in the wildernesse.

11 As for the new testamétit is ful of testimonies.

Ind.7.16 6 13.16.

Mannah.

Scruetus.

Christ vnder the person of an Angell doth execute the office of the mediatour. Ofeas.12.5

From the confellion of the Patriarch. Deut.32.29.30 *I.Cor.10:4.

12 And

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12 And if so be it wee esteeme his Godhead by The godhead his workes which are ascribed to him euerie where of Christ is pro in the scriptures, it shall as yet more cuidentlic appeare by them. For when hee faid that he wrought fince the beginning with his father, the lewes which were most dull to understand his other sayings, did yet perceive that he tooke vpon him the divine power.

13 And it appeareth most euidétlie in miracles. From miracles Obiest. Both the Prophets and also the Apostles did equall and like myracles.

An. These men did distribute the giftes of God according to their ministery, but he did exercise his owne power.

Obiect. Why did he vse praier then, if he were a- Christs prayer.

ble to doe that of himselfe?

An. That he might give the glorie to his father: but we see for the most part his owne power shewed to vs. And how can he choose, but be the authour of the myracles, who by his own authoritie comitteth Because there to others the distribution therof. Furthermore if ther is faluation in be no faluation, no righteousnesse, no life without him, God, and Christ containeth all these things in himselfe, surche he is shewed to be God.

Obiect. All these things are powred out by God Act.4.12. into him.

An. He is not said to have received saluatio, but to be faluation himfelf, * & also goodnes, righteoufnes, * light. In him we beleeue, * vpó him do we call. The godhead Wherby it dothnecessarily appeare that he is God. of the holic

14 Also we must fet proues to proue the Godhead ghost is proof the holie ghoste, chieslie from the same fountaines. That testimonie of Moses is evident enough that the spirite of God was stretched out vppon the depthes. * Also Isaias saith, The Lord sent me

* Mat. 19 17. * Io4.1.3.

AN ABRIDGEMENT OF

I. Ar. * Gen. 1.2. *Ifa.48.16.

* I. Cor. II. *1.Cor.11.11.

Blasphemie against the spi-

M 21.12.21 *Mar. 3:9. Distinction of persons.

rite.

* Eph.4.5. *2. Pars.

the facher * Mat. 28.19 .

*10h.1.18.

\$6.7.

* Ioh.15.26 0

and this spirite. Because he comunicateth or imparteth his power in fending his prophets, with the holie Ghost: wherby appeareth his divine maiestie. Being spred abroade cuerie where, hee sustaineth all thinges, hee regenerateth to eternall life, * he justifieth, * he is our sanctification, truth, grace, & whatfoeuer good thing can be invented. Wherby appeareth that the spirite hath divine power, and that he is personallie resident in God.

15 Last of all, if blasphemie against the spirite be not forgiuen either in this worlde or in the worlde to come, seeing he doth obtaine pardon which hath blasphemed the sonne, by this is his deuine maiestie plainlie proued which to hurt or diminish, is a fault vnperdonable. *Fet more testimonies out of the Institution.

16 Paul to the Ephesians speaketh most plainlie of the distinction of the persons * But Christ spea-The sonne is of keth more plainlie when he commaundeth to baptiscin the name of the father, and of the sonne, and of the holie Ghost.*

17 That of Nazianzene liketh me well. I cannot thinke you one, but I am by and by compassed about with the thining brightnesse of three: neither can I discerne three, but I am at a sodaine referred vnto one.

That distinction had his beginning Obiett.

when the fonne was incarnate,

. An. The onelie begotten sonne was in the bofome of his father before. * But the holie Ghoste is distinguished, because he proceedeth from the father.*

18 That is also greatlie availeable vnto such a distinction, because the scripture attributeth to the The spirit is of father the beginning of working: to the sonne wife-

the father dome

dome and counsell: to the holie Ghoste power and The fatheris efficacie. Therfore we confider first God: that done the beginning the wifedome rifing out of him:last of althe power of doing, the whereby he executeth the decrees of his councell, dome, the ho-

19 By this testimonie is fignified that they have lie Chost of relation one to another, and not the verie substance power.

whereby they are one. 20 Therefore when we professe that we beleeue in one God, under the name of God we understand The name of the one onelie and simple essence wherein we com- God compre-

prehend three persons.

But and if that distinction which is in one persons. Godhead of the father, sonne, and holie Ghost, doe trouble some wits more than is expedient, let them remember that mens mindes doe enter into a labyrinth when they fauour their curiofitie too muche: and so let them suffer theselues to be guided by the heavenly oracles, howfoever they cannot comprehend the highnesse of the misterie.

22 Ob. A person is nothing els but a visible form Seruerus. of the glorie of God.

An When Iohn pronounceth that the worde What is to be was God before the world was made, he doth make vnderflood by him to differ much from a conception of fourme. * fen. The same must we thinke of the spirite, when Mo- * soh, i. fes faith, that that maffe and lumpe being without forme was sustained in him.

23 Ob. Christe is euerie where called the sonne of God: therefore there is no other God properlie besides the father.

An. Although the name of God be common to the sonne also, yet by reason of preheminence it is sometimes ascribed to the father, because he is the fountaine and beginning of the Godhead.

06. If Christe be trulie the sonne of God, then

henderh three

s he the sonne of a person, which is absurd.

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

24 Obiett. Vnlesse the father alone were the true

God, he should be his own God.

An. For degree and order he is properlie called God, who did not onlie beget his wifedome of himfelfe, but is also the God of the mediatour.

Object. So Christ was exalted in the sless, wherin he was humbled; and in respect of the sless, all power was given him both in heaven and earth.

An. Paule doth best decide this controuersie, when he teacheth that he was equall with God,* before he humbled himselse in the person of a seruant.

Obiect. Christ was God in his father.

An. In respect of order the beginning of the Godhead is in the father, notwithstanding that is a detestable invention, that the essence is proper to the father alone, as if he were the Godmaker of his some; because by this meanes there should either be more essences then one, or els we calchrist God only in name.

Obiect The sonne of God: but nex after the fa-

ther.

An. Therefore the effence should be begotten & formed in him, which is in the father vnbegotten & vnformed.

25 Obiect. Euerie one of things vndeuided haue

a part of the essence.

An. There is one only God effencially: &therefore the effence both of the sonne, and also of the

Phi.2,6.7.

An absurditie.

ho-

holy ghost is vnbegotten.

Obiest There shoulde bee a quaternitie, seeing

three persons be derived from one essence.

An. We doe not draw the persons from the essence, but though they remaine in it, we put in a disference. Otherwise there should be a trinitie of gods not of persons.

06. Therfore the Trinitie shalbe without God?

An. No, because vnleffe the father were God he should not be the father: and the sonne is no otherwise the sonne but because he is God.

Obiect. So three things meete togeather, the ef-

sence, the sonne, and the spirite.

An. Yea by this meanes the effence of the sonne, & of the holy ghost should be destroied: which cannot be.

26 Obiett. If Christ be God, he shall not be the some of God.

An. There is a comparison made betweene the persons: neither is the name of God taken indefinitelic, but it is restrained vnto the father, inasimuch as he is the beginning of the Godhead.

Quest. What? in making of essence?

An. No:but in respect of order.

27 Obiet. S.Ireneus doth affirm that the father of Christ is the onlie & eternal! God of Israel.

An. Hee had to deale with mad fellowes, which did denie that the father of Christe was that God, that spake in times past by Moses & the prophetes, but I wote not what ghose brought out of the corruption of the world. Therfore he standeth wholie vp6 this, to make it plain that there is no other god set forth in the scripture but the father of Christ.

Obiect. Ireneus thinketh that the father alone is

the God of Israel.

Hab.3.3.

Lib.3 chap.18, An The same writer doth plainelie teach, that Christis all one and the same; as also he referreth vnto him the prophesic of Abacuck, God shall come from the South.

> 28 Obiect. Tertullian faith that the sonne is the fecond or next to his father.

An. That he may diftinguish the persons.

Obiect. Hesaith that the sonne is visible.

An. It is true in afmuch as he is man; but he is inuifible inafmuch as he is the word.

Obiect. He calleth the word and the spirite the portion of the whole.

An, That is not referred vnto the substance, but vnto the distinction of persons.

29 Obiect. S. Hillarie teacheth that eternitie is in the father.

An. Doth he it to this end that he may take the essence of God from the sonne? Therfore let vs conclude that there were fro euerlasting three persons in God.

CHAP. XIIII.

That in the verie creation of the worlde and of al things the scripture doth distinguish by certaine markes the true God from falfe Gods.

A L so God woulde have the historie of the creation to be extant that the faith of his Church might rest therupon, & not seek any other God, but him who is fet foorth by Moses to bee the Creator and maker of the world. And because our nature is too much inclined to vanitie, first the time is fet downe that by the continual course of yeares the faithfull might come to the first beginning of mankinde and of all things.

Time of the creation.

Quest.

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Quest. Why did it not come into Gods mind be- Curiofitie fore to create heaven and earth, but being idle did fuffer that to passe an infinite space, which he could haue done many thousand yeeres before?

An. It is neither lawefull to enquire after that neither yet expedient, because if mans minde striue

to pearce so farre, it shall faint by the way.

Quest. What did God before the creation?

An. He made hel faith a certain godhe old man, A curious quefor curious men.

2 For like reasonisit, that Moses declareth, that the work of God was not finished in a moment Goodnes of but in fixe dayes. For even by this circumstance we gather, how fatherly the loue of God was towarde mankind, in that he did not create Adam before he had inriched the worlde with all plentie of good

things.

3 But before I come to speake more fullie of the nature of man, I must first say somthing of y angels.

Ob. Moses made no mention of Angels among Why Moses

things created.

An. Because he applied himself to the rudenesse tion of Angels of the comon people, he reciteth none other works among thinges of God in the history of the creation, but such as we created. fee with our eies: and yet afterward he bringeth in the angels as the ministers of God.

Obiect. There be two beginners: God of good

things, the divell of evill thinges.

- An. Nothing is more proper to God then eternitie, which who foeuer doth attribute to the dineil, they give him the title of the Godhead. And thereupon it might also be concluded that God is not almightie, which is absurd.

Obiect. It is wickednesse to ascribe the creation There is none

of anie euill thing to a good God.

euill nature in the world

Hion.

Of Angells.

made no men-

D iiij

An. That doth not hurt the true & founde faith, which doth not admit that there is anie euill nature in the world.

Queft. Then whence came the frowardnes and wickednesse of men and of the diuell?

An Not from nature but from the corruption of nature.

4 Quest. When were the angels created?

A curious question.

An. Such a question is curious. And we must beware that we do neither speake, or think or desire to know any thing concerning obscure things, but that which shalbe taught vs in the word of God: Moses saith that the earth was finished, and the heauens were finished with all the hoast of them: * to what end is it to enquire vpo what day, besides the starres & planets, other heauely bodies began also to be.

Gen.2.1,

y We read every where in the scripture that the angels are heavenly spirites, whose ministerie God veeth to execute all things which he hath decreed.* Thence cometh their name: they are called hoasts powers, principalities, dominions, Thrones: because after a fort the glorie of God resteth in them.

The min'ftery of Angelies. Pfal.103.20. *Luke.2.13. *Dan.7.10, *Col.1.16.

6 But the scripture standeth chieslie vppon that point which may mak most to our consolation, and the consirmation of our faith to wit, that the Angels are stewards & ministers of Gods bountifulnesse toward vs.*

Pfal91.11. &

7. Queft. Hath euerie one of the faithfull a particular angell?

*Gen. 16.6.6.6.

. An. Surelie whe Daniel maketh metio of the angel of the Perfias & Grecias, he fignifieth that there are certain & particular angels appointed to realms & provinces as governors. * Christ faith the angels of childre do alwaies behold the face of the father.

Dan. 10.13. *Mat. 18.14.

So

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So it is fayde of the Angell of Peter *. But we must *Ad.12.15 holde this as vindoubtedly true that not onely one Angell taketh care for every particular person: but that they al with one coient do watch for our fafty* Luke.15.7 &

8 But as touching the multitude and orders of 16.23. Angels we must not curiouslie define. Michaell is called a great prince*, and an Archangell*, one is Dan, 12.1 called Gabriell *: another Raphaell *: and finallie *Ind.9. there be manie legions of Angels*. It is enough.

Obiect. By Angels is meant nothing elle but *Tob.3.21 motions wherewith God doth inspire men, or those

tokens of his power which he sheweth.

An. All the whole Scripture is against this: because it is sayd of them that they be manie *: they Mat. 26.55. reioyce*: that the Law was given by their hands *: *Luke. 5.7. that the elect shall be like to them, &c. These things *Gal.3.19. could not be attributed to the Angells vuleffe they

had a true nature and essence.

10 But though the brightnesse of the maiesty of That the An-God do shine in them, & they be vito vs the mini- gels have a fters & givers of good things, and we be most bent true nature. vnto superstitió, yet we must beware that we do not giue to the those things which are due to none but A caucat that to God, For they are not sufficient for them selves, we worship but they fet from the same fountaine, from whence not Angels we draw things, wherof we stand in need. For which cause the Angell answereth Iohn: Take heede thou do it not: I am thy fellow feruant : worsh p God*. Apoc. 19.10.

II This daunger shall we anoyde : if we consider that God vieth them, not of anic necessitie, as if he could not be without them, but to the comfort of our imbecillitie, that we may lacke nothing which may be availeable either to erect to good hope, or to keepe in safetie and quiet our minds.

12 For these helpes are prepared for vs of the

* 1. The [.4.16. * Mat. 26.55

A great helpe to our confidence.

2.Kin.6.17. Of the Deuiles power is defcribed to vs.

Iob. 12.21. *Luk. 11.22. #1.Pet 5.8.

Mar. 16.9. *Mat. 12.42. Luk.8.42.

ſ

3

Lord for this cause, that we may not be terrified with the multitude of our enemies, as if it could prevaile against his power: but that we may flie to that saying of Eliseus, that more are for vs, then against vs*.

13 Those things which the Scripture teacheth and why their concerning deuils tende in a manner wholy to this ende, that we be circumspect to preuent their subtiltie, and engines: & also that we may furnish our selues with such weapons, as are strong and firme enough to beate backe most mightie enemies. For feeing Sathan is called the God*and prince of this world*, the spirit which hath power of the ayre, a roaring lyon*, &c. These descriptions tende to this ende that we may vie circumspection: that when we knowe the power of our enemie, and are on the other side not ignorant of our owne weakenesse, we may flie to God for helpe, that we may attempt nothing without trufting to him.

- 14 And to the ende we may be the more stirred vp to do that, the Scripture telleth vs, that there is not one, or two, or a fewe enemies, but great troups

which make warre against vs*.

15 This ought also to enflame vs to make continuall warre against the deuill, that our aduersarie doth attempt to quench the gloric of God, doeth conspire against the kingdome of Christ, to ouerthroweit, and fetteth grinnes continually to worke our wo, and to depriue vs of saluation.

16 Object. But he was created of God, who is

good.

An. This malice and euill which we attribute to his nature, commeth not by creation, but from corruption: because he stood not in the truth*. The deuills were created Angels, but by growing out of kinde

Tob. 8.44.

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kinde they destroyed them selves, and are made to others instruments of destruction*.

Quest. But why doth not the Scripture set forth their fall, the cause, manner, time, and kinde

chercof?

An. It was not meete for the holy Ghost to feed our curiofitie with vaine histories without frute.

17 But as concerning the fight and discorde those thinges which we say is betweene God and Sathan, it must which are nebe so vnderstood, that that do neuerthelesse remain firme, that he can do nothing vnleffe God be wil- Of the discord ling, which appeareth by the historie of Iob *, A- hetweene God

chab*, Saul*, and others*.

18 And now because God turneth the vncleane spirites whither he will, he doth so temper this go- God be wiltiernmet that they exercise the faithful by fighting, and do sometimes wound them, but they never ouercome them nor oppresse them : but as for the *1. Sam. 16. 14. wicked they draw them after them having subdued & 18.10. them; and abuse them as bondslaues to all wickednesse. Thereby it commeth to passe that the faithfull are knowen by this to be the children of God, because they beare his image: and the wicked are properly counted the children of Sathan by his image whereinto they are degenerate.

19 Obiect. The deuils are nothing else but euill affections or perturbations, which we have from of God.

our flesh.

An. Seing the vncleane spirits are called Angels Apostataes*, are said to sinne from the beginning*, *Iud 6. to have fought with Michaell the Arthangell*, to *10h.8.44. haue appeared before God*, it is manifest enough *Iud 9 that they be not affections of mens minds, but ra- *100.1.6 0 2.16 ther indeede spirites indued with understanding & fense.

The holie Ghost doch onlie teach

*2.P41,2.40 Ind.6.

cessary to saland Sathan. Sathan can doc

nothing volcs ling. * Iob. 1.6. *1.King.32.20

*P[21.78.49. 2.Thef. 2 9.18

The children of the Deuill.

The history of the creation of the world

The creation

of man is a

God.

may take a godly delectation, and by true faith lay hold your that which is behoofefull for ys to know concerning God, it is verie good for vs especially to knowe the historie of the creation of the world. For must be knowe thereby we shall learne that God by the power of his word and Spirit did create heaven and earth of nothing: and although all things be subject to corruption, yet hath he prouided that euerie kind may be kept safe untill the last day. And when he had adorned the world with most absolute varietie of all thinges, as an house replenished with abundance of houshold stuffe, he fathioned man after his owne moit excellent image, and did furnish him with so manie and so example of all the workes of great giftes as a most excellent example of his workes.

A godlie meditation.

21 Neither is it to be doubted but that the Lord would have vs to be continually occupied in this godly meditation in beholding the frame of the world, that when we know and see those infinite richeffe of his wisedome, iustice, goodnesse, & power in all his creatures as in mirrours, we may not onlie lightly and glauncingly runne ouer them, but stay long in that cogitation, ponder the same earnestly and faithfully in our minds, and oftentimes call the same to remembrance.

All thinges are created to faluation.

22 There remaineth the other part which commeth nearer vnto faith, that when we confider that God hath appointed all things to our good and faluation, and when we do also feele and perceaue in ourselues, & in so great good things which he hath bestowed vpon vs, his power and grace, we do thece and thereby rouze vp our felues to trust in him, to call vpon him, to praise him, and to loue him,

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CHAP. XV.
Of the creation of man.

Tow must we speake of the creation of maibe- The knowcause as we sayd in the beginning, we canot ledge of manis
knowe God as we ought to know him, vnlesse we double.
do also on the other side know our selves. And the
same is double, to wit that we know what manner
persons we were created in the beginning, and in
what state we began to stand after the sal of Adam.
Thereby it shall appeare what we owe to God, and
also what we are able to do.

2 Furthermore it is out of question that man The division consisteth upon soule and bodie. And we under stad of man. that the essence of the soule, which is the more ex-

cellent part of man, is immortall and yet created.

Obsect. The foule or spirit of man is only a breath Of the soule.

or power inspired or poured into the bodie, which

notwithstanding is without essence.

An. Seeing that so manie excellent gifts wherin That the soule mans mind excelleth do cry that some divine thing hath a true esis therein ingraven, there be so menie testimonies sence not of a vanishing breath, but of an immortall essence. To what end should Paul exhort the faithfull to cleanse the selves from all filthinesse of the slesh and of the spirit, volesse he did make two partes, wherein the silthinesse of sinne dothress. And also 2. Cor. 7.1. to what ende should Peter call Christ the pastor of soules.*

3 Why is man fayde to be created after the image of God? Though in the outward man appeareth the glorie of God, yet the proper place of his image is in the foule.

06. The Father, Sonne & holy Ghost did place Osiander.

their image in ma:bicause thogh Ada had remained

in his first estate, yet should Christ haue become

An I graunt that in the person of the Mediator shineth the glorie of the godhead: but howe shall the eternall Word be called the image of the Spirit before whom he goeth in order? And for asmuch as that speech, Let vs make man after our own image or similitude, is comon to the person of the Sonne, it should follow that he is the image of him selfe.

Obiest. Man was created onely after the forme and figure of Christ as he was man, so that that forme out of which Adam was taken, was Christ.

An. But the Scripture doth teach that man was

created in the image of God.

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

How the image of God is in man.

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

Object. Not a part of man, nor the foule with her giftes is the image of God: but the whole Adam which had his name given him of the earth from whence he was taken.

An. This is friuolous. For when the whole man is called mortall, the foule is not therefore subject to death: neither where he is called a reasonable creature, it is thereby meant that the bodie hath reason. Therefore though the soule be not man, yet is it no absurd thing that he should be called the image of God in respect of his soule. Although the image of God do appertaine vnto the whole excellencie wherein mans nature excelleth all living creatures. Furthermore by this worde is signified

The image of

that

CALVINS INSTITUTIONS. LIB. 1. 49 that perfection of integritie, wherin man was crea

ted. Repayring of That may be more easilie knowen by the re-nature. paratio of corrupt nature, which we have by Christ, who is for this cause called the second Adam*, be- *1. for. 15 45 cause he hath restored vs to true and perfett inte- Why Christis gritic. For the ende of regeneration, is that Christ called the femay fashion vs againe to the image of God: which The end of reis, that we may bear the image of God in true god-generation. linesse, righteousnesse, purenesse, and knowledge.

Obiett. The similitude of God consisteth in the gouernment giuen to man; because he was made

heire and possessor of all things.

An. The image of God must be sought properly within him and not without him: yea it is an inward

good thing of the foule.

Obiett. God breathed into the face of man the nichees. breath of life*, whece we must gather that the soule Seruetus.

did conuey into man the substance of God.

An. If that were true it should followe that the Whether the nature of God is not onely subject to chaunge and soule doe conpassions, but also to ignorance, to euill concupiscece the substance and to all manner vices: then which nothing can of God. be more abfurd.

ueye into man

Obiect. Paull saith that we be the generation of An absurditie. * Act.17.28.

An. In qualitie not in substance; to wit inasmuch as he hath indued vs with divine gifts. For the creation is not a pouring of one substance into another. but the beginning of an effence of nothing.

Obiect. The foule is given by God, and when it Creation. departeth out of the flesh it returneth to him:ther- Osiander.

fore it was taken out of his substance.

An. As if God were not able to make vs like to him selfe by the vnestimable power of his Spirite.

AN ABRIDGEMENT OF 48 vnlesse Christ should poure out him selfsubstantial-

ly into vs.

6 And it appeareth by the Scripture that the Whatthe foulcis.

foule is nothing else, but a substance without bodie, and yet put into a bodie, and that it dwelleth there as in an house not onely that it may geue life to all parts of the bodie, and make the organes or instruments fit and profitable for their actions, but also that it may beare the chief fway in gouerning mans life: and not only touching the offices of the earthly life, but also that it may raise vs vp to worshippe God.

The partes of the foule.

Vnderstanding Will.

How great mans excelleney was in his creation.

Election.

Free will.

Man fell of his owne accord.

A note.

And it hath two partes, understanding and will: vnderstanding discerneth betwene objects or things fet before it, as ech of them shall seeme meet to be allowed or disalowed. Will chuseth and followeth after that which the understanding sayth is good: or rejecteth and flieth from that which it misliketh.

18 When man was first created he had all these excellent giftes, as reason, understanding, wifedome, judgement not onely for the government of the earthly life, but also to clime vp euen vnto God vnto eternall felicitie. Secondly that he might haue election to direct the appetite, and to temper all the instrumentall motions: and so his will might be altogether conformable to reason. In this perfeation man dyd excell in free will, whereby if he would he might have attained eternall life. For he fell onely of his owne accord and will. Manreceaued indeede to be able if he would: but he had not will to be able: because stedfast perseuerance should, haue followed this will.

CHAP.

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CHAP. XVI.

That God doth cherish & defend the world which he hath created by his power & that he gouerneth all pares therof by his providence.

For the rmore to the end we may the more ea-God is the fille attaine to the knowledge of the fall of creator & goman, it is requisite that our faith pearce higher, to utnour of all wit, that whom it hath learned to be the creatour of thinges. al things, it may also forthwith gather to be the perpetuall gouernour and preserver therof: & that not by stirring with an vniuerfall motion as well the frame of the world as euerie particular part therof: but by fustaining, cherishing, & prouiding for every one of those things which he hath created, even

vnto the least sparow.

2 Therfore if a man light amog thieues, or wild beafts, if another wandering in the wildernesse do Thinges hafind a remedie for his thirst, another being tossed by uing life are waves vpon the feas do come to an haven, we must subject to the not ascribe all these thinges whether prosperous or God. otherwise to fortune, but to the providence of God, We must asto whom even the hairs of our head are numbred*. cribe nothing And as for things without life, though eueric one of to fortune. them have naturallie his propertie, yet they do not Thinges withshew forth their force faue onely in as much as they out life. are directed by the present hand of God: as that the sunne stood still two dayes at the prayer of Iofua*, and that the shadowe thereof went backe for Ios. 13. Ezechias his sake*.

3 The vigilant, effectuall, & working almightie power of God, which doth also work cotinually thi- The watchfull neth more clerly therin, fro whece we gather a dou- & effectuall ble frute: first that he is of sufficiet power & ability to omnipotencie do good to vs, who hath in his possession heaven & of God.

2

2 King. 20.11.

1 2

carth, and vpon whose becke depend all creatures, that they may obey him: secondly that we may safely rest in his protection, to whose will and pleafure all those hurtfull things which may be feared, are subject, & by whose power as by a bridle Sathan is hampered together with all his suries & retinue.

Obiet. There is in God onely a bare foreknow.

Whether ther bein God only ledge.

a bare foreknowledge.

Ohi

edge.

An. His prouidence worketh continually.

Obiest. His providence shall not keepe a man from turning him selfe whither he will by the free

power of his will.

An. That is to make a diuision betweene God & men; so that God doth inspire by his power motion into man, whereby he may worke according to that nature which is giuen him: & man doth gouerne his own actions by voluntarie counsel which is absurd.

4 Object. God turneth ouer and carieth about the frame of the world with the parts thereof with a generall motion, but he doth not direct the par-

ticular actions of euerie creature.

An. That is to make God the gouernour of the world onely in word and not in deede, if you take from him that which is the chiefest thing, namely to moderate all things, and to direct every thing to this end by his incomprehensible wisedome.

5 Object. The beginning of mouing is in the power of God, but all thinges are caried either of their owne accord or else by chaunce, whither the

inclination of nature doth enforce them.

Absurdities.

An. Then the dayes which succede the nightes, the moneths moneths, & years years, shold always keepe one measure in equall proportion; so that by this meanes there should be no place left either for the fatherly fauour of God in helping his: neither

God directeth euery thing to his end. Whether any thing come by chaunce.

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for the judgments of God in punishing the wicked. Obiect. God is beneficiall enough to mankinde, because he giveth the heaven and earth an ordinarie force and strength, where by he giveth food.

An. He doth often pronounce in the Lawe and Prophetes, that so often as he watereth the earth with dewe and raine, he giveth testimonie of his How God digrace and fauour: & that when he maketh the hea- recteth partiuen as braffe by his commandement, it is a fure to- cular thinges, ken of his speciall vengeance*.

6 Also Ieremie the prophet crieth out*, I know *Ier. 10 23. Lord that mans way is not his, neither is it in man to direct his goings: & Salomon faith, The goinges of man are of the Lord, and howe shall a man order his owne goings*?

Obiect. Man can do nothing without the power

of God.

An. Power, choice, appointment are attributed to God.

Quest. Doth anie thing come by chaunce?

An. Though a bough being broken of fro a tree Nothing by do fall vpon one that paffeth by, and do kil him, the Lord sayth that he hath deliuered him into the had of the flayer*.

Quest. What?do not lots fall by chaunce?

An. God doth chalenge to him selfe the judge. Lottes fall not ment therof.

Wherupon we will conclude that particular euents are testimonies in generall of the singular & particular providence of God. Whereupon Moses Nowynderifaith, God raifed a wind in the wildernesse, that it feth without might bring to the people a multitude of birdes*.

Obiett. This came to passe extraordinarily.

An. But yet I gather therby that there never ri- Ex. 19.13. feth anie wind, but by the speciall commandement

* Leuit. 26 4.

Pro. 20.24.

chaunce.

*Exod-21.13.

by chaunce. Pro. 16.33

the speciall providence of God.

Whereby is gathered that not only his generall prouidence is of force in his creatures, that he may cotinue the order of nature: but that it is applied ynto a certaine and proper ende, by his wonderfull counfell.

Destenie differeth fro Gods prouidence.

Lib. 8.3.900 ft.

18 Obiect. That is the opinion of the Stoickes touching destinie.

An. They did attribute such necessitie to nature

and not to the will of God.

Quest. Doth any thing come to passe by chauce? An. Not in respect of God, but of our selues, who are often deceaued by the euent of things.

Obiett. Augustine doth often make mention of

& tit.de Trin.3. fufferance*.

cap.4. An. He proueth that the wil of God is the chiefe and first cause of all things : because nothing doeth Sufferance is al come to passe but by his comandement or sufferace. one with commandement.

Quest. Why doth the Scripture often make me-

tion of chaunce?

An. Howe soeuer all things are ordered by the Chanceable counsell of God, yet are they sayde to be vnto vs thinges are often read of in chaunceable, because the order, reason, and necesthe Scriptures. fitie of those things which fall out, do for the most partly hid in the counsell of God, and are not comprchended by mans opinion.

CHAP. XVII. Frutes of Gods providence.

Vrthermore it shall be expedient here to note I to what end the Scripture doth teach that all The ende of & Goddes prouithings are ordered by God: and first of all we must dence note, that we must consider the prouidence of God as well for the time to come as for the time past: secondly that it doth so order all things, that sometimes

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times it worketh by meanes, and fomtimes without meanes, & fomtimes against all meanes: lastly that it tédeth to this end that God may shew that he careth for all mankinde: and that he doth especially watch ouer his Church in gouerning the same. And now this must be added moreover, that although cither the fatherly fauour of God, or else the sharpnes of his judgmet do shine in the whole course of Gods prouidece: yet are the causes of those things which fall out sometimes hidden, so that this cogitation creepeth into our mindes, that the affaires of men are turned ouer and whirled about with the blinde fway of fortune: or else the flesh doth prouoke vs to murmure, as if God did make tennis bals of men to play withall. But we shall learne by the end, if we will be quiet, that God hath a right good reason for marke the end his purpose. Therefore let vs reuerence the secret of things. iudgements of God.

But although the will of God be comprehended in the commaundements of the Lawe, the rule The law is the of all instice and equitie, yet we say that his judge- rule of instice. ments are a great deapth*, by which we reuerence the other wil of God which is hidden fro vs: wherof Plat. 36.7 Paull also speaketh, O the depth of the wisdome &

riches, and knowledge of God*.

Obiect. We must content our sclues with the Theris in God Scriptures, wherein the will of God is most fully de_ a reuealed will clared vnto vs: for there is none other will in the and a secret secret counsell of God.

An. I graunt there is but one onely will in God, & yet because of the imbecillitie of our wit we costder a double will, one comprehended in the Lawe, and in the Gospell, which is the way wherein we do safely walke: and another which we can not search out, but do reuerently adore. Moses expressed

A note.

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both these in sewe wordes: hidden things belong to our God: but the things which are here writte appertaine to you and your children*.

Deut. 29.29.
Touching things to come

Obiest. If God have affigned the point and verie time of our death, we can not escape it: and therfore it is vaine to vse anie circumspectio. Therfore where as one man dare not go a daungerous way lest he be slaine of robbers; another man sendeth for phisitians that he may prolong or help his life &c. Either all these are vaine remedies, which are vsed to correct the will of God: or else life and death: health and fickneffe &c.are not determined by his certaine decree. Moreouer the prayers of the faithfull shall be disordered, or at least superfluous, wherein they pray, that God will prouide for those thinges, which he hath alreadie determined from eternitie. Furthermore a cutter doth flay a good fubiect, he hath executed the purpose of God: some man hath committed theft or whordome, he is the minister of his prouidence.

Touching thinges past.

Deliberations touching things to come doe agree with the providence of God.

Pro.16.9.
We must vie meanes.

Fatall daugers.

An. But as touching things to come, Salomon doth eafly reconcile together the providence of God and mans deliberations, the heart of man, faith he, doth invent his way, & the Lord directethe his goings*: Therefore we are not letted by the decree of God, but that we may provide for our life. For he which hath appointed the boundes and limites of our life, doth also minister cautions & remedies for preserving thereof.

Obiett. No daunger shall hurt vnlesse it be fatall or come by destinie, which can not be preuented by

anie remedies.

An. But what if daunger be not fatal with God, bicause he hath assigned the remedies to ouercome them?

06. We

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Ob. We shall escape danger without anie circuspection, if it be not fatall or appointed by destinie.

An. But the Lord doth therfore enjoyne thee to take heed, because he will not have it fatall to thee: the arts and skill of taking councell and heede are Gods prouiinspired of God, that they may serue his prouidece: dence is garni-God doth hide fro vs things to come, that we shold meanes. preuent them as thinges doubtfull. For the prouidence of God doth not alwayes shew it selfe naked, but after a fort cloathed with her meanes.

5 The euents of the time past do altogether de- Of things pash

pend vpon it.

Obiect. Therfore neither thefr, nor murder, nor adulterie are comitted, but the will of God cometh Why sinners are punished. betweene. Why shall they be punished then?

An. That man obeyeth God, who being taught by his word touching his will, doth striue to come thither whither he is called by him. Therefore cutthrotes do not serue God, but they do rather obey their owne wicked luft.

Obie Et. But vnlesse he would, the theft should not

be committed.

An. But it is not committed that he may be o- God doth vie beyed: and yet by doing euill we serue his inft ordi- well. nance: because through the infinite greatnesse of his wisedome, he knoweth howe to vie euill instruments well, to do good.

ObieEt. Then God willeth euill.

An. Not as it is euill. For all the euill is found in vs: there is nothing in him but the lawfull vse of our wickednesse.

06. But God worketh by those which are euill.

An. As stinke in a dead carkasse is caused by the A similande. funne beames, and yet they them selues stinke not: so in an euill man the matter of euill is abidinge:

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what pollution shall God draw to him selfe if he yse

his ministerie at his pleasure?

6 But to the ende we may thereby gather most fweete frute, let vs be affuredly perfwaded that all things come to passe by the disposition of God, and that nothing happeneth by chaunce. Therefore let vs alwayes haue an eye to him as to the principall cause of all things: & let vs also behold the inferiour causes in their places. Secodly let vs not doubt that the finguler prouidence of God doth watch for dur preservation, which will suffer nothing to come to passe, but that which may turn to our good & fasty*.

Furthermore all men are vnder his power, whether their minds must be wonne to good will as of the Ægyptians *: or their wickednes must be restrained, as of Achab*, Achitophell * &c. After this knowledge ensueth thankfulnes of mind in the prosperous successe of things: in adversitie patience: &

incredible fecuritie against the time to come.

So losephturnedbacke his mind vnto God, the cause of all things having forgotten the iniurie Gen. 45.8.6 50 of his brethren*. So lob doth not turne him felf vnto the Chaldeans, but doth comfort him felf on this wise*, The Lord gaue, & the Lord hath take away*.

9 And yet we must not winke at the inferior caufes. So a godly man will reuerence God in benefits Inferiour cau- receaued, as the principall authour, & will honour men as his ministers. If he suffer anie losse either through negligence, or want of skill, he will thinke with him selfe that that was done by the will of God but he will also impute it to him selfe. In thinges to come he will recken it as a benefit of God, if he be not depriued of the help of mé, which he may vie to his fafty. Therfore he will neither play the fluggard in taking counsell, neither wil he be flack in crauing.

their

All thinges come to passe by the disposition of God.

All thinges fall out for the best to the faithfull. Pfal. 55.23. Zuch. 2.3. Pfal.91.1.60.

*Exod. 3.21. *1.King. 22.22. *2.Sam.17 6

Iofeph. Inb. 20. * Iob.1.21.

fes ought not to be contemned.

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their aide, but yet he will principallie commend and Ioab. commit himselfe to the wisedome of God as did Ioab, * that by the governance therof he may be dire- *2. San. 10. 12.

Acd vnto the right marke.

10 Thence commeth the inestimable selicitie of Weare beset 1 a godhe minde. There be innumerable eails, which on eueric fide beforemans life, which threaten as many deathes: a- with daungers. midth fo many straites man shall be the most niferable of all, who being halfe dead in life doth drawe forth a carefull & languithing breath, even as if hee A similitude. had a fword continuallie hanging ouer his necke.

But when that light of Gods prouidence doth once appear to a man that is godlie, he is now not onlie acquitted of, and deliuered from that extreame carefulnes and feare wherewith he was oppressed before:but he is also eased of all care. For he vnderstandeth, that the father of heaven doeth so containe all things in his power, doth so gouern the by his onlie beck, doth so order the by his wisdome, that nothing doth come to passe but by his disposition.

12 Obiect. But the counsell & purpose of Godis not firme & stable, but it changeth according to the condition of inferiour things. For it repented him condition of interiour things. For receptive than that he had made man, * and that he had advanced Gen. 6.6.
1. Sam. 15.11 Saul vnto the kingdome, &c.

An. Repentaunce is no more in God then igno- Repentance rance, or error, or weaknes. He is not man that hee can not be in can repent.*

God.

Que. What is meant the by the word repétance? 1.Sam.15.29 13 An. Euen the same which is ment by all other formes of speaking, which describe God to vs after the manner of men, that they may submit and applie them selues to our capacitic. For they doe paint out GOD to vs, not suche a one as hee!

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is in himselfe, but such a one as hee is perceaued of vs. Therefore he profecuteth with one continuall course that which he had foreseene, allowed, decre-Novariablenes ed, from eternitie, howfoeuer there appeare in the

fight of men a sodaine change. in God.

14 Neither doth the holy historie, when it reporteth that that destruction which was alreadie denounced, was remitted to the men of Niniuie:* and that the life of Ezechias was prolonged after that it was told him he shoulde die * shew that the decrees of God were abrogated. For God woulde not their destruction: but their amendement, that they might not be destroyed. Therfore though the denunciations doe simply affirme, yet neuerthelesse it appeareth by the end it selfe, that they might containe in themselves notwithstanding a secrete condition. Let vs conclude with Iesaias, The Lorde of hostes hath determined, and who shalbe able to vndoe it? His hande is stretched out, and who shall turne it away?

Threatninges are condinonall

Note.

Ich. 3.10. *1/a.38.5.

7/4.14.26.

CHAP. XVIII.

That God doth fo wfe the feruice of wicked men, and doth fo turne their mindes to execute his judgements, that he himselfe remaineth pure from all Spot.

Whether fuf. ferance be without the will of God. Iob. 1 22. *2.Kin.22.10. # Jer.50.25.

ob. GOD will not euill, but doth only suffer the same to be done?

An. Yea Iob faith,* The Lorde gaue, the Lorde hath taken away: as it pleased God so is it come to passe. God sent a liyng spirite to deceaue Achab.* Nabuchadnezer is called the feruant of God, &c. Therefore whatfoeuer is done it commeth from God.

Fur-

2 Furthermorethe secrete motions of the mind The motions are turned to and fro, as it pleaseth God. * There- of the minde forcis it trulie faid, that God taketh the lippe from God. the true speakers, and wisedome from the aged: * Pro. 21.2. He hardened the heart of Pharao,

Obiect. God suffereth the reprobate to be blinded by Satan, not that he willeth or commaundeth

it.

The cause of hardening is An. The will of God is fet downe to be the cause both of God of hardening the heart, which doth iustly strike men & also of man. with blindnesse and madnesse.

Obiect. It is saide in another place, that Pharao

himselfe did harden his owne heart.

An. These two agree verie well together, but in Note. divers respects: God would have the heart of Pharao to be hardened, that his people might be deliuered with greater glorie. The will of Pharao came betweene, so that he is without excuse, neither can he seeke for the cause of this euill any where els but in himselfe.

3 Obiect. If nothing come to passe vnlesse God There be not be willing there shal be two contrarie willes in him: two contrarie bicause he decreeth those things in his secret coun- willes in God. fell, which he hath openlie forbidden in his lawe.

are ruled by

* Ezecb.7.26. *Ex.8.15.

An. Neither is God contraric to himself, ne yet is his will changed, neither doth he faine that he wil not that which hee will: but whereas it is one and simple in him, it appeareth to vs to be manifold, because by reason of the imbecillitie of our minde we doe not comprehend how he will not have, and will haue, one and the same thing to be done after a diuers maner.

4 Obiect. If God doe not onlie vse the service of the wicked, but also gouerne their counsels and affections, he shall be the authour of all wickednes: and therefore men are vnworthilie condemned if they execute that which God hath decreed: because they obey his will.

God is not the kednes.

An. It is euill done to mixe the will of God with author of wic- hiscommandement, which doth greatlie differ fro it, as appeareth by infinite examples. For although God meant to revenge the adulterie of David whe Absolon did lie with his father wives, * yet did hee not commaunde the wicked sonne to commit incest.

2. Sam. 16.22. The will of God must be diftinguished from his commandement. Ofe.8 4. *O[e.13.11.

1.Kin. 12.15.

Quest. How doe these things agree, that Ierobo. am reigned nor by God, * and that he was appointed by him to be gouernour of the kingdome?*

Ieroboam did not reigne by God, because the people could neither reuolt from the familie of Dauid, but they must shake of the yoke laid vppon them by God: neither yet was God robbed of his libertie, but that he might by this means punish Salomons vnthaukfulnes. Therefore we see how God in not willing false breach of alleageance, wil yet iufilie (to another end) falling away:* and how in

one worke as well the fault of man doth bewray itself, as the instice of God doth appeare and shir cleerelie.



THE SECOND BOOKE OF THE INSTITUTI-

ON OF CHRISTIAN

RELIGION.

Of the knowledge of God the Redeemer in Christ, which was reuealed first tothe fathers under the lawe, and then afterward to vs also in the Gospell.

CHAP. T.

That by the sinne and falling of Adam all mankind was subject to the curse, and did degenerate from the first estate where originall sinne is handeled.



HE knowledge The know-of ourselues cost-ledge of our steth in 2, things: selues consi-first, that consi-steth in two dering what was things. giuen vs in creation, and howe bountifullie God contynucth hys grace toward vs. wee may knowe how great y excellencie of our

nature should be, if so be it should cotinue sound,& that we may therewithall thinke vpon this, that we

haue nothing of their owne, but that we hold at the pleasure of another, all that which God hath bestowed vppon vs, that we may alwaies depende vppon him. Secondlie, that wee may call to minde our miscrable estate after the fall of Adam, the perceauing whereof, may trulie humble vs beeing confounded. all glorie and confidence being throwen downe. Our miserable Thereby may be kindled a new desire to seeke God, in whom euerie one of vs may recouer those good things, whereof we are found altogether empty and voide.

estate after the fall of Adam.

The ende of the knowledge of our selues. The fruite of is the fubmitting of our Sclues. **Ambition** is naturall.

Note.

I The image of

God.

Infidelity the first cause of miferie.

2 The truth of God trulic requireth this knowledge, which may both calvs farre away from all cofidence of our own power, and may bring vs to fubthisknowledge mission beeing destitute of all matter of boasting, Which rule we ought to keepe, if wee will come to the right marke both of being wife and also of do-

ing.

And because all of vs are ledgenerallie with vaine ambition, neither doe we freelie confesse the miserable want of our owne powers, hoping that to be enough, if having proclaimed warre against vices, wee indeuour with all our whole defire to doe that which is honest, wee must consider diligentlie what maner persons we were created: & what ones we be at this day, that it may more easilie appeare thereby: first, what we owe, and what is our duetie: Secondlie, howe great our strength is to doe the fame.

4 By that which goeth before it is euident that Adam was created after the image of God, namely, partaker of the wisedome, righteousnesse & power of God, But when he did rather beleeue the inticements of Satan, then God, from whose subjection he fell being vnfaithfull, not fearing the denunciation CALVINS INSTITUTIONS, LIB. 2. 68

of fearefull death, hee was quite stripped out of all the giftes of Gods grace:not gluttonie, but infideli- Man ftripped tie was in him the roote offalling away. Hence iffu- out of the gifts ed ambition and pride, whereto vnthankfulnesse of grace.

Insidelity:
Ambition bition, which was the mother of stubbornnesse, that Vnthankfulnes men having cast frothem the fear of God, might Stubbornes. run headlong, whither luft did carrie them.

5 It is no maruell if all mankinde were corrupt: that is, did degenerate from his first estate, and became subject to the curse through the fall of Adam, seeing other natures doe grone beeing after a sort deformed. This was called by the old writers, origi- Original finne.

nall finne.

Obiect. The sinne of Adam passeth into his po- Imitation

steritie by imitation, not by propagation.

An. It is proued by testimonies of scripture, Pfal. 15.7. that wee bring corruption with vs from our mo- *Iob.14.4. thers wombe: * For who can give a cleane thing of that which is vncleane?*

6 Therfore the vncleannes of the parets is sent ouer into the children, that al without any exception may be polluted at their beginning. Because Ada was not only the progenitor, but also as it were the Adam'the roote of mans nature. That appeareth, first, by the nature. comparison of Adam and Christe. * Secondlie because we are the children of wrath: * last of all be- Rom.5.12 cause that is flesh which is begotten of flesh.*

7 Obiect. If the infection be resident principal- Eph.2.5. lie in the foule, then the father begetteth the *10h.3.6.

foule.

An, The Lord committed to A dam those giftes Father beget which he meant to bestow vpon mans nature. Ther- the soule. fore when he lost them after he had receased them he lost them not onlie for himself, but for vs all. Who

Pelagius. Corruption is ' naturally in vs.

Note.

will ftand about the conveiance of the foule, when he shall heare that Adam received no leffe for vs, then for himselfe those ornaments which he lost? Obieff. It is not likelie that the children drawe

Pelagians

Mhence regeneration commerth.

rather to be sanctified by their purenesse.*

An. They discend not of their spirituall regeneration, but of the carnall, whereby commeth, giltinesse; but sanctification commeth from supernaturall grace.

corruption from godlie parents, feeing they ought

Originall finne what.

What be the workes of the flesh. Gal. 5. 19.

8 Therfore originall fin is the heritable corruption of our nature powred out into all parts of the minde, which maketh vs first guildie of the wrath of God, & then afterwarde it bringeth foorth in vs the works which are called in the scriptures the workes of the slesh.*

Object That is the bonde of another mans sinne. For wee through the sin of Adam are made subject to the judgement of God.

An. We do not beare the blame of Adams fault being innocent, but we beare the blame of our own. For the punishment did not onlier ange from him We beare the to vs, but the infection beeing dripped in fro him, is

blame for our refident in vs, whereto the punishment is due by owne fault. good right.

All partes of a the foule are corrupt.

9 For all the partes of the foule were possessed by sinne, after that Adam sell away from the fountaine of righteousnesses.

Lombardus.

Obiest. That corruption appertaineth vnto the inferior appetite, and onlie vnto the sensual motios: because Paul saith that it is resident in the slesh.*

An. Not properlie, but because it doeth more appear in the flesh. Yea Paul hunself teacheth that nothing is cleane fro the deadlie infection thereof, either in the vnderstanding, or in the will. Which appeareth

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peareth more plainelie by the renuing, which com - Eph.4.13. prehendeth a perfect reforming of all the partes.* *Rom.12.2

10 Object. God might have provided better for Rom. 8 7. our saluation, if he had preuented the fall of Adam.

An. Godlie mindes must loath such bold curiosi- our selves tie. Our fall must be imputed to the corruption of nature: which the preacher did diligentlie note. This I know that God made ma righteous:but they haue fought to themselues many inventions, *

11 Therfore we say that man is corrupt through naturall corruption, yet such as did not flowe from taine qualitie nature. For it is rather a qualitie coming from some cumming from other thing which happened to man, then a substan- some other tiall propertie which flowed from the beginning, thing Whereupon we conclude with Paul, * that all wee Epb.2.3. are by nature the children of wrath.

Ecclesiast. 7.30.

CHAP. II.

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

I OW itresteth that wee do more narrowlie be robbed.

discusse, whether we be dispoiled of all libertie, since we be brought into this bondage: & if anie peece remain, how farre the force therof reacheth. A Caution. We must deale wiselie here: for if wee say that man is depriued of all righteousnesse, he will foorthwith thereby take occasion to become sluggish: if we ascribe to him euen but a verie little, he will streightway be ouerthrowen with rash confidence.

2 Therefore let vs consider, (seeeing that we said there be three a litle before, that the powers of the soule were pla- powers of the ced in the minde and heart, as understanding and soule as underwill) what they both are able to doc. The Philo-

How farre we

The Philofo-

68

Sense Will.

1 2 3

fophers make three powers of the foule, vnderstanding, sense, and will or appetite, and they think that the reason of mans vnderstanding is sufficient for right government: that will is in deed prouoked by sense vnto euill, but yet it hath free choise, and that it cannot be hindered, but that it may follow reason as a guide: sinallie that vertues and vices are in our power.

3 Moreouer some of them brake out into suche licentious nesse, that they did boast, that it is indeed the gift of the Gods that wee line: but our owner that wee line well, and holdy. They erred greatlie

therein.

Deuines.

What feed will is.

4 The Ecclesiasticall-writers, though they drew neerer to the truth, did not with standing speake too Philosophicallie touching this matter, attributing to man Freewill, which they doe commonlie define thus, that it is a power of reason to solow that which is good: being assisted by grace: and euill when it ceaseth.

5 And they are commonlie wont to make subject to free determination indifferent things, which, doe nothing appertain vnto the kingdome of God and to referre true righteousnesses who the special grace of God, and spirituall regeneration. Therefore they reckon vp a manifold will: the first sensitiue, the second naturall, the third spirituall: they teache that the two former are free for man, and that the third is the worke of the holy ghost in man.

6 Wherein they gaue too much to mans power, and also they took too much from the grace of God which they deuide into grace working and working together. By the former we will that which is good effectuallie: the latter followeth the good will of

man and helpeth it.

The grace of God is double working and working toge. ther.

7 Man

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7 Man is said to have Freewill thus, not because We doe evill he hath free choise of good as well as of enill, but willinglie not because he doth cuill willinglie without constraint, by constraint, That is very well, but to what ende was it to give fo proude a title to fo small a matter?

The fathers.

But and if the authoritie of the fathers doe mooue vs: they have in their mouthes continuallie this worde, but they declare therewithall what account they make of the yfe thereof.

9 For sometimes they teache that man beeing spoyled of the strength of freewill, doth flie to grace alone: fometimes they furnishe him with weapons

of his owne.

10 But to omit the opinions of other men, if we shall more narrowlie seeke for the truth in considering mans nature, as euery man is throwen downe with the feeling of his owne calamitie, pouerty, nakednesse, reproche, so he hath best profited in the knowledge of himfelfe,

II Furthermore, that shalbe true humilitie, whe profited in the he doth in deed perceive himselfe to be such a one, knowledge of

as hath no refuge but in humilitie.

12 But that the order of our speeche may proceed according to that distinction whereby we deuided mans foule into vnderstanding and will, let vs What we can in the former place discusse the force of vnderstan- doe by vnder-

ding.

Wee see what it can doe either in earthlie things or in heauenlie thinges: I call these earthlie thinges which appertaine not to God or his king- Earthlie things dome, but are contained within the boundes of this life : as pollicic, gouernment of housholde, all Heavenly manuall sciences, liberall artes : I call the pure thinges. knowledge of God, the order of true righteousnes, and the misteries of the kingdome of heaven,

Who hath best himselfe.

True humility.

standing.

T 2

heauenlie things: as also the knowledge of the will of God, & the rule of ordering the life according to the same. Of the former we must cofes thus: because man is a fellowlie creature, he is bent also by naturall inclination to preserve that fellowship: & therfore we see that in the minds of alm & there be certaine generall impressions of a certaine civill honestie and order.

What mansynderstanding cã doe in heauen-lie thinges.

14 We may fee that in liberall artes and manually to learne which there is in vs all a certaine aptneffe. Moreouer wee have a certaine strength of naturall force and a certaine facilitie to invent some new thing in cuerie art, or to amplifie & pullish.

We have a certaine aptnes to learne the arts. Naturall force.

that these are most excellent good things of Gods spirite, which he bestoweth vpon whom hee will to the common good of mankinde.

Exod.3 2.2.6.

which was necessarie for the garnishing & framing of the temple should be instilled into Beseel and Oliab * by the spirite of God, no maruell if it be saide that the knowledge of those thinges which are in mans life most excellent (as lawe and phissek) bee imparted to vs by the spirite of God.

Quest. What fellowship have the wicked with the spirite which are altogeather straungers from God? For the spirite of God dwelleth in the saith-

full alone.

The spirit of fanctification. is in the faithfull alone.

An. That must be vnderstoode of the spirite of fanctification, whereby we are consecrated to bee temples to God himselfe. And yet neuerthelesse, he replenisheth, moueth, quickeneth all thinges by the power of the same spirite, and that according to the propertie of euerie kinde, which he hath gi-

uen

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uen to it by the law of creation.

17 Obiect. But some excell in quicknesse of witte, some surpasse in judgement, some haue a more nimble mynde to learne this art or that.

An. In this varietie God setteth foorth to vs his grace, least anie man challendge to himselfe The giftes of as beeing his owne, that which floweth from his God are deuimeere liberalitie. Thereby wee see some markes of ded. the image of God remaining in man, which diffin-

guish him from other creatures.

18 Nowe wee must declare what mans rea- remaine in fon doth see, when he is come to the kingdome man. of God, to that spirituall fight: which consisteth principallie in three thinges: to knowe God: to know his fatherlie fauour towarde vs wherein our Inspirituall saluation consisteth: and the way to frame the thinges life according to the rule of the law. In the first two, & also properlie in the second, the most wittie men are blinder then moles.

19 Iohn teacheth this most excellentlie, * when Iohn.1.4. hee writeth that life was in God from the begin- Ioh.15.1. ning, and that life whiche was the light of men; that this lyght shineth in the darknesse, and the darkenesse comprehendeth it not. It was the especiall reuclation of the father, that Peter knewe Mat. 16.17.

Chrift.

20 Therefore when Moses hitteth the people in the teeth with their forgetfulnesse, hee noteth notwithstanding therewithall, that they coulde none otherwise be wise in the mysteries of God, Deut. 19.2. faue onelie through his benefite and goodnesse. Thine eyes, faith hee, haue feene these fignes, and Man vnderstädeth the miste these huge wonders : and the Lord hath not given ries of God by thee an heart to understand, neither eares to hear, reason of his nor eies to sec. Whereupon we do cassilie conclude, illightning.

that man hath as much power to vnderstande the misteries of God, as he shall be illuminate by his grace.

21 Object. God prouideth for this blockishnesse or ignorance, when by the doctrine of his worde, he directeth mans understanding thither, whither it could not come without a guide .

An. Dauid had the law wherein all wisedome is comprehended, and yet beeing not therewith content, he desireth to haue his eies opened, that hee

might consider the misteries of the law. *

22 The knowledge of ordering the life aright remaineth: though by the law of nature we can fomwhat discerne good from euill, yet it shall come to passe thereby, that mans minde being guiltie before God, may be made without excule."

23. Because we see those things which are good & wee allow them, wee followe the thinges which

arc worfe.

24 We must conclude with Paul, that we are not fit of our felues, to thinke any thing of our felues, as of our felues.*

25 The weakenesse of mans reason is so great.

26 Furthermore, will, wherein the freedome of Sect. 6.c.4.4b.2. will standeth chieflie must bee considered in divine matters and in humane matters.

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

Obiect. Paul faith that he would good, but hee cannot accomplish it.* Therfore man hath of him-

selfe to will that which is good.

Paule speaketh not of the naturall man, but of him that is regenerate. For he addeth, I am delighted in the lawe according to the inward man;

Pfal. 119.18.

Ordering of the life.

Rome 2.14.

2. Cor. 3.5. Will.

Phil. 2 * Rom.7.13.

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but I fee another lawe in my members refifting the Rom.7, 22 lawe of my minde.*

CHAP. III.

That there commeth nothing from the corrupt nature of man, but that which is damnable.

THEREFORE it appeareth plainelie by the man is corrupt.

Titles which thescripture giveth man, that he Ioh. 3.6. is corrupt in both parts: because he is saide to bee *Rom. 8.6 flesh borne of flesh, * and the affection of the flesh is death. *

ObieEt. The word flesh appertaineth onlie to the sensuall and not to the superiour part of the soule.

An. Christes argument is otherwise, that man must be borne againe, because he is sleshe, * he did Ioh. 3.6. not commaunde him to be borne againe according Regeneration to his bodie, but according to the minde.

according to the minde

2 Therefore in vaine we doe feeke for in man either integritie, or vnderstanding, or feare of God.

3 Obiett. But in all ages there have beene some which during their whole life haue been bent vnto

vertue, having nature for their guide.

An. God brideleth by his grace the euill affecti- Who have bin ons of men, so much as he seeth expedient for pre- having nature servation of the generalitie of things. Hereby some for their guide are kept backe with shame, some with searc of Why God brilawes, least they breake out into manie sortes of deth the cuill. filthinesse.

1 2 3

4 Obiect. The doubt is not yet answered. For we must either make Camillus like Catiline, or els wee shall have an exaple in Camillus that nature, if it be framed by diligence, is not quite void of goodnes.

A Dilemma.

An. The special grace of God gaue that to the one which it denied to the other. Wee fee that in Saul 1. Sam. 10.6.

whom God made a new man."

5 Therfore because the will is holden fast bound

by the flauer e of finne, it cannot moue it felf to that

The flauery of finne.

which is good, much leffe applie it felfe thereto. For The beginning such a motion is the beginning of turning to God, of conversion cometh of God Ier. 31.18. Note.

which is wholie attributed to the grace of God in thescripture, notwithstanding the will remaineth which maketh haft vnto finne, with a most earnest affection. This is well set downe by Bernard that it belongeth to man to will:to corrupt nature, to wyll that which is euill: to grace, to will that which is good. Whereupon it followeth that men are draw-We doc euill of necessity en vnto euill by necessitie of will, and yet they are not constrained to commit it. 16 It appeareth more plainelie by the contrarie

not being conftrained.

An ar gument drawen from regeneration.

Ph. 4.6.6-2.13

remedie of Gods grace, howe great the corruption of our nature is. For feeing the Lord dothe of his pure grace give vs what good thing foeuer is in vs: it followeth that mans minde is in his owne nature deuoid of all goodnesse. For that cause it is saide, that he which hath begun in vs a good work, will finish it vntill the day of Iesus Christ.*

Obiect. The Lord beginneth that which is good, because the will being of it selfe weake, is holpen.

An. The spirite saith otherwise, I will give you, faith he, a new heart: I will put a newe spirite in the midst of you: and I will take away the stonie heart out of your fleih, & I will giue you a fleihie heart, & I will put my spirite in the midst of you, and I will make you walke in my commaundements.*

Ezech.; 5.26

7 Obiect. Will being turned away from goodnesse by nature, is couerted by the power of God alone, but being prepared it hath an office and part in doing.

Ad Bonifa. ep.106

An. Augustine teacheth that grace goeth before cuery good work, but so that will doth accopany it,

and

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not leade it: that it cometh after as a wayting man and not as a foregoer. Therefore he attributeth no praise of good works to mans will.

Obiect. Grace can do nothing without will, nci-

ther can will do anie thing without grace.

An. Asifthe will it selfe did not worke by grace, Note. For the Lord preventeth him that is vnwilling, that he may be willing: and followeth the willing that he may not will in vaine.

Therefore there can no will be found which Election. is enclined to good faue in the elect. But the cause of election must be sought without men, whereby it There is no is proued, that man hath not of him self a right will will vnto good nes saue onlie but that it floweth from the same good pleasure, in the elect. whereby we are elect before the creation of the world. There is also another reason, for seeing the beginning of willing and doing well commeth from Faith. faith: & faith is the gift of God: it followeth that it is of mere grace, when we begin to will that wich is good, being enclined and bent naturally to euill.

Thence come the prayers of holy men: let him encline our hart vnto him selfe, saith Solomon, that we may keepe his commandements*. And Dauid beseecheth God to create a cleane heart in

him*.

Rom. 8.58. Obiect. Such prayer is a figne of a godly & holy Pfal.51.12. affection.

An. Though David had alreadie repéted in part yet he compareth his former state with that sorowfull fall, which he had tried. Therefore taking ypon him the person of a man estraunged from God, he doth for good causes desire to have those thinges geuen him, which God giueth to his elect in regeneration. Therefore beeing like to a deade man, hee desireth to be created a freshe.

A fimilitude. Zoh. 15.1.

Christ teacheth that manifestly by the similitude of a vine, where he concludeth, without me ye can do nothing.

Obiect. The iuyce is now included in the branch, and also force to bring forth frute, and therefore it taketh not all from the earth, or from the first root, because it bringeth some thing of her owne.

An. But Christ meaneth nothing else, but that we be drie wood and nothing worth, when we be fe-

parate from him.

10 Object. God moueth the will, but it is afterward in our choice either to obey, or to refift the motion.

An. Yea he moueth it lo effectually, that it must needs follow.

Obiect. Chrysoftome faith, whome he draweth, he draweth him being willing. Therefore God reacheth out his hand & waiteth to see if it may please

vs to be holpen by his helpe.

An. Such was the state of man whiles he stood: but after his fall, the doctrine of Christ is true *, No man commeth to me, vnleffe the Father drawe him.

Perseverance is the gift of God.

Ich.6.45.

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

Obiect. It is given according to defert, as everie man hath shewed him selfe not ynthankefull to the first grace: because it is in our hand to chuse or re-

fuse grace when it is offered.

An. God heapeth vpon his servaunts newe gra-Gods liberali- ces, because when he liketh the work which he hath begun in them, he findeth in them somewhat wheron to bestowe greater graces, whence that doeth come. To him that hath shall be given*. Also God worketh

tic. Phil. 2.13.

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workethin vs both to will and to accomplish, after his good pleasure.

Obiect. Godworketh, we worke together. Because after that we have given place to the first grace, our indeuors do worke together nowe with

the grace following.

An. That is, after we be once tamed, & brought How we by the power of God to the obedience of righteouf- worke togenesse, we go on willingly, and we are bent to follow ther. the working of grace, this is true. Not that man taketh of him selfe somewhat whereby to labour with the grace of God.

12 Obiect. I have laboured more then they all, faith Paull, not 1, but the grace of God with me. Therefore he laboured together with the grace of

God.

An. He ascribeth the whole praise of the labour to grace alone, by that correction, It is not I, faith he, which have laboured, but the grace of God

which was present with me.

13 Augustine saith * that the grace of persisting Lib, de correp in goodnesse was given to Adam, is the would: but it graticap. 2. was not graunted to him to will that he might be a- Note ble: that it is graunted to vs both to will and also to beable. It was the first libertie to be able not to finne: ours is greater, not to be able to finne.

14 Obiest. Willis not taken away by grace, but Whence the it is changed from euill to good, and is holpen when grace of perfe-

it is good, faith Augustine.

An. His meaning is onely this, that man is not meth so drawen that he is caried as it were by outwarde force and violence without the motion of the hart: but that he is so affected and moued within that he obeyeth with his heart

Berance com-

Epift.105.

CHAP. IIII. How God worketh in the harts of men.

tic.

Mans captiui- ITT is fufficietly proued that man is fo holde cap-Ltiue vnder the yoke of sinne, that he canot of his owne nature either aspire by desire, or by diligence

trauell to goodnesse.

Quest. There remaine two doubtes to be vnfolded, the first whether we sinne willingly, when we are made flaues of the deuill: the seconde, whether Two doubtes. in euill workes we ought to attribute anie thing to God?

A similitude.

of mans will.

An. As touching the first, Augustine compareth mans wil to an horie that waiteth his maisters plea-The condition fure, God and the deuill to riders or horsemen. If God sit vpon it he rulethit well like a skilfull rider. But if the deuill possesseit, he carieth it headlong vnto death ouer steep downe places, like a wanton rider. So the wil followeth Sathan being bewitched with his inchauntments.

Diuerse endes of one action.

2 Bur farre other is the order of Gods working in such thinges. Which that it may appeare more plainely, let vs take the calamitie which was broght vpon Iob by the Chaldees for an example. It is the Lords purpose to exercise by calamitie the patiece of his feruant: Sathan indevoreth to drive him into despaire: the Chaldees studie contrarie to equitie to get gaine by that which is another mans. Therfore one and the same fact is assigned to God, to Sathan, & to man, but the variety in the manner & end causeth, that therein appeareth the justice of God to be without fault, & that the wickednesse of Sathan and man bewrayeth it felf to their reproch.

Obiett. Augustine saith that hardening and making blind doth appertaine, not to the working

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of God, but vnto his foreknowledge.

An. Augustine him selfe holdeth, that sinnes are Lib.contra Lulinot onely by the sufferance or pacience of God, but anum. also by his power, that by this meanes former sinnes Will and suffe-may be punished. Therefore, he foreseeth and he rance in God. may be punished. Therefore he foreseeth euill, he hath suffered it, and he would it : which is done two maner of wayes. First he maketh blinde having taken away his light, and maketh mens harts stonie, hauing taken away his Spirit. Secondly to execute his judgements by the minister of his wrath Satha, he dothboth direct their counsells whither he will. and he prouoketh their willes, and strengtheneth their endeuors.

4 After the first way this seemeth to be spoken. He taketh away the lippe from those which speake truth, & he taketh away reason from the elders +: ac- Ezech. 7.26. cording to the latter : I will harden the hart of Pharao, that he may not heare you, and let the people Exod 4,21.67.

go*.

Furthermore it shall appeare sufficiently euen by one place that the ministery of Sathan doth come betweene to pricke forward the reprobate, so often as the Lord appointeth them hither or thither by his prouidence. For it is often fayde in Samuell, that the euill spirit of the Lord, or the euill Spirit from the Lord, either caught or let go Saull*. 1. Sam. 16.146 Also we must adde that which Paull teacheth, that 18.10 6 29.9. the efficacie of errour and seducing is sent of God, that they may beleue lying, which have not obeyed the truth.

6 Hitherto we have handeled those actions which appertaine vnto the spirituall life, wherein we have feene the weakenesse of will: let vs nowe Will can doe see what libertie man hath in those actions which nothing in boare neither iust of them sclues, nor yet corrupt, and dely thinges.

I

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2. The [. 2.9

do rather appertaine vnto the bodily life. Surely if we weigh with our own vnderstanding the administrations of outward things, we shall nothing doubt that they are so farre placed vnder mans will, but if we giue eare to so manie testimonies which crie that the Lord doth also gouerne our minds in these thinges, they shall enforce vs to make our will subject to the special motion of the grace of God, who did reconcile the willes of the Ægyptians to the Israelites, that they should lend them all pretiouse things*? Neither would Iacob surely have sayde of his sonne Ioseph (whom he thought to have been a prophane Ægyptian) God graunt that you may

God bendeth the wills of men.

Exod.11.5 *Gen.43.14°

7 Obiest. These are particular examples, to the rule whereof all things in generall ought not to be reduced.

An They proue sufficiently that so often as God

find mercie in the fight of this man*.

Election is not free.

will make a way for his prouidence, he doth bend & turne the wills of men euen in outward things, and that their choice is not so free, but that the will of God hath power ouer the same. Also dayly experience doth teach, that judgement doth often saile euen in matters which are nothing intricate: the mind sainteth euen in things that are not hard: againe counsell is somtimes readie in most hard matters, in daungerous matters the hart and mind get the victorie of all straites. Solomon interpreteth

Experience.

P10,20.12

the Lord maketh both*.

8 Object. We must esteeme the power of mans will by the euent of things.

that, that the eare may heare, that the eye may fee,

An Yea the power whereof we speake must be considered within man, and not measured by the outward successe.

CHAP.

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A refutation of the obiections which are went to be brought for the defence of Free will.

E haue spoken enough of the thraldome of mans will as it may seeme, vnlesse they which go about to carrie him headlong with a falle opinion of freedome, did set certaine reasons of theirs against vs, being partly absurd, & partly confirmed by certain places of Scripture ill vnderstood to the ouerthrowing of our opinion we will beate backe both engines in order.

Obiett. Issinne be of necessitie, it ceaseth now to Ofabsurdities. be sinne: if it be voluntarie then it may be auoy- Pelagius.

An. Sinne is both ofnecessitie, and also volunta- of necessitie & rie: because men being become bondslaues of sinne after the fall of Adam, can will nothing but that which is cuill.

2 Obiect. Vnlesse both vertues and also vices proceede from the free election of will, it is not meete that man should either be punished or re- Aristotle.

warded.

An. These are not like. For we are by good right Punishments? punished, from whom the fault and blame of sinne are of defert. doth flow: but rewards are of grace. So Augustine, *If thou have thy due, thou must be punished. What In Pfal. 70. is done then? God hath not repayed to thee pu- Rewardes of nishment, but he giveth thee grace which was not grace. due.

Sinne is both

also voluntarie

3 Obiect. If this be not the power of our will, to Note. chuse good or euill, either all those which are partakers of the same nature should be euill, or all of the Chrysoft.2. Home should be good.

in Genes. . . . All are cuill by

An. We should all be evill, but it commeth to nature.

passe through the mercie of God that all continue not in wickednesse.

Quest. Whence commeth such a difference that some continue vntill the end, and some faint after

they have begun to runne?

Perseuerance

An. Perseuerance is the gift of God. God vpthe gift of God holdeth the former by his power, that they may not perish: he giveth not like power to the latter, that they may be testimonies of mans inconstancy.

The cause of falling

Obiect. Exhortations shalbe made in vaine, admonitions shall be superfluous, reprehensions ridiculous, vnleffe it be in the power of a finner to obey.

Whether admonitions be fuperfluous. Ich. 15.5.

An. No truly, for though Christ affirme that we can do nothing without him *, doth he therefore leffe reproue those which did euill without him? Let vs fay with Augustine, O man in commaundement learne what thou owest : in correction, that thou hast it not through thine own fault: in prayer whence thou maist recease that which thou wilr haue.

Lib.de cor. co gra. Note.

Obiect. Then to what ende serue exhortations? An. If the wicked despise them with an obstinate

The fruites of exhortations.

heart, they shall be a testimonie against them. Quest. But what can the sillie man do when softnesse of heart which is necessarie to obedience, is denied him?

Hardnes of hart must not be imputed to God but to men.

An. Why doth he turne his backe, when as he can ascribe the hardnesse of his heart to none but to him felfe? But the principall profit must be considered toward the faithfull, in whom as the Lord worketh all things by his Spirit, so he omitteth not the instrument of his word.

Quest. Why are they nowe put in mind of their dutie,

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dutie, seeing they are directed by the Spirit of God? why are they stirred vp by exhortations, seing they

can not make haft, but with the Spirit?

An. O man who art thou that prescribest Goda Lawe. If he will have vs to be prepared by exhortations to recease grace, what canst thou backebite keth in the Ein that dispensation? God worketh two manner of leather wayes in his elect:inwardly by his Spirit: outward- 2. Cor2.10. ly by his word, which is to them a sweet sauour vnto saluation: as it is to the reprobate the sauour of death ynto death*.

6 They gather together on an heape many te- Of testimonies stimonies of Scripture that they may oppresse vs if of Scripture. not by weight, yet by number. Which that we may the better understand, we will deuide them into co- 1. The endes of mandements, promises & threatnings. And commandedemets into those which require turning vnto God, mentes. and which speake simplie of keeping the Lawe: or which comand vs to cotinue in the grace receaued. Let vs intreate of all in generall, and then we will descend vnto the formes them selves.

Obiect. If God command those things which we I. Why conner can not performe: If he forbid those things which maunded, to avoide is not in our power, doth he not mocke

An. No truly, but this commeth to passe, that when we know our owne weakneffe, we shall more earnestlie embrace faith, whereby those thinges shall be geven vs which we want.

7 Quest. But to whom can this seeme to bee a thinglike to be true, that God hath appoynted a

lawe for logges and stones?

An. Neither doth anie ma go about to perswade that. For neither are the wicked stones or stockes, when being taught by the Lawe, that their luftes

3

Men are not Stockes or stones.

are contrary to God, they are made guiltie through their owne testimonie: or the godly, when being put in minde of their owne weakenesse, they flie to grace.

Of the forme ments

That shall appeare more euidently by reckeof commande ning vp the three formes of commandements.

> Obiect. The Lord commandeth ofte both in the Lawe, and also in the Prophetes that we be turned vnto him.

Ice.2.12. Ier. 21.18.

An. And the Prophete singeth another song. Turne me O Lord and I shall be turned*. For after thou turnedst me I repented.

Obiect. He commaundeth vs to circumcife the

foreskinne of our hart.

An. But by Moses he denounceth that that circumcifion is made by his hand*.

Deut. 10.16.

ObieEt. He requireth newnesse of hart.

An. But he witneffeth in another place that he giueth it. And that which God promiseth (as sayth Augustine) we do not by will or nature, but he doth it by grace. The second kind of commaundements are simple, wherein we are commaunded to worship God and to obey his will: innumerable places do witnesse, that all that is his gift what righteousnesse, holinesse, godlinesse, or purenesse soeuer can be had. Of the third kind, that the faithfull cotinue in the grace of God, Paul teacheth whence they must fet that strength of constancie, saying, That which remaineth brethren be strong through

Lib. 3. de Doct. Christ. Note.

Of the simple commandemet

Ofcontinuing in grace. Act. 13.42 Eph.6.10. Zach. 1.13.

the Lord*.

9 Obiect. We bring with vs our owne strength, and God helpeth our weake indcuors. Because it is fayd, Turne vnto me, and I will be turned vnto you.

An. That is I will be mercifull vnto you. For it is the worke of God alone to turne vs vnto him.

10 The

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10 The second order of arguments intreateth of promises.

Obiect. Seeke good and not cuill, and ye shall line*, &c. We are mocked if will be not in our Ier.4.1. * Deut. 21.1. power.

An. We have such a will by the Spirite of God. Whereby it cometh to passe that promises are not superfluous.

II The thirde forme is concerning threate- We will that

nings. Obiest, Amalec and the Chananite are before by the Spirite. you, with whose sword you shall fall, because you would not obey the Lord*. Because I have cal-threatninges led you and you have not aunswered, I will do to Num. 14 43. this house as I did to Silo. To what ende ferue *Ier 7.13. fuch vpbravdinges, vnleffe they had had free will?

An. It is not in mans power, who is subject to the lordship of sinne, to harken to the voice of God, Man hath not free will to which thing proceedeth from naturall corruption. harken to the Therefore man shall be alwayes the first authour of voyce of God, his owne destruction.

Obiect. Paull faith, quensh not the Spirit : ther- 1. Thef. 1.19. fore it is in their will to foster the light which is offered them.

An. This diligence commeth from God alone. And by graunting that is applied to vs, which belogeth to God, whereupon lohn faith, Whofoeuer is of God he saueth him selfe*.

ObieEt. That is, because we are saued partly thorough the power of God, and partly through our owne power.

An. As if we had not this keeping from heaucn.

12 0b. Moses saith*, The comandement which I

which is good

1. Ich. 5.18.

AN ABRIDGEMENT OF

Dout. 10. 11.

command thee, is in thy mouth, and in thine heart, that thou maist do it.

Rom. 10.8.

An. I graunt, when the Spirit of God, whereof we are made partakers through the Gospell, shall imprint it in our hearts. So doth Paul expound it*.

Obiect. Paul doth violently draw those things to the Gospell, which were spoken concerning the commandements alone.

An. If Moses spake of the commandementes alone, he puffed vp the people with a most vaine cofidence. For what other thing should they have done, but have runne headlong, if they should have attempted the obseruing of the Law by their owne strength, as being not hard for them.

13 06. I wilgo to my place faith the Lord*, vntill they put in their harts, and seeke my face : therfore the people being for saken of God could turne

vnto God of their owne nature.

What is ment by the deparring of the Lord.

Ofec. 5. 1 40

An. By the departing of the Lord is meant the remouing of prophecying: to behold what men will do, doth fignifie that he doth exercise them with diuerse afflictions for a time, keeping him selfe elose, and as it were diffembling. Therfore the whole scripture is against that, that we can turne ento God without his spirituall grace.

14 Obiett. Good workes are called ours: and we Why our good works are cal- are sayd no leffe to do that which is holy & accepled ours. table to the Lord, then to commit sinne. But and if finne be worthely imputed to vs, furely there must somewhat in righteousnesse be assigned to vs.

An. We call it our bread, which we befeech God

to geue vs.

Obiest. The Scripture doeth often affirme that we our selues do worship God, keepe righteousenesse, and obey the Law: how should these things

Note.

be

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be attributed to vs, vnlesse there were a certaine communicating of our industrie with the power of God.

An. The Sainces observe righteousnesse, when they do willingly followe the Spirit which draweth them. For when God erecteth his kingdome in the, he bridleth their wil by his Spirit, that it may not be caried with wandering lufts, that it may be enclined doe voluntary with holinesse: least it faint, he confirmeth it by the ly follow the

power of his Spirit.

15 Furthermore though all that goodnes which draweth them. is in the wil, doth proceed from the mere instinct of To will is in ye the Spirit, yet because to will is in vs naturallie, we naturally, are not without cause sayd to do those thinges, the praise wherof God doth by good right chalenge to him selfe. First because that is ours which he worketh in vs, so that we do not understand it to be of our selues. Secondly because it is our studie and industrie which is directed to good.

16 Obiect. It was faid to Cain: His appetite shall be vinder thee, & thou shalt raigne ouer him. Therefore it is euident that there shold not be in his mind fuch force of finne as should get the vpper hand, if

he would labour in taming it.

An. That was spoken concerning Abel. For God in that place reproueth the enuie which Cain had conceaued against his brother, & also his vnthankfulnes, in that he could not abide his brother thogh A graunt. he were subiect to him. But let it be so, let God speake of sinne. He doth either promise that which he denounceth, or else he commaundeth. If he commaunde, it doeth not followe that he can fulfill the commaundement. If hee promise that Caine shall have the upper hande, where is the fulfilling of the promise, seeing he sunke downe

Spirit which

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1

vnder sinne, ouer which he ought to haue borne rule?

Obiect. It includeth a secret condition, as if he should say, that he should have the victorie if he would striue.

An. Therefore it shall be a commanding speech if this dominion be referred vnto sinne, wherein is defined not what we are able to do, but what we ought to do.

17 Object. The Apostle saith, that saluation is not of him that willeth or of him that runneth, but of God that hath mercie. Therefore there is somewhat in the will and indenor, which being holpen by mercie, doth not want prosperous success.

· An. We will, and we runne, but not as it becommeth: therefore we have recourse vnto the mercie of God. It is so expounded in another place*. And Augustine also doth so expound it.

Obiett. Paull callethme Gods fellow laborers *. An. That is restrained vnto the ministers alone.

And he calleth those fellow labourers, not which How weworke bring anie thing of themselves, but because God vfeth their industry, after that he hath made them fig and hath furnished them with necessarie gifts.

Estlesiast. 15 14 18 Obiect. Before man is set life & death, good and euill*...

> An. That is understood of the creation of man. 19 Queft What meaneth the parable of the traueller, whome the robbers did cast out in the way halfe dead, saue onely that man is not so lamed by finne, but that he keepeth still some remnants of his former good things?

> An. Allegories must not proceede beyonde the rule of the Scripture. But in that place mans stregth is not handled. Furthermore the word of the Lord

Rom. 9.16.

Tet.3.4. * Epift.107 ad vitalem *1. (or. 3.9

together.

The vie of Allegories.

doth

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doth teach that man is quite dead, as concerning the respect of bleffed life*. Therefore let the trueth Eph.2.5.65 remaine fure and certaine to vs, that the mind is fo 14 estranged from God that it conceaueth and goeth about nothing but that which is wicked: that the The conclusio hart is so before ared with the poison of sinne, that it can breath out nothing but corrupt stinch.

CHAP. VI. That man being lost must seeke redemption in Christ.

Eeing all mankind is perished in the person of Adam, and is fallen from life to death, all that whole knowledge of the Creatour should be vnprofitable, vnleffe faith also should succeed, setting before vs God to be our father in Christ. Therfore we must come to that of Paul*, Because the world thorough wisedome knewe not God in the wisdome of God, it pleased God through the foolishnes of preaching to faue those that beleeve. It is eternall life to know the Father, & Iesus Christ who he hath fent * . 1. Cor. 1.21

Obiett. The faying of Christ must be restrained *Ioh. 17.3.

vnto the preaching of the Gospell.

An. That reason was common in all ages & nations, that they which are pronounced to be the Christ the rechildren of wrath, and accurfed, cannot please God conciler. without a reconciler.

2 And therefore God did neuer shew him selfe fauorable to the old people, neither did he euer put them in hope of grace, without the Mediator. The bleffed & happie estate of the Church was alwayes No grace with grounded in the person of Christ.

3 Because both the first adoption of the elect tour. people, and the preservation of the Church, the de-

out the media-

of Dauid*. .

3

liuerance thereof in daunger, and the gathering of it together after it was scattered did alwayes deped vpon the grace of the Mediator:neither was all the hope of the godly euer reposed anie where else but in Christ*.

Gal. 3.16.

4 For that cause God would have the Iewes to be instructed with manie prophecies, that to seeke for their deliuerance, they might turne their eyes directly vnto Christ. Neither could (howe so euer they had filthily degenerate) the remembraunce of that principle be at any time quite abolished, that God would be the deliverer of his Church by the hand of Christ, as he had promised Dauid: and that by this meanes onely the couenant should be firme

A principle most necessary

Mat.21.9.

came the fong of the childre, Ofianna to the fonne CHAP. VII.

whereby God had adopted his children: hence

That the Lawe was ginen not to holde still the olde people in it, but to nourish hope of saluation in Christ untill his comming.

Why the Law evas geuen. The vie of Ceremonies is ridiculous without Christ.

VE may gather by that which goeth be-fore that the Lawe was given therefore, that it might keepe their mindes wayting vntill the comming of Christ. That appeareth by the remembrance of the couenat often repeated, by the ceremonies, facrifices, washings, the ende of adoption, and the right of the pricithood, the vie whereof should be ridiculous without Christ.

2 The same may be cocluded out of that princely dignitie which was erected in the familie of Dauid, and also out of the verie morall Lawe: which as Paul witneffeth, was as it were a schoolemaister to lead the Iewes ynto Christ, who is called the end of

the

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the law to faluation to eueric one that beleeveth. * 1.2.3. 4.5. 3 Otherwise the perfect observing of the lawe 6.7.8.

were necessary that we might be acceptable to god, Gal. 3.24. & that we might obtaine eternall life. For the Lord abhorreth all vnrighteoulnesse. Therefore seeing that such perfect observing of the lawe doth passe The end of the our strength, all hope of faluation beeing cut off, law. death doth affuredlic hang ouer our heades. Therfore being throwen downe through it by our owne miserie, we are stirred vp to craue pardon.

4 Obiect. The Lorde shoulde mocke vs, if he shoulde make a showe of felicitie, whereas in the meane season the entrance therunto is shut against

An. Though the promises of the lawe be condi- Conditional tionall, and depend vpon the perfect obedience of promifes. the law, which can be founde no where, yet they are not given in vaine. For by this meanes it commeth to passe that we have recourse vnto Christ, who not refuling our obedience being but halfe perfect, and Christ is our pardoninge that whiche is wanting of perfect fulfilling, he maketh vs to reap the fru t of the promiles of the law, as if we our felues had fulfilled the condition.

5' And it appeareth that the obseruing of the The obseruing law is ynpossible. For no man hath euer attained of the law is vnto the perfect marke of loue; there is none in who concupiscence is not found.

Obiett. We should do God iniurie, if wee shoulde Gal 3.10.6.5.7 fay, that he commaundeth more then the faithfull

are able to perfourme through his grace.

An. God could if he would exalt man vnto angelicall purenesse, but he neither hath done it, neither will he doe it: because he hath said otherwise in the scripture.

viipossible. 1.King.8.46 Pfal. 143.2.

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The vie of the morall law is three fold

6 But to the end the whole matter may appeare more plainlie, let vs brieflie gather in a short order the office and vse of the morall law (as they call it.) And it is contained in three pointes: the first, that when it sheweth the righteousnesse of God, it condemneth euerie man of his owne vnrighteousneffe.*

Rom.7.7. A similitude.

Rom. 3.20.

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7 For the law is like to a looking glasse, wherein wee behold our weaknes, and by reason of this our iniquitie: last of all, by reason of both the curse. This is the end whereto the faying of the Apostle tendeth, that by the lawe commeth the knowledge of finne.*

8 And whereas the iniquitie and condemnation of vs all is fealed by the testimonie of the law, it is not done therefore that we may finke down thorowe dispaire, but that euerie mouth may bee stopped, and that all the world may become bounde vnto God. *

Rom. 3.19.6.11

The vie of the wicked.

9 Furthermore, though this office of the law do properlie appertaine vnto the faithfull, that beeing law toward the conuict of their owne infirmitie, they may feck medicine in Christ : yet it shall be common to the wicked also, that they may be made without excuse before God.

10 . The seconde office of the lawe, is, that they which are touched with no care of that which is iust and right, vnlesse they be inforced, may, when they heare the sharp threatnings in it, be compelled at least with feare of punishment, as with a bridle to hold their hands, that they powre not out wantonlie their frowardnesse: yea such schooling is not ynprofitable euen for the children of God, folong as they waxe wanton through the follie of their flesh, before calling, being destitute of the spirite of

fan-

The schooling of the law

CALVINS INSTITUTIONS. LIB.I. Canctification.

II Vnto that is applied that which Paul saieth, that the lawe was to the Iewes a schoolemaster to Gal 3.24 Christ.*

12 The third which is also the principal vse, hath place toward the faithfull, first that they may daylie more affuredlie knowe what the will of God is, whereto they indeuour. Secondlie that by continuall meditating thereupon they may be stirred up to obedience, they may be strengthened in him, and be drawne backe from the flipperic way of offending.

3 Vie of the law.

13 Obiect. It is not agreeable to christians to stick to the doctrine of the law, which containeth the administration of death.

An. Suche an opinion is profane: for Moses teacheth excellentlie, * that the lawe which with finners ingendereth death, is vnto the faints a rule of good life.

Deut. 12.46. rule ofgood

14 Obiect. The lawe is abrogated to the faith- The law is 2 full.

An. Not that it doth no more commaunde that which is right, but onlie that it may not condemne and destroy them by terrifiyng and confounding their consciences. Neither came Christ to abolish, Mar. 5.17 but to fulfill the law.*

15 Andwhereas Paul auoucheth that the law is abrogated, he speaketh of the curse, which doth not belong to instruction, but to theforce of binding the conscience.

16 There is another respect to be had of the ceremonies, which were abrogate not in effect, but on. The Ceremo. lie in vse. And whereas Christ made an end of the, hot in effect it doth so little diminish the holines of them, that but in vie. it maketh the same more glorious. Therefore Paule Col 2.17. proueth that they were shadowes, the bodie wherof

ABRIDGEMENT OF

we have in Christ.*

17 For they were nothing els but certaine folemne instruments, to testifie our giltinesse and vncleannesse, which seeing Christ hath taken away by his death, he is vnworthilie said to haue cancelled and fastened to the crosse the hande writing that was against vs.

> CHAP. VIII. The exposizion of the morall lame.

ITI shall better appeare by the exposition of the Iten commandements of the law: first, that the worship of God is yet in force : Secondlie, that the Iewes did not onlie learne godlines out of the same but that they were also brought to Christ the mediatour as it were by force. For it will euidenthe teach knowledge of vs the knowledge of God, & also of our selues. And the law is double, naturall whereby wee doc scarce flenderlie tast what worship is acceptable to God: the other written, which doth more certainelie testiffe that which is more obscure in the lawe naturall.

The law is double.

1

The law tea-

God and of our felues

cheth the

What we owe to God.

What we are able to doc.

Humilitie is the way vnto Christ.

2 Now we may readily understand what we owe to God, namelie glorie, reuerence, loue, and feare. Secondlie, what pleaseth him, namely, vprightnesse

and iustice, and that he hateth iniquitie.

3 When we are come thus farre by the doctrine of the law, the we will come down to our selues, hauing the same for our teacher: whence we may learn two things: first, that comparing the righteousnesse of the law with our life, we are far from answering the will of God, secondlie that considering our strength, we shall find it to be nothing to the fulfilling of the law. Hence commeth humilitie & casting down, which shall turne vs vnto the mercy of God. 4 But

CALVINS INSTITUTIONS. LIE.

4 But the Lordbeing not content to have procured a reuerence of his righteousnesse, added pro- why promises mises, that we might be allured by the onlie beautie were added. of goodnesse, and with the sweetnesse of rewards,* he added also threatnings , that we might hate vn- Threatninges. righteousnesse, which he abhorreth.*

5 And therefore he applied all parts of the law * Leuie . 26.4. vnto his wil that we may know that nothing is more Deut.28.1 acceptable to him then obedience: that the watonnesse of our mind may not be moued with anierca- Obedience is

fons, to adde or diminish any thing.*

6 But before we goe any further, we must consider Deut. 12.32. der three things in the law:first, that mans life is informed and framed not onlie vnto outwarde hone- Three thinges flie, but also vnto the inward & spirituall righteous- to be observed nesse: because the lawgiuer is spirituall *

7 Therfore he pronounceth that the vnchast beholding of a woman is whoredom; he testifieth that they are murderers, who so euer they be which shall hate their brethren: he maketh them giltie of judge- Mat. 5.21.24 ment which have but conceaved anger in their 43. minde:he maketh them to be in daunger of a councell which by murmuring and fretting have shewed some token of an offended minde: giltie of hell fire which haue broken out into sharpe anger by railing and euill speaking.

Secondlie that there is alwaies more in the commandements and inhibitions then is expressed in wordes. Therefore where good is commaunded,

cuill is forbidden, and contrariwife.

9 Therefore in this commaundement, Thou shalt not kill, though common sense consider none other thing, but that wee must abstaine from all hurt doing, and from all defire to doe hurt, yet this is furthermore contained therein, that we help our

Ezech. 18.4.

mostaccepta-

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neighbours life by such helpes we be able.

10. Quest. Why did God thus, as it were by halfe commaundements, by Synecdoches rather fignifie what he would have done, then expresse the same?

An. Because flesh doth alwaies leek to wash away the filthinesse of sinnes, and to couer it with goodly she wes, he set downe that which was the very worst which is worlt in euerie kinde of transgressio, at the hearing wher-

of the veriesense might be afraid.

11 Thirdlie we must consider the division of the law into two tables: the former appertaineth vnto the worship of God: the latter assigneth the duties of loue towarde the neighbour.

12 The first table containeth four commaunde-

ments: the second fixe.

13 And because the first thing to be regarded in The first table. making lawes, is, that they be not broken or abrogated through contempt, God provideth in the pro-The exposition heme or beginning, that the maiestic of the lawe

may not come in contempt, and that by three arguments: first, hee challengeth to himselfe the power and right of the gouernment, that he may bind the people with necessitie to obey, saying, I am the Lord. Secondlie, hee fetteth downe the promise of

grace, and professeth himselfe to be the God of his church. Furthermore he maketh mention of a benefite, wherein he reproueth the Iewes of vnthank-

fulnesse, vnlesse they answere his goodnes.

14 After that he hath shewed that he is suche a one as hath authoritie to commaunde, least hee feeme to drawe onelie by necessitie, he doth also allure by sweetnesse, by pronouncing that he is the God of his church: for vnder this speech is packed a mutuall relation, which is contained in the promife, I will be their God, and they shalbe my people.*

The

Zer.31.33.

Whythat

in the law

of the law.

z.Power.

3. Promise.

3. A benefite.

is forbidden

CALVINS INSTITUTIONS, LIB. 2.

15 The rehearling of the benefite doth followes which ought to be of fo much more force to moue vs, the more detestable the offence of ynthankefulnesse is euen among men. He did indeed put Israel in minde at that time of a benefite which was fresh, but yet being such as that for the wonderfull greatnesse thereof it ought to be remembred for cuer,& also to be of force among their posteritie.

The first Commandement.

16 The authoritie of the law being grounded, he The ende. giueth the first commaundement, that wee haue no strange Gods before his face: the end of the commademet is, that the Lord alone will haue the preheminence amog his people. That this may be done We owe fowre he commaundeth that vngodlinesse and superstiti- things to God. on, wherby the glorie of his Godhead is diminished, or darkened, be far from vs. And though the things 1. Adoration. which wee owe vnto Godbe infinite, yet they may 3. Innocation, be referred vnto four heads and that not vnfitlie: 4. Thankes genamely adoration, confidence, inuocation, thankf- uing. giuing.

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2. Commandement.

17 The end of the seconde commaundement is, that he will not have his worship profaned by su- The ende perstitious rites: such as idolatrie is. And there bee two partes of the commandement, the former bri-2. Partes. deleth our licentiousnesse, that we make not God subiect to our senses, or represet him by anie shape: the second forbiddeth that wee worship no images for religions sake.

18 To the end he may induce vs to this, he fetteth out his power, which he will not fuffer to bee abated. Secondlie, he calleth himselfe ielous, because he can abide no partner. Thirdlie, hee auoucheth that he will bee a reuenger of his glorie vppon the

children, the childrens children, the childrens childrens children, if we geue the worship of his Godhead to anie other. Fourthlie he promiseth mercie to the true keepers of the commandement.

Godreuengeth his glorie vpon ahe tourth generation. Ezech. 18.20.

19 Obiett. To punish an innocent for an other mans fault, is against right, and the worde of God himselfe.*

An. There is no vnrighteousnes in God, neither doeth hee fuffer the sonne to beare the iniquitie of his father, but hee is punished for his owne offence.

Euerie one is punished for his owne iniquitic.

20 For if the visitation be fulfilled, when God taketh away grace and other helpes of faluation from a familie, in that that the children being made blind and forfaken of the Lorde doe walk in their fathers footesteps, they beare the curse of their fathers wickednesse : so that living wickedlie, they are by the iust judgement of God punished, not for other mens offences, but for their owne iniquitie.

21 On the otherfide is offered the promise tou-The promise ching the spreading abroade of mercie vnto a thoufand generations, whence the faithfull have an ex-

cellent comfort.

neffe.

of the law

2. Commandement.

with titles of wifedome, righteoufnesse, and good-

Three thinges 22 Wee must diligentlie note three thinges in to be obserued the third : first, that what soeuer the minde conceaueth or the tongue vttereth concerning God, it doe taste of his excellencie: Secondlie, that we do not rashlie abuse his holie worde and reuerent misteries, either to ambition, or couetousnesse, or for our owne follie. Last of all that we doe not saunder nor backbite his workes, but that we speake of them

32 Fur-

CALVINS INSTITUTIONS. LIB. 2.

23 Furthermore, an oath is a calling of God to What an oth is witnesse to confirme the truth of our speech; which by many places of scripture is prooued to be a kinde Ifa. 19.18.665 of the worthip of God. In which respect the Lorde *Ier. 5.7. is verie angrie with those which sweare by straunge Sophis. Gods.*

24 And the name of God is profaned three waies: first, when men sweare falslie by it: for what remaineth to the Lord whe he shalbe robbed of his truth: The name of God is profawhen hee is made the approuer of that whiche is ned three falle.*

25 Secondlie, when it is vsed in true, but superfluous oathes: for an oath is not permitted but for Leuis. 19.12 2. necessities sake, when we must have regard eyther of religion or of loue. Last of all we sinne if in Gods place by manifest impietie, wee put saints or other creatures, when wee take an oath: because by this meanes we conveigh to them the glorie of the god- Exod. 23.13.

Deut.6.13. head.*

26 Obiett. Christ his inhibition is general, sweare * Mat. 5.34. not at all.

An. Christ is not contrarie to the father: but he correcteth the abuse of the Pharises, which did suffer oaths, so they were not falle or the name of god The error of were not vsed : yea he doth also forbid superfluous the Pharisees. oaths, & such as were oblique, and which are made by the name of creatures.

27 Therefore let vs conclude that oathes are lawfull(feeing Christ & his disciples did swear) and that not only publike oathes before the magistrate, but also priuate. So Abraham, *Iacob, * Booz,* Gen. 21.24.

Abdias,* did sweare.

4. Commandement.

28 The end of the comandement is, that being dead to our owne affections & workes, wee thinke

wayes.

Heb.6.13.

I *Gen.31.53.

*Ruth 3.13. *1.King. 18.10.

vpon the kingdome of God, and that we be exercifed by those waies and meanes which hee hath appointed vnto that meditation. Touching this wee Three thinges must cosider three things: first, under the rest of the to be consideseventh day is figured to the people of Israel the red. . spirituall rest, whereby the faithfullkeepe holiday from their owne workes, that God may worke in them. Secondlie he woulde have a fet day, where-The spirituall in they may come together to heare the law, and do rcft. the ceremonies. Thirdlie for servats sakes that they

The hearing of the word. might rest from their labour. Notwithstanding wee are taught in manie places, that that shadowing of the spiritual rest had the chiefest place in the Sabboth.*

30 The obseruing of one day ofseuen did repre-Ease of seruats, sent vnto the lewes that perpetuall rest: which that it might be observed with more religion, God com-Num.13.22 Ezech. 20.12

mended it by his owne example.

31 And it is not to bee doubted but that Christe The ceremony by his comming did take away that which was ceof the Sabboth remoniall heere. For hee is the truth, at whose preis abolished by Christ. fence all figures doe vanish away .* Therefore let Rom.6.4. all superstitious obseruing of daies be far from chri-* Col.2.16. stians.

Why we meet together in the Church.

32 The two latter causes are like convenient for all ages. Though the ceremonies be taken away, yet it is necessarie that we meete together to heare the word, to breake the myfticall bread, and to commó praier. Againe that feruants & labourers haue their rest from labour.

ObieH. This commaundement was given to the Iewes and not to vs.

An. We be the children of God, therefore he did no lesse prouide for our necessity then for the necesfitie of the Iewes.

Quef.

CALVINS INSTITUTIONS. LIB.2.

Quest. Why doe we not come together daily. An. Would God we might, but feeing the weak- The profite of neile of manie cannot suffer that, why doe wee not congregations. obey the order which God hath laid vpon vs?

33 Obiest. The christian common people is nou- The observing rished in Iudaisme, because they retaine some obser- of the Lordes

uation of daies.

An. We observe the Lords day, not as ceremonies with most strait religion, but we take it as a remedie necessarie for retaining order in the church.

Obiett. Paul teacheth that Christians must not be judged in obseruing dayes, * in another place he col.2.16. auoucheth, that it is a superstitious thing to judge *Rom. 14.5. betweene day and day.*

An. He taketh away the abuses whereby they darkened the glorie of Christe, and the light of the

Gospel, by retaining shadowes?

34 But the Lords day commeth in fleede of the The Lordes Sabboth: because there is an end made of that true day in place of rest, which the old Sabboth did shadow, in the resur- the Sabboth. rection of Christ, and therein is it fulfilled.

5. Commandement.

Because the obseruing of that order which the Lord hath appointed doth please him, the degrees of honour appointed by him, ought not to be refift or dimi-taken away or refifted by vs. Whereupon it doth fol-nish the dignigrees of honour appointed by him, ought not to be We must not low, that it is forbidden, that we doe not diminish a- tie of our supenie whit the dignitie of superiours, either through riours. contempt or stubbornnesse or vnthankfulnes. And the most amiable superioritie is set before vs for 3. Partes of hoan example, that we may more readilie bende our nour. mindes vnto the custome of submission.

36 But by divers appurtenances of the law it ap- *Deut. 21, 18 peareth that there bee three parts of honour:reue- 19.20.

rence * obedience, thankfulnes.*

Exed.21 17. Leuit.20 9

Mas. 15.4.

37 There is a promise added, which doth better The promise of long lifeisnot admonish vs, how acceptable that submission is to alwayes fulfil. God, which is commaunded vs in this place. led.

Obiect. But the promise is not alwaics fulfilled. Because manie godly men do die before they come

to ripe age.

An. That turneth to the good of the godlie : for

long life is promifed so farre as it is a bleffing.

38 Furthermore we must note that this submis-How farrewe fio is a degree or step toward the honoring of that must obey. foueraigne father. Therefore if they prouoke vs to transgresse the lawe, then they ought worthilie to be accounted not our parentes but straungers. The same respect must we have of other superiours.

AG.5.39. 6 Commmandement.

> 39 The end of the comandement is: because the Lorde hathknit togeather mankinde by a certaine vnitie, the faftie of all ought to be committed to euerie one. Therefore all violence and injurie, wherby the bodie of our neighbour is hurt, is forbidden vs, yea he is called a manslear which hateth his bro-

Mat. 5.22. ther.* Hatred. why we must doe good to our neighbour.

1 Tob. 3.15

tuc.

40 Therefore let vs not doe that to our neighbour, which we would not have done to our sclues: because man is both the image of God, and also our

flesh.

7 Commandement.

Vneleanes for-41 The ende of this: because God loueth purebidden. nesse, let vs abandon all vncleannesse: yea let vs moderate and order all parts of our life chastlie & continentlie. Let him that canot contain marry a wife.*

42 Obiett. Virginite is an excellent vertue.

Cor.7.29. An. It is denied to some, it is graunted to other Virginitie is an some for a time. excellent yer-

Quest. Being holpen by the helpe of God, wee

can

can doe all things.

43 An. The Lordehelpeth those onelie, which walke in his waies. Therefore let no man contemne matrimonie, as a thing vnprofitable and superfluous for him. Let no man desire otherwise to leade a fingle life, then if he can want a wife.

44 Therefore when he forbiddeth adulterie, he Wanton beharequireth integritie both of spirit, and bodie, he for- wour of the biddeth laying in wait for the chastitie of another, bodie is for-both by wanton behauiour of the bodie, and impure

and filthie gestures and speeches.

8 Cummandement.

45 The end:because god abhorreth vnrighteous. neffe, that euerie man may have his own. And there The kindes of be manie kinds of theft: one is in violence: another thefr. in malicious cosonage: another in close deceite, in flatterie, &c. Therefore all crafts whereby the goods of our neighbours are conveighed to ys, are to bec counted thefts.

46 Therefore wee shall rightlie obey this commandement, if being content with our estate, wee feeke to get no gaine, but that which is honest : and on the otherside, if we faithfullie help with our coucell and helpe, all men so farre as wee can, to keepe

that which is theirs.

9 Commandement.

47 The end thereof is, because God who is truth hateth lying, that wee must vse truth among our selves. Therefore the summe shall bee that wee neither hurt anie mans good name by falle flanders, or that we do not hinder him in his goods by falshood: but that we employ our faithfull indeuour for euerie man so much as wee can in defending truth, to maintaine the integritie both of his name and also of his goods.

48 Quest. If wee discouer the faultes of other men and lie not, shall we be giltie of that comman. dement?

An. He which forbiddeth the name of thy brother to be defiled by lying, will also have the same preserued, vntouched.

10 Commandement.

49 The end is, because God will have the whole minde poffeffed with the affection of love, alllust that is contrarie to loue must be driven out of the minde. Therefore the fumme shall be, that no cogitation creepe into our mindes, which may moue them with hurtfull concupifcence, and fuch as may turne to another mans hinderance.

Obiect This commaundement is superfluous, because under theft and whoredome is contained and

forbidden the purpose to doe hurt.

An. The purpose is one thing, the cocupiscence or defire is an other ching, the other commaundements confider the deliberate confent of the wil vnto euill:but this the defire, even without such both affenting and also deliberation.

50 Obiect. Shall fantasies which are rashlie What phantatoffed in the minde, and doe at length vanish away fies are condebe condemned for concupi cences, whose place is ned. in the heart?

> An. No : but fuch as bite and strike the minde with luft. They which feeke two commandements in the forbidding of cocupifcence, they rent in peeces by a peruerse mangling that which was one.

51 Furthermore the perfection of that holmesse confisteth in those two points which we have alrea-

die rehearsed, that we love the Lord God with our whole hearte, with our whole foule, with all our strength; and our neighbour as our selfe.*

Whether the tenth commãdement of the law be fuperfluous. !

The error of the Papistes.

The fumme of the lawe. Deut. 6.5.6-11 ¥3.

Obiet.

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52 Obiett. Christe and his disciples when they rehearse the summe of the lawe, they omit the first Why Christ table. doth fomtimes

They do it for this cause, because the stu- make mention An. of the latter die of righteousnesse and integritie, doth more ap-table only peare in the second then in the first.

53 Obiett. Therefore it is more worth to the fumme of righteousnesse, to live innocentlie with

men, then to honour God with godlines.

An. No trulie, but because no man doth truly obserue and keep loue in all pointes, vnlesse he feare God, the approxing of godlinesse is taken thence Eph.1.4. alfo.*

*Col. 3.14.

54 Therefore our life shalbe best framed according to the will of God, and the preseript of the law when it shall be most fruitfull to our brethren in all points : so that we live rather to our neighbors then to our selues.

Obiect. Loue beginneth with it selfe.

An. Yealoue doth not seeke the things that are Whether loue beginne at her her owne.*

Obiect. The thing ruled is inferiour to the rule, 1.Cor.13.5

An. When Christ commaundeth that wee love Touching our our neighbours as our felues, he will, that we be rea- neighbour. die with no lesse cheerefulnesse to doe good to our neighbour then to our selues.

55 Also wee must note that under the worde neighbour, as Christe interpreteth it, * we comprehend all mankinde, and also our verie enemies.

What is means by the word Neighbour. Luke. 10.36.

56 Obiect. That which is spoken touching the not defiring of revenge, and the louing our enemies is a counsell not a commaundement.

An. Yea commandements are common, which Pro.25.21 do most straightlie require at our hands love of our *Exod 23'4. enemies.*

* Deus 32.35

It is manifest that Christe commaundeth. Loue your enemies, do good to those that hate you, &c.That you may be childre of your father which is in heaven.*

Obiect. It were a burden too heavie for Christians, to loue their enemies.

Mat 5.44.

An. As if there coulde any heavier thing bee inuented, then to love God with the whole heart, &c.

ObieEt Christians are under the law of grace.

An. They ought not therefore any more to give themselues to vices.

Aveniall sinne. 58 Obiect. Lust without a deliberate assent, which doth not long continue in the heart, is a veniall sinne.

> An. Where the transgression of the law is, there is the curse. Paule calleth death the rewarde of finne.*

Rom. 6.23

59 So saith the Prophet likewise: the soule which hath finned shall die. * Therefore euerie sin is mortall.

Why the finns of the Saintes

Ezech. 18.20

Obiest. The finnes of the faints are veniall.

An. I graunt, but not of their owne nature, but are pardonable because they obtaine pardon through the mercie of God.

CHAP. IX.

That Christalthough he was knowen under the law to she Iewes, yes was he delinered onlie by the Gospel.

THE fathers did in deed tast of grace, which I is at this day offered to vs more fullie: They faw the day though with a darker fight, the glorie whereof doth now shine in the Gospell without any veile put betweene. 2 FurCALVINS INSTITUTIONS, LIB. 2.

2 Furthermore I take the Gospell for the cui. What the Gospell is. dent manifestation of the mysterie of Christ.

· Obiect. The Gospell is the doctrine of faith*. 2.Tim.4.9 Therefore whatfoeuer promifes are founde euerie where in the Lawe concerning free forgiuenesse of

sinnes, they are counted partes therof.

An. I graunt, if we take the word Gospell largely. But according to the principall fignification it is applyed to the publishinge of gace genen in Christ*.

Mat. 4.6. Mat. 1.1.

Obiect. By the faith of the Gospell the fulfilling Seructus. of all promises is brought vnto vs, therfore we stad

no longer in neede of promises.

An. We enjoy in deed the benefits which Christ Hope is nourihath purchased: yet that is true, that our saluation shedby promy is hidde in hope*. Therefore the holy Ghost com- ies: maundeth vs to leane vpon promises so long as we 2 Tim.1.1. liue.

2 Cor. 7.1.

Obiect. The Lawis ser against the Gospell as the merites of works are set against free imputation

of right coulneffe.

An. The Gospel did not so succeed the whole Law that it might bring another way to atraine to faluation, but rather that it might proue that that was firme, whatsoeuer it did promise, and did ioyne the bodie to the shadowes*.

5 Furthermore Iohn came betweene the Law John was put and the Gospell, who had a middle office betweene betweenethe the Prophets which were interpreters of the Law, Lawe and the and the Apostles which were preachers of the Got-Mar. 11 11. pell.

CHAP. X. Of the likelihood of the old and new Testament. He couenant of all the fathers doth nothing

differ fro ours in substace & very deed, that it

betweene the Law and the Gospell.

2 3

The agreemet varie. And they agree in three pointes. First the Iewes were adopted into the same hope of immortalitie whereinto we are. Secondly the couenaunt whereby they were reconciled to the Lord was vpholden by no merites of theirs, but only by the mercie of God who called them. Thirdly they knewe Christ to be the Mediatour, by whom they should both be coupled to God, and also be made partakers of his promises.

is alone and the same, yet the administration doth

The first is proued by the testimonic of the Apostle, who saith, that God the Father had promifed long before in the holie Scriptures by the Prophetes, the Gospell, which he pubished concerning his sonne according to the appointed time*, And the Gospell doth not hold mens hearts in the ioy of this present life, but it doth extoll them vnto

the hope of immortalitic.

4 The second appeareth by the saying of Christ: Abraham resoyced to see my day, he sawe it, and reioyced. And the preaching of the Gospell in Christ, doth nothing else but pronounce that a sinner is iustified through the fatherly kindenesse of

God without his owne deferuings.

And Paule reacheth that they had the same Mediator, which maketh the Israelits equal with vs, not only in the grace of the couenat, but also in fignification of the Sacramets, bicause they were baptized whe they passed through the sea, & in y cloud.

ObieEt. That paffing was carnall baptifine.

An. It answered to our spirituall baptisme. For it followeth that they ear the same spirituall meate. which we eate, and they did drinke the same spirituall drinke which we drinke, namely Christ*.

6 Obiect. Your fathers did eate Manna & are dead

Rom. 1.2.6.3. 21.

I

Ioh. 8.56. The end of the preaching of

2

the Gospell.

1. Cor. 10.5.11. Therelis the; same mediatour of both Testaments.

1.Cor.10.11.

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dead. He which eateth my flesh shall not die for euer*. Therefore it was not the same meate.

Ioh.6.31.

An. Christ doeth reprehende the Iewes which Mama. comprehended nothing in Manna, but a remedie for their carnall neede and hunger: they dyd not pearce vnto that high mysterie wherunto Paulhath respect. Therefore Christ sheweth that they ought to waite for a farre more excellent benefite at his handes, then that which Moses gaue to their fathers, as they fayd.

The fathers, Adam, Abell, Noe, Abraham & all the rest which were illuminate by the word, seing The Fathers they did sticke to God, it is not to be doubted, but had the same that they had an entrance into the immortall king-nall life which dome of God. For it was a found partaking of God we have. which canot be without y good thing of eternal life.

8 Alio in that couenant, I will be your God, you shalbe my people*, the prophets did : Iwayes copre- The same cohend both life and faluation, and all the summe of uenant.

Leuit.26.12. bleffednes.

9 Furthermore he did not only testifie that he was their God, but he did also promise that he wold The same God alwayes be their God, saying, I will be the God of Gen. 15.7. your feed after you, that their hope being not content with present good things, might extend vnto e- The same maternitie.

10 Furthermore the state of life which was enioyned the fathers, was a continuall exercise, wherby they were put in mind that they were of all most miserable, if they should be happie only in this life.

II Abraham especially, who is called the father Abraham of the faithful, was so toffed during the whole course of his life, that if anie man will depaint as in a table a paterne of a calamitous and wretched life, he shall find nothing more fit.

ner of living.

Ifaze. Iacob.

12 Isaac who is afflicted with leffe miseries, doth yet notwithstading scarce tast even lightly ofsweetnesse. Iacob is nothing else but a platforme of extreme vnhappinesse.

13 If these holie fathers did waite for a blessed life at the hand of God, they both thought vpon & fawe another bleffednesse then that of the carthlie

Buryall in the land of Canaan

life. To this ende tendeth it that they made fo great account of the sepulchre in the lande of Chanaan, which was vindoubtedly a myrrour of eternall felicirie.

The end of the Birthright.

14 Fiftly to what ende should Iacob haue desired fo earnestly and with so great daunger haue fought to get the preheminence of the first begotten, vnlesse he had had respect vnto an higher blesfing.

15 There is extant in Moses an euident declaration of the spirituall couenant. With how great certaintie doth Dauid direct all his thinges vnto that

Pfal.39.13. marke*?

16 Neither may we otherwise vnderstand those thinges which he writeth euerie where of the profperous successe of the faithfull, but to applie them vnto the manifestation of the heauenly glorie, because in this world they are oppressed with all manner of miserie.

Pfal 57.10. ₾.112.9€ 240.14.

17 Therefore they lifted up their mindes unto the sanctuarie of God, wherein was layd vp in store for them, that which doth not appeare in the sha-

dow of this present life.

18 They fayd, the wrath of the Lord endureth but the twinkling of an eye: and in his mercie is life*: the remembrance of the just shall be in blesfing: but the name of the wicked shall wither away*.

Pfal.30.6. Prou. 10.7. Pfal. 16.15. Cr.34.22.

19 Aboue

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19 Aboue all the rest, that saying of Iob is notable, Iknow that my redeemer lueth, and that I shall rise out of the earth in the last day : and I shall see God my Sauiour in my flesh*.

Object. These were speeches only of a few. Wherby it is not proued that there was fuch doctrine a-

mong the lewes.

An. They were teachers of the common people, who did openly publish the common principles of

religion.

20 If we come downe to the latter Prophets, the nigher they came in successe of time vnto the perfect deliuerance, so the matter was daily made more

plaine by increasings of reuelation.

21 Let vs content our selues with one example, of the vision of Ezechiell, wherein he was taught concerning the refurrection of the dead: or with the faying of Isayas*, Thy dead shall live, my corps Eze. 37.84

shall also rise againe.

22 So likewise Daniell, In that time Michaell the great prince shall rise, who standeth for the sons Dan, 12.16 of his people, & the time of tribulation shall come, &c. And of those which shall sleepe in the dust of the earth, there shall awake some to life eternall, some to eternall shame.

23 Therefore let vs conclude that the old Testamet which the Lord made with the people of Israel was not limited by earthly things, but it contayned the promise of the spirituall and eternall life.

> CHAP. XI. Of the difference of both Testaments. Queft.

T 7 7 Hat? shall there then be no difference left betweene the old & new Testament?

* Iob.19.25.

Fine differen-

Gal.4.1.

An. Yes verily, which appeareth in fine pointes, first because in the olde Testament the Lord gauethe heauenly inheritance to be holden and tasted vnder earthly benefites, and nowe he doth straight

1

way direct our minds vnto it.

2 That shall better appeare by the similitude which Paule setteth downe to the Galathians*, he compareth the nation of the Iewes to a yong heire, who not being as yet sit to gouerne him selfe, doth followe the leading and guiding of his tutor. Therefore they had the same inheritance appointed for them which is appointed for vs: but yet they were not as yet by reason of their age apt to enter into it,

Why the fathers made more accompt of this life then we.

and to enjoy the same.

3 This is the reason why the holie men did make more account of this mortall life, and of the bleffing thereof, ynder the old Testament, as being a figure of spiritual felicitie, then is now meete to do so on the other side God shewed more often testimonies of his judgement vpon the reprobate, in bodilie punishments.

4 There is another difference in figures, because the olde Testament did make a shew onely of the image, the truth being absent, and of the shadowe in steed of the bodie; the newe Testament geueth the

truth being present, and the found bodie*.

Touching the figures of the old Testament. Heb.7.11.6.9.9.6.10.1. *Gal.3.24.6.41.

5 Hereby it appeareth in what fense the Apofile said, that the Iewes were brought by the schooling of the Lawe vnto Christ*, before he was reuealed in the flesh.

6 Obiect. The faith of Abraham & of the pro-

phets did surpasse ours.

An. The question is not what grace God bestowed vpon a fewe, but what ordinarie dispensation he solowed in teaching the people. Against they never had

7

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had so great cleernes of sight, but that it did in some parttast of the darknesse of the world*...

7 The third difference is because the old Testament, is by reason of the Lawe called the ministerie of death: and the newe of life: that of damnation; this of righteousnesse: that that is disanulled, this remaineth*.

8 Which thing is more easilie declared by com-paring both together. The old Testament is literall, ment the mibecause it was published without the effectuall wor- nisterie of king of the Spirit: the new is spirituall, because the death Lord hath spiritually ingrauen it in mens harts: the Ier. 31.31 old is deadly, because it can do nothing else but in-2. Cor. 3.6 wrap all mankind in the curse: the new is the instrument of life, because it restoreth into fauour with God, men, being deliuered from the curse.

9 The fourth, the Scripture calleth the old Te-ftament the testament of bondage, because it ingen-dreth feare in mens mindes: but the new the Testa-ftament of ment of libertie, because it lifteth them vp vnto af- bondage.

fiance and securitie.

Object. The fathers had the same spirit of faith which we have, therfore it followeth that they were partakers both of the same libertie, and also ioy.

An. That came not from the Lawe but from the Gospell, whereto as to an wholsome help, they fled being cast downe. Notwithstanding they were subicct to the lame bonds of observations, and burdens

whereto the people are bound.

10 These three later differeces are comparisons of the Law and Gospell: and the first reacheth farther, namely vnto the promises which were geuen before the Lawe, which are not to be counted of the old Testament. Seing that those which had the were directed vnto the Mediacour, as were the fa-

* Luke. 10.24

AN ABRIDGEMENT OF

II The fift difference lieth in that, because the Lord had separated one nation untill the comming

thers which lived under the old Testament.

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tures*.

Deut.32.8 &

of Christ, wherein he did containe the couenaunt of his grace*. But when the fulnesse of time appointed for the restoring of all things, came, Christ was geuen, and he is the reconciler of God and man, the wall of separation is pluckt downe, and Christ is made all in all, to whome the Gentiles are given for his inheritance, and the endes of the earth to be his owne *. The Gospell is preached to all crea-

Pfal.2.8.& 72 8. *Mat.28.

12 And Christ him self did not forthwith so sone as he began to preach proceede to the calling of the Gentiles, but he deferred it vntill such time as hauing perfectly sulfilled the worke of our redemptio, and having ended the time of his humbling, he receaved of the Father a name which is aboue all names, before which everie knee should bow*.

Why Christ did not preach streightwayes.

Phil.2.9.

13 Obiest. It is not agreable, that God, in who there is no chaunge, should have suffered such a chaunge, that he should afterwarde disanull that which he had once commanded and commended.

Whereto the valikelihood of both Teftaments doth ferue.
A fimilitude.
An other.
Gal. 4.1.

An. God is not therefore chaungeable, because he applied diuerse forms to diuers ages, as he knew it was expedient for euerie one. So the husband-man appointeth one kind of worke to his familie in winter, and another in sommer. The father traineth up his children after one sort in their childhood, and after an other in youth*.

14 Quest. But could not God as well from the beginning, as after the comming of Christ, reuele eternall life in plaine words without anic figures, teach those that were his by a few & euident figures or Sacraments, geue the holy Ghost, spread abrode

his

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grace throughout the whole world? An. He could.

Quest. Why did he it not, that so great diversity

might be taken away?

An. He would not. What soeuer God hath done, let vs not doubt but that it is wisely and righteouslie done, although we be often ignorant of the cause why it should have bene done so.

CHAP. XII. That Christ must have bene made man that he might fulfill the office of a Mediatour.

I Nowe it was verie expedient for vs that he I Mhould be both verie God & very man, who was to be our Mediator. For feing our iniquities had quite shut vs out & estranged vs from the kingdome of heaven, no man could be the interpreter for restoring of our peace. All men were affrayed when they saw God, as being sonnes of Adam: also euen the verie Angells had neede of an head, that they might cleaue to their God. Therefore not without The angels do might cleaue to their God. I neverore not without cleaue to God cause doth Paule, when he setteth before vs Christ through Christ to be the Mediator, expresse plainly, that he is man.

2 That was also the office of the Mediator, that he might so restore vs into the fauour of God, that he might make vs of the sonnes of men, his childre: The office of of heires of hell, heires of the kingdome of heauen: the mediatour that he might swallowe vp death: ouercome sinne. Who could do this valeffe the Sonne of God were made also the sonne of man; and so take ours vpon him, to conneigh his ynto vs ? & so make that which

was his by nature, ours by grace.

3 This was another point of our reconciling to of the Media-God, that man who had through his owne difo- tor. .

bedience destroyed him selse, should for a remedie set obedience against it, should satisfie the judgmet of God, should suffer the punishment due to sinne. Therefore our Lord came forth, being verieman, he put vpon him the person of the Father, that he might present our sless before the judgement seate of God, for the price of satisfaction, and that he might in the same sless fuffer the punishment which we had deserved.

4 Obiest. Although there had needed no remedie for the redemption of mankind, yet should

Christ haue become man.

An. All the whole Scripture doth crie, that he was clothed with our flesh, that he might be made our Redeemer *, to imagine anie other cause is a point of rashnes, scing the Law, the Prophets, Christ him selfe, & the Apostles do witnesse that God sent his Sonne, that in the similitude of sinnefull flesh he might make satisfaction for vs.

5 Obiect. There is no let but that the fame Christ who redeemed the condemned, could also have testified his love toward the safe and sound by

taking flesh vpon him.

An. Seing the Spirit pronouceth that these two thinges were conjoyned by the eternall decree of God, that Christ should be made our Redeemer, & partaker of the same nature: it is not lawfull to enquire anic further.

Obiest. This councell of God did depend vppon

mans fall, which he did foresee.

An. They which graunt libertie to themselues to enquire farther concerning Christ, then God hath appointed before by his secret decree, breake out through wicked boldnesse to faigne a newe Christ. Christ came to saue sinners*: let vs stay

Col.1.15.3 Isa.53.45. CALVINS INSTITUTIONS, LIB. 2. 115

our selues here.

Obiect. They are to be accused of too much boldnesse which denie that the sonne of man shold have Osiander appeared in the flesh, if Adam had not fallen, because it is refuted by no testinionies of Scripture.

An. As if Paule did not bridle peruerse curiosity, when having spoken of the redemption purchased by Christ, he doth forthwith commaund to avoide foolish questions.

Tit.3.9.

Quest. Could the Sonne of God take vpon him

the nature of an Affe?

An. This is a monstrous and detestable questio. As if when Paule counteth nothing preciouse or worthie to be knowen, besides Christ crucified *, 1 Cor.3.3, he admitteth an affe to be the authour of saluation.

Obiect. Man was created after the image of God, because he was formed after the patterne of Christ who was to come, that he might resemble him, whom the father had alreadie determined to cloth with flesh. Whereupon it followeth that if Adam had never fallen away from his first beginning, yet Christ should have bene made man.

where we must

An. We must not seeke for the image of God a- seeke for the nie where else, but in those excellent gifts & marks image of God. of excellencie, wherewith God had garnished Ada aboue all other living creaturs. And Christ was the the image of God: therefore what soeuer excellencie was grauen in Adam, it flowed thence because through the onely begotten Sonne he approched to the glorie of his creatour.

Therfore if mans integritie had not decayed he should have bene like to God and Angells, and yet it should not have bene needfull that the Sonne of Godshould therefore have become either man or Angell.

Obiett. Vnlesse it had bene decreed by the vnchaungeable purpose of God before man was created, that Christ should beborne, not as a Redecmer, but as the first man, that he might not lose his, prerogative he should nowe have bene borne onely by chaunce, that he might restore mankinde being lost. Therefore he was created after the image of Adam.

Heb.4. 15.

Luk.33.

An. He was like vnto vs, sinne only except*. Luke in the genealogie reckeneth him vp for a sonne of Adam, because mas estate was appointed for him*, that he might raise vp again the posteritie of Adam which were fallen. But if that went before the creation, he should have bene called the first Adam.

How Christ is the seconde Adam.

Obiest. Because Christ was alreadie knowen before in the minde of God, that he should be man, men were formed according to this paterne.

An. When Paule calleth him the second Adam, he maketh falling away the middle betwene the be-

ginning of man and his restoring.

Obiett. So long as Adam should have stood, he should have bene the image of him selfe, and not of

Christ.

An. On the other fide though the sonne of God had neuer taken flesh vpon him, yet neuerthelesse the image of God didshine both in his soule and also in his bodie. In whose beams it did alwayes appeare that Christ is truely the head of men and Angelles.

Obiect. The primacie ouer the Angelles doeth not belong to Christ saue onely in as much as he

is man.

An. Yea in as much as he is the eternall worde of God*, he is the first begotten of all creatures in

The primacie of Christ ouer the Angels

Col. 1. 15.

as much as he is man he is the first begotten of the *Col.1.18.

Obiett. Men should not have had Christ to be

their king, vnlesse he had bene man.

An. As if the kingdome of God could not stand if the eternall sonne of God although not clothed with mans sless, gathering together into the fellowship of his heauenly gloric and life, Angells and men, should him selfe beare the sourciagntie.

Object. The Church should have bene without an head vnlesse Christ had appeared in the sless.

An. As the Angels did enjoy him for their head, he should also have bene the head of men by his di-

uine power.

Quest. What is the meaning of the prophecie of Adam, This is nowe bone of my bones, and flesh of my flesh?

An It is no prophecie.

Obiect. Christ in Matthewe doeth attribute the

same speech to God.

An. Euerie thing that God spake by men is not a prophecie, otherwise euery commaundement of the Lawe should be a prophecie. Therefore when the sulnesse of time came, God sent his Sonne made of a woman, made vnder the Lawe, to redeeme those that were vnder the Lawe*.

Gal.4.4.

CHAP. XIII.
That Christ tooke vpon him the true substance
of mans stest.

I Tremaineth that we fee, howe being clothed with our flesh he fulfilled the office of the Mediatour. Which is proued by manie testimonies of Scripture*.

Obiect. He was made after the likenesse of 617.2,26.4.

Pfal.43.7. &c. man, and was found in his shape as a man*. There-Marcion. fore he did not take vpon him a true bodie.

> An. Paul doth not teach in that place what maner bodie Christ tooke to him selfe, but whereas he might by good right have shewed forth his godhead, he made a shew of nothing but of that which was proper to a base and contemptible person, that by his example he may exhort vs vnto submission. Otherwise the saying of Peter could not stand that he dyed in the flesh and was quickened in the Spirite.

1. Pet . 3. 18.

Manichæus. 1.Cor.15.47 .

Obiect Christis called the second Adam from

heauen heauenly*.

An. Paul doth not bring in in that place an heauenlie essence of the bodie, but a spirituall force, which being powred abrode by Christ, doeth quicken vs.

Obiect. Christis called the sonne of man, because

How Christ is he was promised to men.

the sonne of man.

Heb. 2.17.

An. He is called the sonne of man after the maner of the Hebrues, being verie man: so men are called the sonnes of Adam: we are called Christes brethren.

Obiett. Infidels should be Christs brethren.

An. The children of God are borne not of flesh Ioh. 1. 1 3. and bloud, but of the Spirit through faith*. Ther-The children fore flesh alone doeth not make the brotherly joyof God are borne through ning and knitting together. faith.

Obiett. Christ should have bene borne of Adam straight way after the beginning, that he might be

the first begotten among brethren*.

An. The right of the first begotten is referred Christs Birthnot vnto age, but vnto the degree of honour and power.

> Obiect. Christ tooke vpon him man not the Angels,

Rom.8.29

right.

gels, because he receased mankind into fassour*. Heb. 2.16.

An. In that place that the Apostle may amplifie the honour whereof Christ youchsafed vs, he compareth the Angels with vs, who were set a part in this point.

3 Obiett. Christ is called the sonne of Dauid, How Christis because he was promised to him, and was given at the sonne of Dauid.

length in his time.

An. After that Paule hath called him the sonne of Dauid *, adding immediatly after, according to the sless, he doeth assuredly note out his nature.

Obiect. Christ tooke a bodie of nothing, because Marcionists.

women are without feed.

An. That is to ouerthrow the elemets of nature, Whether wo

and the principles of phisicke.

men be without seede.

Obieff. Aaron and Ioadah maried with women out feede. of the tribe of Iehuda, therefore the feuering of the tribes should have bene confounded if women had generative feed.

An. This is graunted to the excellencie of mans fex, that the children are counted noble or base by

the condition of their fathers.

Obiest. It were an abfurd thing to say that Christ was brought forth of the menstruous seede of the

virgine.

An. Art thou so shamelesse? and yet we must graunt that he did congele in the bloud of his mother. Because he was begotten of Marie, & brought forth of her seed.

4 Obiect. If Christ tooke his beginning of men, Christ was of

then is he subject to sinne as other men be.

An. Paule separateth him from the common without fine condition, that he may be verie man without vice, Cor. 15.47, and corruption, saying, The first Adam is of the 3.3.

Mat. 1.5. Christ was of the seede of man and yet without sinne. 1 Cor. 15.4%

Iшj

earthly & naturall, the second fro heaven heavenly.

Obiest. If Christ be free from all blot, and begot-

ten of the feed of Mary by the fecret working of the Spirit, then the feed of the woman is not vncleane,

but the seede of man.

An. We make not Christ free from all blot, because he was begotten onely of his mother, without having anie knowledge of man, but because he was sanctified by the Spirit, that the generation might be pure, such as it should have bene before the fall of Adam.

Obiect. Then Adam had a double seede, if there

came no pollution vnto Christ.

Generation is vncleane accidentallie,

An. The generation of man is not vncleane of it selfe, but accidentally by reason of his sall. Therefore it is no maruell if Christ were exempted from the common corruption, seeing the integritie was to be restored by him.

Obiest. If the word of God tooke vpon it flesh, then was it shut vp in a straite prison of an earthlie

bodie.

An. Though the infinite effence of the word did growe together with the nature of man to be one person, yet we must not imagine anie shutting in. For the Sonne of God came downe from heauen wonderfully, yet so that he did not for sake heauen, he would be borne woulderfully in the wombe of his mother, & hang vpon the crosse, that he might al-

Christ was borne in the mother, & hang ypon the wombe and yet wayes fulfill the world.

did he fill she world. CHAP. XIIII.

How the two natures of the Mediator do

make one person.

Verbermore whereas it is say

Furthermore whereas it is fayd, that the word was made flesh*, it must not be understood, as if it were either turned into flesh, or cofusedly mixed with

Ioh.1.14.

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with flesh, but because he choose to himselfe a tem- How. the ple of the virgins wombe wherein he woulde dwell: worde was and he which was the sonne of God, was made the fonne of man not by the confusion of substance, but by vnitie of person, the Godhead is so ioyned to the manhood, as the foule to the body, fo that either na- A fimilitude. ture hath her found propertie: & yet one Christ is made of these two. And the comunicating of the natures is fo great, that those things are somtimes attributed to the Godhead which appertaine vnto The comunithe manhood: to the manhood which belong to catinge of the Godhead: sometimes that which belongeth to both together.

2 For that which Christe saide, before Abraham

was made I am, is farre from his manhood.

Obiett. He was before all ages because hee was cuen then knowen to be the redeemer as wel in the counfell of the father, as in the minds of the godlie. Thinges pertay

An. Seeing that he doeth manifestly distinguish ninge to the the day of his manifestation fro his eternal essence, god head. and doth of purpose purchase to himselfe an authoritie by antiquitie, wherby he may excell Abraham vndoubtedlie he challengeth to himself that which is proper to the Godhead.

And whereas he is called his fathers seruaunt, ninge to his whereas it is faid that he increased in age and wife-manhoods. dome with God & men*, that he dothnot feek his own glorie, &c. It is proper to his manhood alone. Luk.2. 52. And that is the comunicating of properties, wher- * loh.8.15. as it is faide, that God hath by his blood purchased The comunica the church*, & that the Lord of glory was crucified. properties.

3 And whereas it is faid, that he received power Act. 10.25. of the father to forgiue sinnes, to raise vp whom hee * 1 Cor. 2,6. will, to give righteousnes, holines, saluation, &c*. It was neither proper to the godhead, nor to the man- 69.5.6.10.9 hood, but to both.

Ioh.7.58.

Thinges pertay

Ioh. 1.29. 6.5.246.8.12 Nestorius

4 Therefore we must abandon the error of Nestorius, who whiles he went about rather to pull in peeces then to distinguishe Christes nature, did inuent a double Christe. Also wee must beware of the madnesse of Eutiches, least whiles we will proue the vnitie of person, we destroy both natures.

Seructus.

vnion is.

Futiches.

5 And the monster Seructus is no leffe deadlie, who put in place of the sonne of God, a seigned thing made of the effence of god, the spirit, the flesh and three vncreated elements.

Obiest. Before Christwas reuealed in the flesh, there were only then, shadowish shapes in God, the truth wherof began to be only then when that word which was appointed to this honour, began truelie

What personal to be the sonne of God.

An. He is counted the fonne of God, because the word begotten of the father before all ages, did by personall vnion taken vpon him mans nature. Furthermore, the old writers called that personall vnion, which maketh one person of two natures.

Obiest. If the eternall worde had alreadie beene the sonne of God before it was cloathed with flesh.

there should be two sonnes of God.

Christ is the fonne of God by nature and we by adoptio.

An. We say that there is none other but he which was made manifest in the flesh. For neither doth it follow that if he was God before hee became man, therefore he beganne to be a newe God. Therefore he was the sonne of God by nature, and wee by free adoption.

*Piliatio.

Object. This grace dependeth vpon the* becomming a fon, which God had decreed with himselfe.

An. We could not be sonnes vnlesse our adoption were sounded in the head: to plucke that from the head which was common to the members, is without reason.

Our adoption 'is founde in Christ.

6 Obiett.

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6 Obiect. The beginning of his filiation or becoming a sonne, was since that he was reuealed in the fleth.

An. He should be the sonne in respect of his humane nature: but Paul teacheth that he is suche in Rom, 1, 12.13

respect of his Godhead.

7 Obicet. It is said that God spared not his own Rom. 8.32. fonne.* Also he shalbe called the sonne of the higheft.* Therefore hee began to bee the sonne of God * Luke.1.32. after his incarnation.

An. The faying of the Prophete shoulde not bee true.* Thou Bethleem in the land of Iuda, &c. and Mich. 5.20 his going out from the beginning, & from the daies

of eternitie.

Obiect. Before Christ appeared in the flesh, hee was neuer called the sonne of God, but vnder a fi-

gure.

An. Although he was more darklie described vnder the law, yet he was none otherwise eternall god Christ was saue onlie because he was the word begotten of the more darke eternall father: neither is he otherwise the mediatour saue onelie because hee is God reuezled in the fleth.

under the laws

8 Let vs conclude that our Redeemer did come of the feed of Abraham and of Dauid, and that hee was made man according to the flesh, & that there is the vnitie of person in two natures.

CHAP. XV.

That we may know to what end Christe mas sens of the father, and whathee brought vs, wee must respect three thinges in him, his prophetical office, his kingdome and his Priesthood.

VT to the end our faith may finde in Christe Deerfect and sounde matter of faluation, wee

Christ a prophet.

must set downe this principle, that the office which was enioined him by his father consisteth in 3. parts: for he was both made a prophet, & a king, & a prieft, although it did little auaile to know these thinges in name, vnleffe the knowledge of the vse & end were added.

A kinge. A Priest.

2 And ynto these three offices appertaineth the title of Christ or announted.

Obiect. Hee was called the Messias by peculiar

confideration or respect of his kingdome.

A prophet 7 fa.61.7.

An. I graunt: and yet the propheticall & prieftlie annointing, haue their degree, neither are they to bee neglected by vs. There is expresse mention made of his propheticall office in Iesaias in these wordes*, The spirite of God the Lorde vpon mec, therefore the Lorde himselfe hath annointed mee that I might preach to the meeke, &c. Hee is the true prophet whom the father hath set before to be heard*.

Mat.3.17. A kinge.

Dan 2.44. Pfal.89.36. Iof.53.8.

Ioh 18.56.

3 I come to his kingdome whose nature is spirituall, whence all the force & eternitie thereof is gathered*, which must be placed in two things. The one appertaineth vnto the whole bodie of the Churche*, the other is proper to euerie member.

Christs kingdome

4 And the force & profite which we reape by the The profite of spirituall kingdome of Christe, consisteth in two thinges: first, that wee may know him to reigne rather for our sakes then for his owne, and that both within and without, namely, that being replenished so farre as is expedient with the giftes of the spirit, whereof we are emptie naturallie, we may perceive by the first fruites, that we are trulie joyned to God to perfect bleffednesse. Secondlie, that trufting to the power of the same spirite, we may not doubt that

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that wee shall alwaies have the victoric against the Divel the worlde, and all manner hurtfull thing.

Therefore his kinglie annointing is fet foorth what maner vnto vs, not done with oile or ointments made with announting spices, but he is called the annointed of God, be-Christs was. cause the spirite of wisedome, of vnderstanding, of councell of strength and the feare of Goddidrest vpon him.

Obiect. It is written, Then shall he deliuer up the Plalias. 8. kingdome of God and the father. Againc, the sonne * 1 Cor. 15,24 himselfe shall bee made subject that God may bee

all in all. Therefore his kingdome is not euerlasting.

An. That is faid, because in that perfect glorie the Phil. 2.9. kingdome shall not be so gouerned, as it is now. Be-Luk. 2 21. cause God will at this day as it were by meanes go- 10.33 22. uerne his church in his person*: but he shalbe then

by himselfe the only head of the church.

6 The end and vie of the priesthood of Christis, His priesthood that he may be the mediatour, beeing cleane from all blot, that he may reconcile God to vs. That this may more casilie appeare, we must beginne with his death, because hee hath purged our sinnes by his death. Hereupon it followeth that he is the euerlasting intercessour, through whose parronage we ob- Pfal. 110.4. taine fauour. Whence ariseth to godlie consciences both boldnesse to pray, and also quietnesse. Lastlie that he is our priest in such fort that he bringeth vs Apoc. 1.6. into the fellowship of so great honour*, that the sacrifices of praicrs and praise which come from vs may be acceptable to God.

CHÁP, XVI.

How Christ hath fulfilled the office of the redeemer, that hee might purchase saluation for vs, where his death and refurrection are handeled, and also his ascention into heauen.

The ende of those thinges which haue bene spoken hitherto.

AEt. 4.21. to be confide red.

3

THOSE things which wee have hitherto spo-I ken touching Christ, must be referred vnto this one marke, that beeing in our selves condemned, dead, loft, we may feeke righteoufnesse in him. deliuerance, life and faluation, like as we are taught in that notable saying of Peter, That there is none Three thinges. other name given under heaven to men, wherein they must be saucd. * That we may the more easilie perceive that three things come to be confidered of vs. First how great our iniquitie is: secondle howe fearefull the iustice of God is. Lastlie how sweet his mercy is.

4 God was our enemie because of sinne, vntill wee were restored to fauour through the death of Christ.*

Kom.5.10.

But his mercy did preuent vs, and hee gaue his sonne freely, which are manifest pledges of loue.

Our miserable Christ

An. Such speeches are applied to our capacitie, estate without that we may the better understande how wretched and calamitous our condition is without Christe. For we can neuer sufficientlie perceive howe great Gods mercie is toward vs, vnlesse we feele our own iniquitie, being stricken with feare of eternall death.

3 As God is the chiefest righteousnesse, so hee canot loue that iniquitie which he feeth in vs. Therfore all of vs haue in vs that which is worthic of the hatred of god: therfore in respect of corrupt nature, againe of our wicked life being added thereto, wee

The right confmes of God

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are all in the displeasure of God', being in his sight giltie, and born to the danation of hel. But because God loueth the Lord will not destroy that in vs which is his hee his creature. findeth something which of his goodnesse he loueth though wee bee not fullie coupled to God, before Christ doth ioyne vs.

4 And for this cause Paule saith, that that loue wherewith God loued vs before the creation of the loued vs.

word, was grounded in Christ.*

5 Furthermore hee hated vs after a wonderfull Ioh.3.16. and divine fort, because of iniquitie : and hee loued vs because he had made vs. And now though Christ by the whole course of his obedience hath purchased the fauourable good will of God, yet the scripture ascribeth this to his death as peculiar and proper to it,* wherein wee must consider two thinges: Rom.4 15.8. 5. first, that he was condemned as guiltie bearing our person: * Secondlie, that he was neuerthelesse acquitted by the mouth of the judge, that it might 10h.1.29. more euidentlie appeare, that he was burdened not with his owne, but with our wickednesse.

6 And now even the verie kinde of death is not We must cone without an excellent mysterie. The crosse was ac- fider two curfed not onlie in mans opinion, but also by the death of Christ decree of the lawe of God. * Therefore when hee Ioh 10.15. was hanged vpon it, he made himselfe subject to the loss 3.7. curse. And it was meet that it should be so, that we Mat. 72. 11. might be deliuered from all curse which did lievp- his death must on vs by reason of our iniquitie, whiles that it is be noted. conucighed vnto him.

7 It followeth in the creede that hee was dead & Gal. 3. 13. buried, where we may fee againe how hee put him- The fruites of selfe in our steed, to pay the price of our redemptio. Christes death Thence we gather a double fruite : the first, is be- and buriall is cause by dying he brought to passe that we shall not double.

Gods mercie.

How God has ted vs and also Eph. 1.4. Rom. 5.10.

Deut.21.23.

Yiuification. Mortification. die: he ouerthrew death which did hang ouer our heads, and did nowe triumphe ouer vs, keeping vs downe. He did also destroy the Diuell who had power ouer death, and he deliuered those which were his bondslaues during their whole life *, Another fruite is that by enterparting of him, hee mortiseth our members, that they may not hereaster exercise their owne actions.

Heb.29.15. Rom.6.5. Gal.2.2.

The resurrection of Christ

8 The historie of the resurrection is of no small importance to the effect of our redemption. For it signifies that Christ did both appease Gods wrath, and also ouercome the sorrowes of death.

Obiett. Hell is often red in the scriptures for the

sepulchre or graue.

An. But not in this place, otherwise it should be to declare that which is obscure by that which is obscurer: neither is it like to be true that such a superfluous repetition could creep into this short summe.

9 Therefore neither the graue, ne yet the limbe

of the papists is handled in this place.

Queft. What must wee then understand by the gates of brasse, & the gron barres which were broken; also that hee deliuered those that were bounde out of the pit where was no water*: & that he prea-

ched to the spirits which were in prison*.

An. The Pfalme foretelleth the deliueraunce of those who being captiues in farre countries are cast into bands. Zacharias speaketh of the captiuitie of Babilon. Peter teacheth that Christe was preached

to those which were dead.

19 Therefore Christe did not onlie suffer bodily death, but he felt euen in his soule the sharpenesse of Gods vengeance, that he might both appease his wrath, & satisfie his suft judgemet. For which cause also it behoued him to wrastle as it were hande to hand

Hell.

Pfal.10.16.

zach.19.11. 3 z Pet.3.19.

I

3

The foule of Christ did suffer.

CALVINS INSTIT V TIONS. LIB. 3. hand with the armies of hel, & with the horror of eternall death.

11 ObieEt. Then it seemeth that God was either his sonnes aduersarie, or els that hee was angrie with him.

An. No trulie: for he was his welbeloued sonne, & he could not have beene appealed by one with who he was offended. But wee fay that he suffered the greeuousnesse of Gods seueritie, because being striken with the hand of God, he tried all the fignes of God being angrie and punishing. For which cause being inforced by distresse he cried out, My God, Pfal,22.2. my God why hast thou for saken me.

Mas. 27.46

12 Obiect. That is to doe iniurie to Christ, as if he were afraid of the faluatian of his foule, or fell into danger of desperation, which is contrary to faith.

An. But the Euangelists say that he was troubled in spirite, & full of heavines, & that he feared vehementlie*.

Mat .: 6,28. Obiect.. It was feigning. Luk 22.44.

An. Surelie vnlesse his soule had been partaker of punishment he should have bynthe redeemer of our bodies onlie.

ObieEt. Wee must not attribute corrupt passions to Christ.

An. The spirit reconcileth these two, that Christ was tempted in al things as we are, and yet without finne.

Obiect. Though Christ feared death, yet he did not feare the curse and wrath, from which he knew. he was fafe.

An. He should have been more faint harted and fearefull, then manic theeues which make haft to death. But through vehemencie of griefe the drops of blood came trickling downe from his face.

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Mas. 26.39. Christs descen-

ding into hell.

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Obiect. He did this to make a showe to others.

An. Yea he directed his gronings to his father in a secret place, and the angels did comfort him.*

Quest. Did Christ discend into hell then, when

he prayed to his father.

An. This was the beginning: therefore the paines which hee fuffered for our fake were horrible: not-withstanding wee must know that his temptation was such as was not contrarie to faith: because it was vnpossible that he should be holden of the sorrowes of death.*

Act. 2.24.

His riling from the dead.

Rom. 4.5.

Three fruits of Christs resur, rection.

2. Cor. 13.4 * Phil.3.10.

Rom.6.4. Col.3.1. 2.Cor.15.20.

Christs ascen-

Eph.4.10.

10.16.7.

13 Nowe followeth his refurrection from the dead, without which that should be lame, & nothing worth, which hath been spoken touching the crosse his death, and burying. For Christ is said to be dead for sinne, but to have beene raised against or our righteousnesse. And by the same we reape a three-fold fruite: first, because as by the death of Christe

finne is purged, so by rising againe he hath purchafed life for vs.* Secondly, like as the mortification of our flesh depedeth vpo the partaking of his crosse, so being now partakers of his resurrection, we walk in newnesseofise. * Last of all, having as it were received earnest, wee are assured of our resurrection

to eternall life.*

14 Furthermore though Christ did more fullie declare his glorie by rising againe, yet by his ascending into heauen, he did trulie begin his kingdome. Which the Apostle sheweth when he saith, that hee ascended that he might sulfill all thinges. * For hee powred out then greater aboundance of his spirit, * he did more gloriouslie aduance his kingdome, and shewed greater power, both in helping those that were his, and also in throwing downe his enemies.

15 Wherefore it is added immediatlie, that hee fitteth

fitteth at the right hand of the father: which is spoken by the way of similitude taken from princes, Sitting at the which have their fitters by, to whom they commit right hande. their office of gouerning & comanding. So Christ A similitude. in who the father will be exalted, & by whose hand he wil raign, is faid to be received to his right hand, as if hee thould be faid to have been installed in the kingdome of heaven and earth, to have taken so. Phil.2.9. lemne possession of the government committed to Eph.4.15. him, and to continue in the same vntill hee come to Act.2.3 63.21 iudgement.*

16 Our faith gathereth manifolde fruite hence: first we understand that Christ by his ascending in- The fruites of to heauen, hath opened the entrance of the king- Chrysts sitting dome of heauen, which was shut by Adam: because hande of the he is entre din thither in our flesh, and as it were in father. our name* . Secondlie that he fitteth at the right hand of the father, to bee our patron, interceffour, Eph.2.5. and aduocate*. Last of all faith layeth hold vpo his power, wherein our strength is placed, and also our Heb. 7.25. power, riches, and triumphing against hell*.

ower, riches, and triumphing against neu .

Rom. 8. 3. 4.

Rom. 8. 3. 4. shape, as he was seene ascend*, and he shall appear The last indgto all with ynspeakeable maiestie of his kingdome, ment, with brightnes of immortalitie, with infinite power Aft. 1.11. of the Godhead, having the Angels to garde him, Mat. 24.30. that he may judge the quicke and the dead; that is, those which are alreadie departed this life: & those which shall be alive then shalbe translated & trans- 1. Cor, 15,5.6 formed into a new nature even in a moment. 51.

18 Hence ariseth excellent comfort, in that wee 1. Thes. 4.16. Consolation heare that he shall indge, who hath alreadie appoint drawen from ted vs to be partners with him of honour in judging: the last judge. so far offisit that hee shall sit vppon his judgement ment. feat to condemne ys . For how shoulde a most mer- A similitude.

10/10

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ciful prince destroy his people? how should an head wast his members?

A Caneat

1 Cor.1.33.

AEt.4.12.

19 Therefore seeing we see the whole summe of our saluation to be comprehended in Christe, wee must beware that wee doe not draw away from him the least iot thereof. For hee is our saluation, our strength, our cleannes, our redemption, our righteoulneffe*.

CHAP. XVII.

That it is rightlie and properlie faid, that Christ hath deserned salnation for Us.

ObicEt.

TF Christe have deserved saluation for vs, the Agrace of God shall be darkened: for desert and

grace are contrarie.

An. I aunswere with Saint Augustine *: The most cleare light of predestination & grace, is our Saujour himself, the man Christ Iesus, who hath obtained fo to be with no deferts of works or faith going before in the humane nature whiche is in him. For he which made him of the feede of Dauid a rust man, that should neuer be vniust, without any merit: he maketh those that be members of that head, just of vniust. Therefore desert is not set against the

mercie of God, but it dependeth thereupon. 2 This distinction is gathered out of that which Iohn faith*: So God loued the worlde, that he gaue his only begotten sonne, that who soeuer beleeueth in him may not perish. We see how the love of God hath the first place, as the principal cause: and faith

Causes of fal- in Christ doth follow as the second cause.

Obiect. Christ is only the formall cause of saluation, he hath not the true effect.

An. If we obtaine rightcousnesse by faith which resteth

Lib. 1. de pred. San: Cap.15.

Note.

Desert dependeth vpon mercye.

uation.

resteth vpon surelie we must seeke for matter of sal- Christ is the matter of fal-

uation in him. And it is foundly gathered that Christe hath uation, by his obedience purchased and deserved favour with his father. For if he have made fatisfaction for our sinnes, if he haue suffered the punishment that was due to vs, if by his obedience he have appealed God, if the just hath suffred for the vniust*: we may what it is to descrue. conclude that by his righteousnes he hath purcha- Col. 1.10. fed faluation for vs , which fignifieth as much as to 1 Cor. 1.19. 60. deserue.

1 Ich. 1.7.

4 And that is all one as that wee were purged by his blood, and that his death was a fatisfaction for our finnes*.

5 And the Apostles doe plainly pronounce that hee hath paide the price, that he might redeeme vs from the giltinesse of death: that we are instified by Rom. 3.24. his grace through the redemptio which is in Christ whome Godhath made the propitiatorie through faith which is in his blood *; whence we gather that Christ general we must fet that from Christ, which the law shoulde that which is giue, if anie man could fulfill ir, and that we obtaine denyed in the that through the grace of Christe, which God pro- lawe. mised to our workes in the law.

Queft. Did Christ deserue anything for himself? Curiositie. An. This is foolish curiositie. For what need had the only son of God to come downe, that he might purchase some new thing for himself And the Lord declaring his owne counsell, did put the matter out of doubt: for it is not said that the father prouided for the profit of his sonne in his deserts, but that he deliuered him to death, & that he did not spare him: because he loued the world*, whereby it appeareth Rom. 8.32. that he purchased nothing for himselfe, who sancti- Ich, 17.19. fiedhimself for our fake.



THE THIRD BOOKE OF THE INSTITUTE

ON OF CHRISTIAN RELIGION.

Of the manner how to receive the grace of Christ, and what fruites we have by the same, and what effects doe followe.

CHAP. I.

That those thinges which are spoken of Chirst doe profite vs by the secret working of the spirite.

OW must wee se how those good things com to vs, which the father hash giuen to his son, not to his own proper vse, but that he might inriche the needy. And first we must hold this, that whatsoeuer Christe

hath done it profiteth vs nothing so long as we are separate from him. And wee growe to bee one with Christeby faith*, which faith is given vs partlie by the preaching of the worde, partlie by the secrete working of the spirite*.

2 But that the matter may be more euident, wee

Faith ioyneth vs to Christ. Eph.4.15. Rom.1.17. 1.Pet.2.4.

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must vnderstande that Christe came furnished with Why Chryst the holie Ghost after a peculiar maner: to wit, that came hee may separate vs from the worlde, and gather vs togeather into the hope of eternall inheritance. For this cause is he called the spirite of sanctification:because he doth not onlie foster vs with a gene- Rom, 1.4. rall power, as other living creatures: but he is also the roote and feed of the heauenlie life in ys,

3 That fuch is the effectuall working of the fpi- The efficacie rite in vs, euen the verie titles which are given him of the Spirit doe testifie and manifestlie proue, hee is called the spirit of adoptio*, the earnest & seale of the inheri- Gal. 4 6. tace*, water*, oile*, the annointing*, fire*, the foun-* 1/47.55.1 & taine and hand of God. All which doe plainlie teach that we are made members of Christe by the grace 10h.7.37. and power of Christe that hee may containe vs vnder him, and that wee againe may possesse him*.

4 But because faith is his principall worke, *Eph. 4.15 those things are referred vnto it for the most part, which we finde vttered to expresse the force and operation of the spirite: because by faith alone hee bringeth vs to the light of the Gospell. As John teacheth that there is a prerogative graunted to those which beleeue in Christe, to be the sonnes of God, because they are borne not of flesh, and blood, Mat. 16.17. but of God*.

44.3 *1. Ioh. 2.20.27 *Luke.3.16.

* Ioh.4.14. Rom 8.29 Faith is the principallwork of the Spirit.

CHAP. II.

Of faith where is fet downe the definition thereof, and the properties that it hath are declared.

WHEN in the schooles they dispute about The faith of faith, so sone as they heare it named they the Schoolmen conceiue no higher thing, but a certain comon affenting to the historie of the Gospell: and in calling God simply the object therof, they carrie away sillie

foules rather with a vanishing speculation, Then direct the to the mark. For God dwelleth in light that no man can come vnto, therfore Christ must needs come between for which cause hee calleth himselfe both the light of the world, the way, the truth, & the life *, because no man commeth vnto the father but by him.

The media-Ioh. 18. 126-14

Intangled faith.

the know-

2 Therfore let vs thankethe schoolemen for this cuill, who have covered Christ as with a veile, drawen before him, whom vnleffe wee doe directlie behold, wee doe alwaies wander through many Labyrinths & Mazes. And beside that they do deface the whole force of faith with their dark & miftie definition, they have forged a deuise of intangled faith, with which name adorning most grosse ignorance, they delude the fillie common people, to their great destruction.

Ob. It is sufficiet to beleeve that which & holy church beleeueth, neither need we to leek any further.

An. Is this to believe, to understand nothing, so that thou doe obedientlie submitte thy sense to the church?faith is not placed in ignorace, but in knowledge: & that not only of god, but also of v wil of god.

3 05. Because we be invironned with ignorance many things are to vs dark now, wherein it is good for vs to suspend our judgement, and to settle our

felues to keep the vnitie of the church.

An. I graunt: but yet it is a most absurd thing to giue ignorance tempered with humilitie, the name of faith. For faith lyeth in the knowledge of God & of Christ, & not in the reverece of the church under Paith lyeth in the title wherof fomtimes most monstrous errours are thrust in. ledge of God.

06. We believe nothing absolutely, without adding this condition, If the church do beleeue fo.

An.

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An. By this meanes truth should be holden in er. Absurdities. ror light in darknes, true knowledge in ignoraunce.

4 Obiect. So long as we are in our pilgrimage

in the world, our faith is entangled.

An. I graunt that we be ignorant of many things, and that we be compassed about with many clouds. It is the great For the principall wisedome of cuerie most perfect test wysdome man, is, to go forwarde. Which we may note in the warde. Disciples of Christ, before they were fullie illuminate. Because they did stagger cuen in verie small

things.

5 But yet for all this the defire which the faithfull haue to learne and profit, doth much differ fro Voluntary iggroffe ignorance, wherein they droupe, which are content with an entangled faith, such as the Papiltes imagine. For if Paule do tharpely condemne those, who are alwayes learning, & can neuer come to the knowledge of the truth, howe much greater reproch do they deserue, who of set purpose are defirous to know nothing?

6 Therfore this is the true knowledge of Christ, The true if we recease him such as he is offred of his father, the true of to wit clothed with his Gospell because as he is ap-Christ. pointed to be the mark wherar our faith must ayme, fo we cannot come directly to him vnleffe the Go-

spellgobefore vs.

Queft, If faith be restrained to the Go pell, what shall the doctrine of Moses and the Prophetes profite vs?

An. It was sufficient at that time to edifie faith: Why the Gofbut because we have a more perfect manifestano of pell is called Christ in the Gospell, Paule doth for good causes the doctrine of callit the doctrine of faith*.

faith Rom 10.4.

7 And although it be the office of faith to subscribe to the truth of God, as often, and whatloeuer,

offaith.

and howfoeuer he doth speake: yet it doth properly respect his good will, mercie and promises of grace in Christ; into the certaintie whereof the The definition holie Ghoft doeth illuminate our mindes and confirme our hearts. Whence we shall have a perfect definition of faith, if we say that it is a firme and certaineknowledge of Gods good will toward vs. which being grounded in the trueth of the free promise made in Christ, is both reuealed to our mindes and sealed up in our heartes by the holie Ghoft.

enformed faith

Therefore that distinction of faith formed & vnformed, which flieth about in the schooles, is vaine.

Obiect. They which beleeue whatfoeuer is neceffarie to faluation, haue faith, although they be

touched with no feare of God.

An. Paule faith otherwise, with the hart man be-Ross. 10.10 lecueth vnto righteousenesse*: therefore faith may in no case be seuered from a godly affection of righteousnesse.

> 9 Obiect. Paule teacheth an vnformed faith, faying: if anie mã haue all faith, so that he can moue mountaines, and yet haue no loue, he is no-

thing*. 1 Cor.13.2

Faith is put in that place for power to worke miracles, which the reprobates also had*. Cer.13.10. 🖫 Therefore it is no maruell if it bee separate from loue.

Obiect. There be many formes of faith.

An. There is one onely true faith of the godly.

Obiett. Maniebeleeue that there is a God, that the historie of the Gospellis true, and eueric parte thereof: also they are moued with threatenings & promises. An! The

Hiftoricall faith.

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An. The name of faith is given to fuch, but vnproperly, because they do not resist the word of God with manifest vngodlinesse.

To But this whether shadowe or image of faith, A shaddow of as it is of no importaunce , fo it is vnworthie to faith.

haue the name of faith.

Obiect. Simon Magus is said to have beleeved*. An, He doth shortly after bewray his want of faith.

Such are they in whom the feed of the word is choked before it can bring forth frute*. Let those which bost of such images of faith, know, that they are no better then the deuils*.

II Object. Paule affirmeth that faith is a fruite of election*: while then is it attributed to the re- Luk. 8.13.

probate?

An. The reprobate are sometimes moued with Deuillsand of the same feeling that the elect are ,although none the reprobate. be illuminate into faith, neither do in deed feele the 1.Th.15. efficacie of the Gospell, but those which are pre- Faith is the destinate vnto saluation. By such temporall faith or fruite of election which endureth onely for a short season, they are on. made without excuse.

Luk. 8.7.13. Obiett. Therefore there remaineth no more for Temporall the faithful, wherby they may esteme their adoptio. faith.

An. Although there be great likelihood betwene the elect of God, and those which have a fraile faith enduring only for a time, yet the fure confidence is only in the elect, that they crie, Abba father *: which Gal. 4.6 alone continueth stable and firme.

12 Obiest. The will of God is vnchangeable, and his trueth doth neuer waver: therefore the feeling of Gods love wherwith men are indued thall never decay.

An. The reprobate can neuer go fo farre as to pearce into that hidden reuelatio, which the Scrip-

A.7.8. 1 20

Faith of the

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A fimilitude.

doth attribute to the elect alone. As a tree which is not planted deepe inough, that it may take roote, doth wither in successe of time: though for some yeares it sende foorth both leaues, and blossomes, and frutes.

Obiett. We might call the Spirit deceitful, which doth besprinkle the reprobat with such light, which

afterward perish.

An. He doth not quicken the feed which lieth in their harts, that it may alwayes remaine incorruptible, as in the eleat.

Rom. 5.5. The fignifica zion of faith. * Tim.3 .9. 1 Tim.4.1. * Mat. 8.10.

Coll.13.10

13 Alfowe must marke the doubtfull fignifica. tion of the word. For faith doth oftentimes fignific as much as the found doctrine of godlinesse*. Contrariwife it is sometimes restrained vnto some particular obiect *. Sometimes it is put for the gift of miracles *: fometimes for the doctrine whereby we are taught in the faith. But we speake of the true faith whereby the children of God are iustified.

The expositi on of the definition. Knowledge

14 Nowe let vs prosecute euerie particular point of the definition. By knowledge we meane, not euerie comprehending, such as men vie to haue in their matters, but altogether infinite, and farre surpassing all other knowledge: & that rather by perswasion of the truth of God, then by reasonable demonstration.

Obiest. There is no knowledge of that which is infinite.

How faith is 2 knowledge. 1 Ioh. 31. Certayne and firme.

An. Bicause the Lord hath reuealed to his Saints the fecret of his will, which was kept fecret from ages and generations, faith is for good causes called in the Scriptures a knowledge*.

15 We adde that it is certaine and firme, that the more sounde constancie of perswasion may be expressed. For as faith is not content with a doubt-

full

full and rouling opinion, so neither with a darke conceit:but it requireth a full and certaine certaintie such as that yeth to be which we have of known

and tried things.

16 This is the chiefe point of our faith, that we Toward vs. do not thinke that those promises of mercie which the Lorde doeth offer are true onely without vs, and not in vs : but rather by comprehendinge them within vs, weemake them our owne. Hence springeth that confidence which Paule calleth Rom. 5.1. peace*.

17 Obiect. But the faithfull finde it farre other- Faith is peace wife, who are not onely tempted with vnquietnesse, but also sometimes shaken with most grieuous terrors, which do not agree with that certaintie of faith.

An. When wee fay that faith is certaine, wee do not imagine anie such certaintie as is not touched with anie doubting, (because the faithfull haue a continuall combate with their owne distrustfulnesse) but they never fall from that certaine confidence which they have conceaved of the mercie of God. Wee have an example in Dauid*.

18 Therefore a godly heart doth feele in it selfe 41.5. a division, which is partly delighted with sweete- The vnquietnesse, by reason of the knowledge of Gods good- nes of the faithfull. nesse: partly it is vexed with bitternesse, dy rea- Thefust kinde son of the feeling of calamitie : partly it leaneth of searce, to the promise of the Gospell: partly it trembleth by reason of the testimonie of the owne iniqui-ine. Which variation commeth by reason of the offaith is the imperfection of faith: forasmuch as we be neuer cause of ynqui in so good case in this course of life, that being cu- emesse. red throughly of all misbeliefe, we are whollie re-

P[al.42 6.6

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plenished and possessed by faith.

Bifects of faith 19 Letthis be the summe. So soone as any small drop of faith, is dripped into our mindes, we do forthwith behold the face of God to be pleasaunt, and faire, and fauourable to vs, a farre of I graunt,

but with so certaine a fight, that we knowe that we are not deceaued. And the more we go forwarde, the nigher do we come to behold him.

20 Paule teacheth both things finely: For whe he faith that we know in part, and that we prophecy in part*, he sheweth what a small portion of that diuine wisedome is given ys in this life. But the same doth teach elswhere how sure and not deceaucable a tast euen a small drop of faith doth make vs feele, when he affirmeth that we behold the glory of God with so great efficacie, with open face, without hauing any vaile put betweene, that we are transfor-

med into the same image*.

21 Furthermore faith doth arme and fortifie hir felfe with the word, to beare of all brunts. If therefore any such temptation do assault her, that God is our enemie, because he is angrie: she aunswereth that he is mercifull euen then when he punisheth. Because chastisement commeth rather from love then from anger. Faith is shaken, yet at length it hath the victorie: fo doth Iohn conclude*, This is the victorie which ouercommeth the world, your faith.

22 There is another kinde of feare & trembling. cometh rather whereby notwithstanding the securitie of faith is so litle diminished, that it is thereby more surely established. To wit when the faithfull thinking with them selves that the examples of Gods vengeance shewed vpon the wicked, are vnto them in steed of instructions, they take heede that they prouoke

1 Cor.13.9. Siring allus

2 Cor. 3.18.

Faith leneth vpon the worde. Temptation.

Chaftilment from love then from anger

CALVINS INSTITUTIONS. LIB. 3. noke not the wrath of God against the selves with like wickednesse.

23 Therefore we are taught with feare & trem- 1 lob 5.40 bling to worke our owne faluation, which is that we accustome our selues to behold the power of God

with great casting downe of our sclues.

24 ObieEt. So often as we looke vpon Christ, we graunt that we finde full matter of good hope; but because we be vnworthie of all those good thinges The seconde which are offered vs in Christ, by beholding our kynde offeare The feelinge of

owne vnworthinesse we stagger and doubt.

An. We thinke vpon Christ not standing a farre our owne vnworthines is: of, but rather dwelling in vs. Therfore we looke for the cause of saluation at his handes, because he doth make vs doubting (after we be ingrafted into his bodie) partakers, not The hope of onely of all his good thinges, but even of him felfe the faithfull alfo.

Hom. 5. dedica

25 Bernard disputeth in like sort, by the benefite semplis of God, faith he, fomtimes thinking vpon the foule, me thinkes I fee in it as it were two contraries: if I. behold it as it is in it felf, & of it felf, I ca fay nothing more truely of it, then that it is brought to nothing, but of the mercie of God, we have cause to rejoyce,

not in our selues but in the Lord.

26 Furthermore the feare of the Lord which is The foonnelie called elsewhere the beginning of wisedome*, and scare and the in some place wisedome it selfe*, although it be but Pro. 1.7. one, yet it flowerh from a double vnderstanding. *Prais.23. For God hathin him felf the reverence of a father, and of a maister. Therfore he that will worship him aright, must shewe him selfe both an obedient child toward him, and also studie to do the dutie of an obedient seruant.

Mal. 1.7.

27 Obiect. Iohn saith, that there is no feare in loue, but that perfect loue casteth out feare*. 1. Ioh.418

An. He speaketh of the feare and terrour of in-The difference credulitie, from which that feare of the faithfull betweene terdistereth much. For the wicked do not feare God, rour and feare but so soone as they heare of his anger, armed with power of revenge, they quake and are taken with horrour forthwith. But the faithfull do more feare the offence then the punishment. Whereby it commeth to passe that we say there is a double feare, deruile and sonnely.

The fercer's wer lin and

the caule a.

the fail L.

יוסיילונו ב

The goodwill 12 28 Nowe we understand and know that the pofof God is the session of saluation and eternall life is obtained in cause of salua- Gods good will, which our faith doth respect. For if we can lacke no good thing so long as we have God to be fauourable to vs : it doth aboundantly no dode fuffice vs vnto the certaintie of faluation, when he him selfe doth certifie vs of his loue. Let him shewe his face faith the Prophet, & we shalbe safe*. Wherfore faith being layde hold on by the loue of God, hath the promises of this life and of the life to The promyles come, and perfect securitie of all good thinges:

Pfal.80.4.

make faith but yet fuch as may be gathered and had out of the careles.

myse is the fou dation of saith

worde. 29 Therefore wee make the free promise the The free pro - ground of faith, because faith consisteth properlie in it. For though it be perswaded that God speaketh the truth, whether he command, or forbid: or whether he promise or he threaten: and doth also obediently receaue his commaundements, obserue his inhibitions, take heed of his threatnings: yet it beginneth properly with the promise, in it it confisteth and continuerh, and in it it endeth: for it seeketh life in the free promise of mercie: in which sense not the Lawe, but the Gospell is called the word of faith".

Rom. 1. 3.6. 16

30 Obiett. Such a restraint in pulling faith in

Pighius

pecces,

peeces, doth lay hold but vpon one peece.

An, Faith hath respect vnto all parts of the word of God: but it neuer stayeth untill it come unto the

free promise of grace in Christ.

31 And hereby we gather that faith hath no A similitude. leffe neede of the word, then frute hath of the lively roote of the tree:because as Dauid doth witnesse, Pfal 9.11. none trust in God, but such as know his name*; and in another place, I have hoped in thy worde, save Pfal. 119.45. me*. Therefore we must not turne aside from the Faith layeth word no not one iote, whereby we do also lay hold hold vpon the vpon the power of God, which we do not conceaue power of God to be idle but effectuall, whereby the Ifraelits also by the worde. might learne, that God who was the authour of faluation once, would be the euerlasting keeper thereof.

Obiect. Sara and Rebecca, through zeale of faith The errour of offended.

Sara and Rea

An Both of them erred because they passed the becca. bounds of the word.

32 Againe we do not without cause include all Promyses in promises in Christ: when as the Apostle inclu-Rom.1.17. deth all the whole Gospell in the knowledg of him*, and in another place he teacheth that all the promises of God are in him yea and amen. For whatfoeuer God doth promise, he docth thereby testifie his good will, so that there is no promise of his The promyses which is not a testimonic of loue. But no man is a testimonye of beloued of God, which is without Christ. For loue. he is the beloued Sonne *, in whom the loue of Mat. 3.17 & the Father abideth, & doth afterward descend from 17.5. him vnto vs. It followeth that we must cast our eyes Eph. 1.6. vpon Christ, so often as anie promise is offred vs. Note.

Obiest. Naaman the Syrian*, Cornelius the * Act. 10. 14. Gentile and Romane*, the Eunuch*, were accepta- * AEL 8.7.

AN ABRIDGEMENT OF 146 ble to God, and yet they knewe not Christ the Mediatour. An. I graunt that in some point their faith was entagled, not only as touching the person of Christ: but also as concerning his power, and the office Naamans faith which was enjoyned him by his Father. Yet neuer-

intangled. thelesse it is certaine that they were instructed in the principles which gaue them some tast of Christ, though it were verie flender. 33 And this bare and externall preaching of the Preachinge of

worde, ought to suffice abundantly, to make it to the worde. be beleeued, vnlesse blindnesse and stubburnnesse did let it. Furthermore without the illumination of the Spirite nothinge is done by the woorde. Moreouer the Spirite is not onely the beginner of fayth, but he doeth also increase it by de-

uen. The incresings ObieEt. On the other side Paule teacheth offaith. that the Spirite is geuen by the hearinge of

faith*. Gal. 5.5 An. If there were one onely gift of the Spirite,

he should have spoken absurdly in calling the Spirite an effect of faith, who is the authour and cause thereof: but for a fmuch as he fetteth foorth those The Spirit put giftes wherewith God doeth adorne his Church, and by the increasinges of faith docth bring it vnto perfection, no maruell, if he ascribe those thinges to faith, which doeth prepare vs to receaue the fame.

grees, vitillit bring vs vnto the kingdome of hea-

34 These are the mysteries of God, which arc reuealed onely to litle ones*. For flesh and bloude doth not reueale them, neither doeth the naturall man vnderstande those thinges which are of the

* I Cor. 3.14. Spirit*: but the doctrine of God is rather to him foolishnesse.

Note. The holye ghost is the authour of faith.

for the giftes of God.

Mat. 11.25. * Mat. 16.17.

lishnesse. Therefore the aide of the holie Ghost is necessarie, or rather he is his onely power. The word of God is indeed like to the Sunne which shi- A similitude. neth to all those to whom it is preached, but with no frute among the blind. But we which are by nature Note. blind are enlightened by the Spirit.

35 Thereupon Paule calleth the Spirit of faith 1 Cor.4.13. faith, not that which we have naturallie, but that which we have of the Spirit*. Therefore he prayeth that God would fulfil in the Thessalonias all his 2. Thess. 11. good pleasure, and the work of faith in power*. For faith is a singular gift, which God giueth to whome Faith is the he will.

gift of God.

36 But it is certaine that the minde is not sufficiently illuminate, by the vnderstanding and knowledge of the worde, vnleffe the certaintie thercof do likewise pearce into the heart, both which the Spirite worketh. Therefore he serueth in steed of a A similitude. seale to seale those promises in our heartes *, the Eph.1.13. certaintie whereof he had before imprinted in our mindes.

27 Obiect. That confirmation is in vaine, when Faith is shaken as faith is toffed and thaken with continuall forms but not ouercome of temptations.

An. But it is not ouercome, because God is the protection, aide, tower, and buckler of the faithful*. 3.6. 27.1.

Onely we have neede of patience*. 38 Obiect. We can not otherwise be perswaded Patience is neof the grace and fauour of God toward vs, but only ceffarie, by a moral coniecture, as euerie one doth think him Heb.: 0.36 felfe not to be vnworthie therof.

Conjectures

An. Nothing is more contrarie to faith then co- are contrarie ic Aures.

to faith. Eccle.g.I

Obiect. No man knoweth whether he be worthy of hatred or of loue*.

The fenfe.

An. This place is corruptly translated: Salomon his meaning is: If anie man will esteeme and judge by the present state of thinges, whome God loueth, and whome he hateth, he shall take paines in vaine, seeing all thinges fall out a like to the iust and the vniust, to him that offereth sacrifice and to him that offereth none.

To know cerprefume.

39 Obiect. It is a point of rash presumption, for tainly is notto a man to chalenge and attribute to him felf the certaine knowledge of the good will of God.

An. I graunt, if we tooke so much vpon vs as to make the incomprehensible counsell of God subject to the slendernesse of our wit. But we say simplie with Paule*, That we have not receased the spirite of this world, but the Spirit which is of God, who being our teacher, we knowe those things which are giuen vs of God.

Obiett. It is rashnesse to boast of the Spirite of

God.

Rom. 8. 14. Inhais.

1 Cor. 2.12.

An. But Paule pronounceth that they onely are the children of God, which are led by his Spirite. Hebeing our guide we call God father *, and wee knowe affuredly that we be the children of God.

40 Obiest. Although we may judge of the grace of God according to the present state of righteousnesse, yet the knowledge of perseuering vnto the

ende, hangeth in doubt.

Perseuerance. Rom. 8.38.

An. I am fully perswaded, saith Paule*, that neither Angels, nor powers, nor principalities &c. shall separate vs from the loue wherewith the Lord loueth vs in Christ.

Ob. The Apostle had that by an especiall revelatio.

An. But he handleth in that place those good things which al the faithful in general haue by faith

and not those which he him selfe alone doth seale.

Obiest. But the same Paul in another place doth terrifie vs by making mention of our weakenesse & inconstancie. Let him that standeth, take heed lest he fall*.

1 Cor. 10.12.

An. But not with feare and terrour, whereby we may be throwen downe, but whereby we may learne to humble our felues vnder the mightie hand of God, as Peter declareth*.

1 Pet.3.6

41 By these things which we have alreadie fayd, we see that the definition of faith which we set downe varieth not from the Apostles description. Where he reacheth, that faith is the substance of things to be hoped for, and a certaintie of thinges What faith is. that are not seene*.

Heb. 11.1.

ObieEt. Loue is before faith and hope also.

An. Yea faith alone bringeth forth loue, & cuerie Faith is the mo good worke besides. ther of loue.

42 Nowe wherfoeuer this faith shall be, it can

not be but that it hath hope of eternall saluation Faith hath ioyned with it, as an vnseparable companion, or ra- hopefor her ther that it begetteth and bringeth it forth of it felf. companyon. Faith beleeueth that God is true, hope waiteth and looketh that in convenient time he shew his truth: faith beleeueth that he is our father, hope waiteth and looketh that he do alwayes fo shewe him selfe toward vs: faith is the foundation wherupon hope resteth.

43 By reason of this affinitie the Scripture doth Faith and hope fometimes confounde the worde of faith and of are sometymes confounded. hope*. I Pet. 3.40 Obiect. Hope hath a double foundatio, the grace

of God, and merit of workes.

An. The whole Scripture doeth teach that hope Lombardus his must looke vnto the mercie of God alone, as error.

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it were with both eyes, as vnto the marke which is common to her as well as to faith.

CHAP. III.

That we are regenerate by faith, where repentance is handled.

The partes of the Gospell. THerefore faith doth possesses Christ, & doth rest vpon the Gospell, which hath two parts, repentance and remission of sinnes. Christ geneth both, and we obtaine both by faith. And repentace proceedeth from faith, as frute from a tree.

Repentance proceedeth from faith

2 Obiest. Christ and John in their fermons do first exhort the people vnto repentance, and then afterward they adde that the kingdome of heauen was at hand*. Therfore repentance goeth before faith, which we have by the Gospell.

Mat.3.2

An. We must not superstitiously stick to the placing of syllables. For it is all one as if they should say, because the kingdome of heauen is at hande, therefore repent. For in the Prophet that voyce is commaunded to begin with consolation and glad tidings*.

Isay.40 3.

The partes of repentance.

I Mortification

Viuification.

3 Certaine learned men haue fayd that repentance confifteth in two parts, in mortification and viuification. They interprete mortification to be the forowe and terrour of minde conceaued of the knowledge of finne, and the feeling of the iudgement of God: and viuification to be the confolation which arifeth of faith: to wit, when a man being throwen downe with the confcience & feeling of his finne, and friken with the feare of God, looking afterwarde vnto the grace of God through Christ, doth take a good hart, and doth returne as

it

it were from death to life. This is well. But yet viuification doth fignifie rather a defire to live godhlie, which ariseth of regeneration, then the ioy which the minde receaueth, being at quiet from trouble & feare.

4. Other some put two formes of repentaunce, the one legall or of the Lawe, whereby a finner being wounded with the searing yron of sinne, and Legall. throwen downe with the terrour of the wrath of * Gen.4.13. God, doth continue fadde and forowfull in that * 1 Sam. 28. 30. perturbation, neither can he tell howe to acquite * Mat. 27.4. him selse: such were Cain *, Saule *, Judas *. The *2.King.20.2. other Euangelicall or of the Gospell, whereby a *Iona 3.5. finner beeing fore afflicted in him felfe, doth notwithstanding rise vp higher and lay holde vppon Christ the salue for his sore, and consolation for his terrour: fuch were Ezechias*, the Niniuites*, Da- *2. Sam. 12 13.
Mat. 26.35. uid, Peter*.

Though all these be true, yet we must take The definition the verie name of repentance otherwise, so that re- of repentance. pentance may be a true turninge of our life vnto God, comming from the syncere and earnest loue of God, which consisteth in mortifying our flesh & the old man, and in quickening of the Spirit. In this lense are all those sermons to be taken, wherewith either the Prophets in times past, or the Apostles afterward, did exhort the men of their time vnto repentance.

6 Furthermore this definition containeth three Three partes pointes. First when we name the turning of the life of the definition vnto God, we require a transforming or chaunge, not onely in the outward workes, but even in the Conversion. foule it felfe : which when the hath put of her oldenesse, doth at length bring forth of her selfe frutes answerable to her renuing. Whereupon the Pro-

Ezech.18.31.

From the true feare of Gods judgment.

phet commaundeth, that they make them selues a new hart*, whom he calleth to repentance.

7 The fecond point is, in that we taught that it commeth from the syncere feare of God. For before the minde of the finner can be enclined to repentance, he must be awaked with thinking vppon Gods judgement: and when this cogitation shalbe throughly infixed, that God shall be judge both of our wordes and workes, it doth not suffer the fillie man to be in rest, but doth pricke him forwarde to thinke vpon another trade of life, whereby he may fafely appeare before that judgement seate. Therefore oftentimes when the Scripture exhorteth vnto repentance, it maketh mention of the judgement of God*.

Icr. 44. Act. 17.33.

The thirde part of the definition. Pfal. 14.15. I/2.1.6.

Viuification

In the thirde place we fayd, that repentance confisteth uppon two parts, of mortifying the flesh; and quickening of the Spirite. This doeth the Prophet declare *, Ceasse of from cuill, and do good, rest from dealinge peruerslie and learne to doe good.

We have both these by partaking Christ: For Mortification. if we be trulie partakers of his death, by the power thereof our olde man is crucified, and he dieth to finne, that the corruption of our former nature may liue no longer. If we be made partakers of his refurrection, we are thereby rayled up to newnesse of life, such as may be answerable to Gods instice. So that by this meanes the image of God which was blotted out and defaced by the fall of Adamis renued.

Christian liber. tic.

10 Therfore the childre of God are so set free by regeneration from the flauerie of sinne, not as if hauing gotten full possession of libertie, they did no longer suffer any trouble of their flesh, but that they

may

CALVINS INSTITUTIONS. LIB.3. 153 may have perpetuall matter of strife, whereby they may both be exercised and also better learne their reeding of infirmitie: because there remaineth as yet in the re- sinne in the regenerate a feeding of finne, from whence flow lusts generate.

which pricke men forward to finne. 11 Obiect. God purgeth his church from all fin*: Eph.5.26.27. Also promiseth this grace of deliveraunce in bap-

tisme, and doth fulfill it in the left.

An We referre that rather vnto guiltinesse, then Sinne doth ynto the matter of finne, because finne is not impu- dwell but inot red:it inhabiteth, but it reigneth not.

12 Obiest. It seemeth an ynconvenient thing that all lustes shoulde be so generallie condemned, wherewith man is naturallie moued, seeing they are put into man by God, who is the authour of nature.

An. We doe not condemne those desires which God hath so ingrauen in mans nature from the first What lusts are creation, that they cannot be rooted out thence vn-to be condemleffe humanitie it selfe be destroyed, but only wanton and ynbrideled motions which are contrarie to Gods ordinance.

of sin is both remitted in the spiritual regeneration, hanum. and doth also remaine in the mortall fleshe: it is remitted because the giltinesse is taken away in the sa- Note. crament, whereby the faithfullare regenerate: and it abideth because it worketh those desires against which the faithfull doe fight.

06. After that concupiscence hath conceived it bringeth forth fin*: therfore cocupiscence is not fin. Iam. 1,150

An. In that hee calleth mischeuous deedes and wicked offences, the children of finne, and doth give them the name of finne, it doth foorthwith followe, The iffue of but that even to lust is an evill thing, and damnable concupiscence before God.

reigne in the faithfull.

. T. .. DITTO OF WITH TO 14 Obiett. The children of God being restored vnto the state of innocencie ought not to take thought for the brideling the lust of the fleshe, but they must follow the spirite, who being their guide, they shall never erre. An. A monstrous forgerie. If it were so, then should all choyse of dishonestie and honestie, of just and vniust, of good and euill be taken away. Obiett. This difference commeth from the curse of the olde Adam, from which wee are exemptby Christ. An. Then there shall be no difference betweene whoredome and chastitie, truth and falshood. Obiect. Take away wicked feare, and the spirite will commaund thee no wicked thing, so that thou carelessie and without feare do suffer thy selfe to be maxime of the led by him. An That is to denie Christ and the holie Ghost, not to follow them, The spirite is not the authour of manslaughter or whoredome, but of loue & cha-Stitie. 15 And whereas the Apostle in the description effects, or parts, as, studie, excuse, indignation, feare, desire, zeal, reuége, he doth that for good cause. For carefulnesse or studie ariseth of sorow: excuse bringeth rather a purging then a trusting to the cause.

> rigorous webe to our selves, the better hope ought we to have that God will be mercifull to ys, In this

> > thing

Seuen effects of repentance, of repentance doth reckon vp seue either causes, or Ī 2 Indignation wherewith the sinner fretteth inwardlie. Feare is a trembling of the minde by reason of 4 Gods vengeance which we have deserved. Desire 5 is diligence in our duetie, and readinesse to obey. Zeale is an heat wherewith we are inflamed to feek the glorie of God, Reuenge is the last : for the more

An ablurd

Anabaptists,

thing Bernard his admonition is profitable. Sorrow Ser. 11. in Carfaith he for finne, is necessarie, if it be not continu-tic.
all*.

THE THEFT IS TO THE TOTAL TOTA

16 Now it may also bee gathered what manner fruites the fruites of repentaunce be: to wit, three: Fruites of regodlinesse toward men, and in pentance. our whole life holines and purenesse, and the more diligentlie a man doeth examine his life by the rule of the law of God, the more certaine signes of his repentance doth hee shewe: Notwithstanding it is verie necessarie, that they take their beginning fro solutions, the pure fountaine of the heart*. And that doone, I am 4 & that externall testimonies do follow*, which com*2 Cor.7.11.

mend sincere repentance.

17 Obiett. A principall part of repentance as Ioel doth witnesse, consisting in fasting, weeping, & Ioul. 2. 12.

in ashes*.

An. Yea that which is there spoken of the conuersion of the whole hart vnto the Lord, of the renting of the garmentes, but of the heart is proper to Weepinge and repentaunce: but as for weeping and fasting they fasting are not are adjoyned not as perpetuall or necessarie efpentance.

18 Let vs alo adde that, that the name of repentume is vnproperlie applied vnto this externall repent in after profession, which is rather a confession of the fault and sackcloth, with a befeeching to haue the punishment and guiltinesse forguen. So to repent in sackcloath & ashes is nothing elsout to testific our displeasure, when Mit. 11.21.

God is angrie with vs for greeuous offences. But Luk 10 12. we must note that there is a double confession, publike, where by condemning our selues before God, angels, and the worlde, wee preuent the judgement Publike confession. we should not be judged of God*. But it is not al.

waies necessarie to make men witnesses of our re-

Private

Pfal. 51.7.

pentance. The other is private whereby we do confesse our sinnes onlie before God, and it is a part of true repentance which cannot bee omitted:neither is it onelie necessarie for that wee confesse those since which we doe dailie commit, but our gree-uous falles also*, and those which seeme to bee buried long agoe. Furthermore, we must note that repentance is double, ordinarie wherein wee must applie our selves continuallie, speciall and extraordinarie, which doeth as it were raise up from death, those, which had either filchilie fallen, or given over them selves to stone through unbridled licentious

Repentance.
Ordinary.
Extraordinary.

nes or shaken of the yoke of God through a certayn

reuolting.

The partes of the Gospell.

19 Furthermore if the whole summe of the Gospel be contained in these two points in repentance
and remission of sinnes, do we not see that the Lord
doth therefore instifie his freelie, that he may also
restore them to true righteous nessele by the satisfaction of the spirit? For Christ began his sermons thus,
* The kingdome of God is at hand: repent and beleeue the Go'pel. First of all, hee declareth that the
treasures of mercie are set open in him. Secondlie,
he require the repentance: last lie considence in Gods
promises.

Mat.1.15. I 2

3

Hatred of finne is the beginning of repentance.

Ifay.16.1.4

Mai.11.5:

But as the hatred of finne, which is the beginning of repentaunce, setteth open to vs the first
entraunce to the knowledge of Christ, who offresh
himselfe to none but to poore afflicted sinners*: so
must we indeuour toward repentance, & apply our
felues in it during our whole life, if wee will abide in
Christ. Therfore so long as we shall dwell in the prison of our bodie, we must continuallie wrastle with
the vices of our nature, & so consequently with our

natural soule. Wherfore I suppose that he hath profited much, who hath learned to displease himselse Hehath profmuch:not that he may stick fast in this mire, but ra- ted much ther that he may make hast to God, that being graf- which doth fed into the death & life of Christ, he may continue himselse. allie meditate vpon repentance.

21 Furthermore it is well knowen that repen-tance is the gift of God. Therfore the church com-thegift of God mendeth the benefit of God in that he given to the Gentiles repentaunce vnto saluation*. Also when Ad. 11.18. the Apostle goeth about to exclude revoltes from hope of saluation, he alleageth this reason*, that it Sinnne against the holie ghost is vnpossible that they should be renued vnto repe-Heb.6.6. tance: to wit, because when GOD renueth those whom he will not have to perish, he sheweth a signe of his fatherlie fauour: againe, he thundreth against the reprobate, with hardning the, whose wickednes is vnpardonable. Which kind of punishment the Apostle denounceth to voluntaric Revoltes or Apostataes, who when they fall fro the faith of the Gospell, doe mocke God, doe opprobriouslie refuse his grace, do tread under foot the blood of Christe, yea and crucifie him a fresh so much as in them lieth.

22 But to discusse this more plainelie, it is meet that we fearch out what that so horrible offence is, which shall not be forgiuen: I say that those sinne a- What it is to gainst the holie ghost, which resist the truth of God sinne against of set purpose, with whose brightnesse they are da-the holy ghost. seled, that they cannot pretend ignorance, and to no other end, but that they resist. For Christe going about to expound that which he had faid, addeth, hee which shall speake a worde against the sonne of man, it shall be forgiven him, but he which blasphemeth against the spirite, it shall not be forgiuen him

Quest. How can one blaspheme the sonne, but

it shall also be against the spirite?

What it is to finne against Christ.

An. Those which stumble at the truth of God. which they know not, those which blasphemeChrist ignoratlie, being indued with this * mind, that they will not quench the truth of God, beeing reuealed vnto them, and that they would not with one word hurt him whom they shall knowe to bee Christe the Lorde, they sinne against the father and the sonne. But as for those whose conscience is conuict, that that is the worde of God which they impugne, they are said, to blaspheme the hole Ghoste: for a smuch as they wrastle against the inlightening which is a worke of the holy ghost*.

Heb. 6.10. 1 Job. 2.19.

23 Quest. Why do such feele God vnappeafable?

An. Because as John auoucheth they were not

of the elect, out of whom they went.

24 This scemeth to bee too hard, and contrarie to the clemencie of God, that those shoulde not obtaine remission of their sinnes, which slie to crave the mercie of God.

An. The Apostlesaith not that pardon shall be denied if they turn ynto the Lord: bu the doth flatly deny that they can rife to repentance*, namely, because they are smitte by the just judgement of God with eternall blindnesse *, for their vnthankeful-

Heb. 9.4. Zach.7.13

nesse. Obiect. God should be contrary to himself, who crieth by his prophet, that hee will bec mercifull to Exec. 18.20.21, foone as a finner shall convert*.

But mans minde is not changed to good,

vnleffe it be preuented by his grace.

25 Quest. If God bee not pacified with seigned repentance, how did Achab obtaine pardon, and

turn

curne away the punishment which was denounced Feigned repe-

against him.

An. God doeth sometimes so spare hypocrites, that notwithstanding his anger doth alwaies lie vp- Note.

Why God spaon them. And that is done not so much for their sake rethhypocrits. as for a common example. For in that Achab had his punishment mittigated, what profite gate hee thereby, faue only that he should not feele it so long as he lived upon the earth? The same may be said Gen. 27. 28. 29. of Esau and the Israelites. Therfore God doth Psal 78. 36. of Esau*and the Israelites.* Therfore God doth shewe such examples of his inclination to pardon that thereby the godlie may be incouraged to a-mend there lyues, and that their pryde may bee the climation to more greenously condemned, which stubbornelie pardon. kicke against the pricke.

CHAP. IIII.

Howe farre that is from the purenesse of the Gospell, what soener the Sophisters babble in their schooles, couching repensance, where confession and satisfa-Etion are handeled.

THE schoole Sophisters erre greatlie in the The definition I definition of repentance, faying, that to re-ofpopishrepentis to lament the fins which are past, & not to pentance. comitsuch things as they may lament. They erre al- The popish di-so when they decide it into the contrition of the usion of repeheart, the confession of the mouth, and satisfaction sance of the work: for a man may bee trulie penitent without the confession of the mouth.

2 Againe if those three be necessarie to obtaine remission of sinnes, nothing is more miserable or in worse case then we, who can neuer be fullie perswaded of remission of sinnes. They make contrition

Mon.

the first point to obtaine pardon, and that they will Popish contri- haue to be perfect, but a man can neuer knowe certainlie when he hath fullie fulfilled this contrition in just measure.

> 3 Furthermore, it should be the cause of remission of sinnes, which is manifestlie false as wee haue taught.

Pepish confesfion.

Mat. 8.4.

4 Moreouer they will have finners to reckon vp all their finnes before the Priest, which can neuer be, and it is contrarie to the scripture.

Obiect. The Lorde sent the Lepers vnto the

Luk.5.14. Priest*.

An. Hee sent them not to make confession. Who euer hearde it spoken that the Leuiticall Priestes were appointed to heare confessions?

Obiect. It was appointed in the lawe of Mo-Deut.17.8.9, ses, that the Priestes shoulde discerne betweene Sinne is spiritu leprofie and leprofie*. But fin is spiritual leprofie. all leprofie.

An. All the Priesthoods are translated vnto Christ, in him they are both fulfilled and ended: therefore all the right of the Priesthood was tranflated vnto him*.

Quest. Why then doth Christ send the lepers vn-

to the Priestes?

An. Least they should cauill that hee brake the law, which did commaund that he which was cured of his leprosie shoulde be brought before the Priest, and should be purged by offering of sacrifice.

5 Obiect. The Lord commaundeth his Disciples that they should loose Lazarus whom he had raised

from the dead*.

An. It was no more spoken to the disciples the to the lewes that stood by: but what is this to cofeisio?

6 Obiect. Those which came to Iohns baptisme confessed their sinnes.

Ioh. 21.44. How Lazarus was loofed.

An. Iohn preached the baptisme of repentance* · Mat. 3.6. Who then should he have baptifed, but those which confessed that they were sinners*?

Obiect. Iames will that one confesse his sinnes Iam.5.16.

to another.

temple*.

An. He will have one of vs to lay his own weaknesse in an others bosome, that wee may one give counsell to another, one take pittie vpon another, and one comfort another.

7 0b. The vse of confession was most auncient.

An. There was no lawe made concerning it be- The law of Infore Innocentius the thirdes time: which when it nocentius the was made, Nectarius b.shop of Constantinoble did Pope abrogareuerfe.

8. Also this kind of Confession did greatlie mislike euen Chrysostome, therfore let vs coclude that auricular confession is absurd and contrarie to the worde of God.

9 But the true confession which is commaunded True confessio vs respecteth both God and man. The first is, that before God. we confesse our sinnes to God, that we may obtaine pardon, for asmuch as it is the Lord who alone forgiueth, forgetteth, and blotteth out the same. He is the alone Philition, the knower of mens hearts, and Pfal. 32.5.6.51

he alone is privile to their thoughts*.

10 After the secret confession which is made to God, followeth the voluntarie confession which is To confesse made before men, so often as that is expedient ei- before men, ther for Gods gloric, or for our owne humbling. After this maner Dauid reproued of Nathan, & pricked in conscience, doeth confesse his sinne before God, and also before men. After this manner the people of Israel, having the Priest to say before 2 Sam. 13. them, did openlie confesse their inquities in the Louitie, 12.

I

M

Extraordinarie confession.

N ch. 17. fession.

II This kinde of confession ought to be ordinarie in the church, and then to be yied extraordinarilie, if the people have offended with anie generall offence. Such was the confession which the whole people made, beeing guided by Esdras and Ordinary con- Nehemias*. Wee vie that extraordinarie confeision commeded of God, and most profitable for vs fittly when wee prefent our selues in the fight of God and of the angels in euerie holie assemblie.

Obiect. That is done in euerie prayer.

An. I graunt, but if you consider howe great our fluggishnes is, you will graunt that it is a wholesome kinde of ordinance, if the christian common people be exercised by some solemne rice of confession vnto humilitie.

12 Furthermore, the scripture alloweth two formes of private confessio. One, which is made for our fake: whereto appertaineth that of lames, That wee confesse our sinnes one to another*. Another which must be made for our neighbours sake, to pacifie him, and to reconcile him to vs. if we have offended or hurt him in anie thing. For the vfe of the former (though it be free) yet shall we more commodiouslie repaire to the pastours : yet there wee must beware both of necessity to reckon vp al faults and that there be no tyrannie in the ministers, and in the people no superstition.

13 Christspeaketh of the other in Matthew*. If thou offer thy gifte at the altar, and there shalt remember,&c. Vnder this kinde is contained the confessió of those which have offended eue the whole church. So was the mã of Corinthus received again to the communion, when he had shewed himself o-

bedient to correction*.

14 In these three kindes of confession, the power

Two kindes of private con . feilion. Jam.5.16.

For our fake.

1 2 3

Mat. 5.23 For our neighbours fake.

Corinthians. 3.60r.2.6.

of the keyes taketh place*: either when the whole Mat. 18.19. Churche craueth forgiuenesse with a solemne ac- Ioh. 20,23 knowledging of their offences: or when anie priuate person, who hath by committing some notorious offence, offended the whole congregation, doth testifie his repentaunce: or when he which by reafon of vnquietnesse of his conscience doth need the helpe of the minister, doth disclose to him his infirmitie. But when we speake of the keies we must beware that wee doe not dreame of anie power fepa- A caution. rate from the preaching of the Gospell.

15 That which the Romishe diumes have drea- There is no au med of the vie and number of the keyes, and of the thornie of the power of binding and loofing, is so absurde, that it keyes without

needeth no refutation. 16 For who is able, as they will haue it to reckon Necessitie to vp all his finnes? Dauid crieth out, who shall vnder- recken vp all

stand all his errours? Therefore it is a butcherie cruellie to Pfal. 19.13.6 vexe mens confciences with that which is ynpoffible.

18 Moreouer that law, that a man must of necesfitie reckon vp all his finnes, shall either throw men into despaire, or els it wil make them hypocrits, hauing brought them from the true feeling of their finnes, and so it shall make them ignorant of God & of themselues.

Quest. Must I then confesse all my sins? Is there no confession acceptable to God, vnlesse it be concluded in these few wordes, I am a sinner.

An. We must not onlie endeuour in one worde, to confesse our selucs to be sinners, but also what manner vncleanesse ours is, howe great it is, and in how many points, that y deapth of mercy may swallow up the depth of fin. David faid for good cause* Pfal. 19.13

3

faultes.

Lord cleanse me from my secret faults.

Obiect. The gate of Paradice is shut against him. which shall neglect the power to confesse which is offered him.

An. Yea at what time socuer a sinner shal repent him of his sinnes from the bottome of his hearte, I will put all his wickednes out of my remembrance, faith the Lord*.

Ez.ech. 18.21

Obiect. There can no judgement be given before the cause be heard.

An. These confessours do rashlie & boldlie chalendge to themselues that power, who are made indges of themselues.

Obiest. Wee have the office of binding and loo-

fing committed to vs.

An The Apostles knew northis power,

19 Therefore let vs reiect auricular confession fession is hurt. as pestilent and hurtfull to the whole church.

Obiect. It causeth him which confesseth to be ashamed, that he may heer after be more warie, and

preuent the judgement of God.

An. Yea we may every where fee, that by nothing men haue more libertie graunted to fin, then when having confessed them selves to the Priest, beeing carelesse for making confession all the rest of the yeere they never once figh before God.

20 Quelt. Therefore the keies were given withour cause*. Shall we make the word of Christ to be

of none effect?

An. Christ gaue this power to his apostles whose To whom the neither vicars not successours the thauclings are. keyes were ge-Againe that was not done before they received the holy Ghost.

Obiest. They have the holy Ghost.

An. Why do they then loose those things which

To binde and loofe

Auricular confull.

Liberty to finne cometh from auricular confession.

Mat. 13.18.

the

the Lord would have bound, why do they bind those which he commaunded to be loofed?

21 0b. They have power without knowledge.

An. Knowledge is required to good vse. Obiest. The faying of Christ is limitted accor-

ding to his deferts who is bound or loofed.

The church pronounceth fornicators and adulterers,&c.to be bound, as those which are worthie to be bound. By the same worde it looseth those whom it comforteth after they repent. Which cannot be done without knowledge and understanding I Cor. 6.9. of the word of God.

Power without

knowledge.

22 06. The lawful ministers of Christ shal stand no lesse in doubt, because they knowe not his faith, which confesseth his sinnes: but the priest doth only remit the sinne which he knoweth.

An. The absolution is conditionall, that the sin- Absolution con ner should trust, that God wil be merciful to him, so ditionall. that he fincerelie feeke the cleanfing of his finnes in the facrifice of Christ, & rest ypon the grace which is offred him.

23 Therefore these thinges are preposterouslie wrested vnto auricular confession, which are spoke by Christ partly of the preaching of the gospel, partlie of excommunication.

Obiect. The authoritie and power to loofe was giuen to the Apostles, which the Priestes do exer-

cife by remitting finnes which they know.

An. This principle is false: because absolution which serueth to faith, is nothing els but a testimo-True absolutinie of pardon, taken from the free promise of the on. Gospell. But the other which dependeth vpon discipline, appertaineth nothing vnto secret sinnes, but rather vnto example, that the publike offence of the church may be taken away.

Obiect. Sinnes must be forginen but with enjoyning penance and satisfaction.

An. That is to halfe that, which God hath pro-

mised wholie.

The beginning will make God the authour of auricular confession, of auricular confession, their vanitie is reproued; because this tyrannie was brought in, when the world was oppressed with filthie barbarisme.

Popilh fatilfaction.

25 They assigne the third place in repentaunce to satisfaction: they say that it is not sufficient for him which repenteth to abstaine fro evils past, & to change his maners for the better vnlesse hee make satisfaction to God for those thinges which are done.

Obiett. Though God forgine the fault, yet doth

hec reserve the punishment.

What is remission but the free gift of libera-What remission is: Againe, Why is the word freelie added but onely to take away all opinion of satisfaction? Last of all, if by the name of Christe wee obtaine remission of sinnes *, what shall wee neede satisfa-

ction?

26 Obiect. We are received into the favour of God by Christin baptisme. After baptisme we must rise againe by satisfactions. The blood of Christe profiteth nothing, but so farre as it is distributed by

the keies of the church.

An. Iohn faith farre otherwise, who saith, That Christe is both our aduocate with the sather, & the propitiation for sinnes, and that sinnes are forgiuen for his names sake *. For hee is the onelie Lambe which taketh away the sinnes of the world*: Therefore we neede none other recompence or satisfaction.

1. Ioh. 2.2.12. 4 Ich. 1.36.

Tit.3 5.

27 Wc

CALVINS INSTITUTIONS, 118.3. 167

27 Wee must heere consider two thinges: The first that Christ his honour bee kept to him vndiminished. Secondlie, that mens consciences being fullie certified of remission of sinnes may have peace with God. Both of these are violate by the doctrine of satisfaction.

28 Obiett. Certaine sinnes be veniall, and certaine mortali: for mortali finnes, a great fatisfacti- The veniali finnes of the on is due: veniali finnes are purged with more easie Papists. remedies, with the Lords prayer, with holie water, with the absolution of the Masse.

An. That is to toy and mocke with God. Such a distinction of sin is contrarie to the scripture, which pronounceth death to bee the rewarde of finne*, Rom. 6.23.14. and that the foule which shall sinne is worthic of Ezech. 18.20. death*.

Object. The finnes of the faithfull are veniall or

pardonable.

An. Not because they do not deserve death, but because through the mercie of God there is no condemnation to those which are in Christ Iesus*.

All finnes are mortall. Pont 8.1.

Obiect. This is the paradox of the Stoicks tou-

ching the equalitie of finnes.

An. It doth not followe that those sinnes are e- Of the offence

quall which are together mortall.

and punishmet

29 Obiect. The offence is forgiven through the of sinnes. mercie of God, but the iustice of God doth require

that the punishment should be paid.

An. The scripture teacheth the contrarie. This is the testamet which God hath concluded for vs in his Christ:that he will not reméber our iniquities*. And in another place, If the wicked man shall depart from his iniquitie, I will put all his iniquities [er.31.34. out of my remembrance*.

Ezech. 24.27.

30 What had Christe done for vs, if the punish-

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* Pet. 2.24. Ief.53.5. Rom. 3.24.

Ofe.14.3.

ment should yet bee required for sinnes? For when we fay that he hath borne all our finnes in his bodie vpon the tree, there is no other thing fignified, but thathe hath suffered the punishment & pain which were due to our finnes.

Queft. Will the Lord admit no recompence? An. We will pay the calues of our lips*, namelie thankfgiuing.

Dauid, 2 Sam. 12.13.

31 Obiect. Dauid obrained pardon for his sin, and yet he is punished afterward with the death of his fonne*.

the wicked. F

An. Such punishment is a correction, and not a Punishment of punishment for sinne: which two must be diligentlie distinguished. For there be two kinds of judgemets: the one of a judge, fuch as the punishment of God is, when the punishment is joyned with his indigna-Correction of tion. The other of a father, which is properlie called

Children.

a correction or admonition. The fonne is beaten, & the servant is beaten: but the servant is punished as a seruaunt, because hee hath offended. But the sonne is chastised as a sonne needing discipline. 32 Therefore the chaftisement of the faithfull is a bleffing of God, and a fure testimonic of Gods

Ioh.3.17. Pro 3.11. Heb 22.5. loue*. But what afflictions soeuer the wicked doe fuffer, it is depainted out vnto vs as the entrance into hell, from whence they beholde their eternall damnation alreadie a farre of.

1/4.12.1 Abac. 3.2. The anger of God.

Obiect. God is oftentimes saide tobee angrie with his Saints, when hee punisheth their offences*.

An. That is not referred vnto the purpose of God who doth punish, but vnto the vehement feeling of paine, which those suffer which abide his seueritie.

33 Therefore when the rep robate are scourged with

with scourges of God, they are not therefore puni- The whipps of thed that they may returne to a better minde, but the reprobate. onely they trie with their great cuill, that God is a judge and reuenger*. But the children are beaten 1 Sam. 15 23. with roddes, not that they may thereby be punished for their finnes, but that they may therby be brought on to repentance*.

1.Cor. 11.33.

34 The faithful haue neede to be furnished with these cogications in the bitternesse of afflictions. It is time that the judgement beginne at the house of the Lord, wherein his name is called vpon*. What 1 Pet. 4 17. should the children of God do, if they did beleeue Ier. 25.29 the seueritie of God which they do feele, to be his Why God did vengeance?

chastice danid.

35 Therefore we see plainly that after that God had forgiuen the adulteric of Dauid, he chastifed him, both for a common example, and also to humble him. In this respect the faithfull to whome he is mercifull, are daylie subject to the common mi-

feries of this life.

36 Obiect. Daniell counselleth Nabuchadnezar Dan 4:24 to redeeme his sinnes with right cousnesse, and his redeeme iniquities with pitying the poore*.

finnes.

An. This word redceme, is referred rather vnto men, then vnto God. For it is all one as if he had fayd, Thou hast exercised o king, an vniust and violent gouernment, nowe in steede of thy vniustexa-Ations, repay to the people inflice and mercie.

Obiest. Salomon faith that the multitude of fins Prote 10.12.

is couered by loue*.

An. Not with God, but among men them schues. How love co. For the whole verse goeth thus, Hatred rayleth uereth sinnes. contentions: but loue concreth all iniquities: as if he should say, They which hate one an other, do one pull an other in pecces: but those which

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loue together, do winke at manie things, & do one forgeue another manie things.

ObieEt. Sinne is cleanfed by mercie and libera-

litie.

An. That is, they shall find God fauorable, who bidding adieu to their former wickednesse, do turne to him by godlinesse & truth. So doth the Apostle* and Christ*expound them.

37 Obiect. The woman had manie sinnes forge-

uen her because she loued much*.

An. Her loue was not the cause of the forgeuenesse of her sinnes, but the proofe: because the Lord

fayd, Thy faith hath faued thee.

38 Chrysoftome writeth welin a certaine place* Hom. zin Pfal. Where mercie is required, examination ceasseth: 50. where mercie is craued, judgement doth not rage; where mercie is asked: there is no place for punishment: where mercie is, there is no question: where there is mercie, the answer is pardoned.

ObieEt. Augustine calleth the works of mercy, re-

Hom. 10.in Gen medies to obtaine remission of sinnes. Euch ad Laur.

An. He expoundeth him selfe in another place, The flesh of Christ, saith he, is the true and only sacrifice for fins, not only for those which are all blotted out in baptisme: but for those also which come vpon men afterward through infirmitie, for which

we fay daily, Forgeue vs our debt*.

39 And the old writers for the most part, called satisfaction, not a recopence to be rendred to God, Ecclefiafticall but an open declaration, whereby they which had sarisfactions among those of bene punished with excommunication, did certifie the Church of their repentance, when they would be receased to the communio. For there were certaine fastinges appointed them, and other thinges wherby they should testifie that they were weary in deedc

Heb. 10.14. *Mat. 23.25 Luke.7.36.

Note

Mat. 6.12.

old time.

deede and from their hart, or whereby rather they August. Enchir. might blot out the remembrance of former things, ad Laur.cap. 650 And so they were sayd to make satisfaction not to God, but to the Church.

CHAP. V. Of the supplies which they adde to satisfactions, namely indulgences and purgatorie.

PVrthermore from this doctrine of fatisfaction What indul-flowe indulgences. For they dreame that that gences are. is by them supplied, which is wanting in our owne abilitie to make fatisfaction: to that they define the to be the dispensation or distribution of the merites of Christ, and the martyrs, which the Pope doeth

deuide by his bulls.

2 Hence commeth the treasure of the Church, of the popish which containeth the merits of Christ, & of his A- Church. postles, and of his holy martyrs. The principall custodie of this barne is committed to the Bishop of The pope of Rome, in whose power the distribution of so great the keeper of goods is, so that he may bestow them of him felfe, & appoint to others the jurisdiction to bestowe them. thoring of the 3 Leo Bishop of Rome writeth excellently to Pope

the barne The great au-

Pfal. 116.15.

the Palestines against the sacriledges *. Although Epist.81. faith he, the death of manie Saints was precious in Note. the fight of the Lord, yet the death of no innocent hath bin the propitiation of the world. lust me haue receased & not given crownes: & the examples of patience issued from the fortitude of the faithfull, & not the rewards of righteousnetile.

Obiect. Paule faith*, I fulfill in my body those things which are wanting of the fuffrings of Christ.

An. That is referred vnto the fuffrings of Christ singes of in his mysticallbodie, which is the Church.

Coll.1.24. What it is to fulfil the fuffe-Christ.

What profite the Church hath by the ex amples of Martires.

Obielf. Peter & Paule should neverthelesse have obtained the crowne of victorie if they had died in their beds. But in that they did strive to bloud, to leaue that barren & vnfrutefull, doth not agree with the righteousnesse of God.

An. The Church receaueth profit great inough in common, that it is enflamed by their triumphes,

vnto zeale to fight.

Obiett. Paule affirmeth that he suffereth for Coll. 1 .24. the Church*.

> An. Not for the redemption of the Church, but for the edifying and increase thereof. As he saith in another place that he suffereth all things for the electes sake, that they may attaine to the saluation which is in Christ Ielus*. Let vs heare what Augustine faith, * The fuffrings of Christ in Christ alone as in the head: in Christ and the Church as in the whole bodie.

Note

5 Furthermore who taught the Pope to include the grace of Christ in leade and parchment, which the Lord would have distributed by the word

of the Gospell*.

6 But this Purgatorie, which is the satisfaction, which is made after death, for sinne, by the soules of Fruites of purthe dead, is invented by curious rashnesse without the word of God. For almuch as it maketh the croffe of Christ to be of none effect: it layeth an vntolle-

rable flaunder vppon the mercie of God:it weake-3 neth and ouerthroweth our faith.

Obiect. When the Lord augucheth that the finne against the holy Ghost shall not be forgiuen either in this world or in the world to come*, he ginoth thereby an inkling that certaine sinnes shall be forgiuen in the world to come.

An. When the Lord did cut of all the hope of pardon

1 Tim. 2.10. 1 Cor. 1.16. In Pfal. 16.

2. Cor. 5. 18. 1Cor. 1.17

gatorie.

Mat. 12. 72. Mar. 3.28

don from fuch an hainous wickednes, he thoughtit not inough to fay, that it should never be forgiven, but that he might the more amplifieit, he vseda partition, wherein he did both comprehende the judgement which euerie mans conscience feeleth in this life, and that last judgement also which shall be geuen openly in the refurrection.

Obiect. It is sayd*, Whence thou canst not come Mat. 5.25.

vntill thou shalt pay the vttermost farthing. An. If the judge in this place do fignifie God &

the plaintife the deuill, the fergeant the Angell, the prison purgatorie, I willgladly yeeld vnto them. But if Christ doth shewe in that place, into howe manie dangers they throw the selues, which do obstinately pursue the extremitie of the Law, to the end he may more earnestly exhort those that be his vnto concord, 1 pray you where shall we find Purgatorie?

8 Obiect. Paul affirmeth that the knees of things Ph.2.10. in heauen, in earth, and under the earth, do bow to Christ. Therefore there be soules lying in paine in

Purgatorie.

An. In that place the Apostle meaneth by the knee bowing of the knee, not the true worship of godlinesse, but that Christ hath Lordshid graunted him, under which all creatures must be brought. Euen the verie deuils shall with terrour knowe him to be their judge. Thus doth Paule him felfe interpretit Rom.4.10 in another place*.

Object. I heard everie creature which is in heauen, and which is vpon the earth, and which is vnder the earth, and which is in the sea, and those things which are in them, I heard them all fay, Bleffing, and honor, and glorie, and power *be for ever Apoc. 5.13. and cuer to him that fitteth ypon the throne, and to

the lambe.

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An. It is affirmed that the chiefe partes of the world, from the highest part of the heaven, vnto the verie middle point of the earth, even the creatures which are voide of sense, do after their maner declare the glorie of their creator.

2 Mach 12.19 .. 43.

Obiect. What meaneth the book of Machabees*? An That booke is not reckened among the canonicall bookes. And therefore the author him felf

2 Mach. 15. 36.

1 Cor. 3.12.

Fyre put for

holy Ghost.

9 Obiett. He him self shall be saued saith Paul, but as by fire *. What fire is that if not the fire of

purgatorie?

craueth pardon*.

An. He speaketh of fire by a similitude: that doth the word as, declare. Therfore by fire we understad that the inuentions of man, being not established the tryal of the by the word of God, cannot abide the examination of the holie Ghost, but they shall by and by fall to the ground and come to nought.

Prayer for the

dcad.

10 Obiect. It was a most ancient observation, & commonly receased a thousand and three hundred yeares a go, to pray for the dead.

An. But by what word of God? by what reuela-

tion? by what example?

Quest. Why durst they then do it?

An. They did therein suffer somewhat which is proper to man: and therfore it is not to be imitated.

CHAP.

Of the life of a Christian man: and first of all by what argumentes the Scripture doeth exhort us therounto.

The end ofre. generation.

7E fayd that it is the ende of regeneration that in the life of the faithfull there appeare an agreement & consent betweene the righteoulnesse

reousnesse of God and their obedience; and that by this meanes they confirme their adoption, wherby they are receased to be sonnes. And although his Law containe in it that newnesse, wherby the image of God is restored in vs., yet because our slownesse hath neede as well of manie spurres, as also helps, it shallbe good for vs to gather out of diverse places of Scripture a way how to order and frame the life, lest they erre in their studie, who are delighted in repentance.

2 Furthermore this institution of the Scripture standeth chieslie vpon two parts. The first is, that The partes of a the loue of righteousnesse, wherto we are otherwise Christian life. enclined by nature, be dripped into our minds. The other is that there be a rule appointed vs, that may not suffer vs to erre in the studie of righteouse- Of the love of nesse. The Scripture hath many reasons to command righteousness. righteoustresse: the first is, that we be holy, both be- Leuit. 19.1. cause God is holy, and secondly because we are ioy- 1 Pet.1.1.10.

3 The other is that we be made like to Christ: 15.2.24. through whome we are returned into fauour with God. Therefore we have a patterne of him fet before vs, whose forme let vs expresse in our life. Hervnto are added the benefits of God, whereto if we be not answerable, it shall be a point of extreme vnthankfulnesse. God hath shewed him selfe a father The end of toward vs, & let vs on the other fide shew our selues Gods benefits. · children to him. Christ hath purified vs from filthinesse by his bloud, let vs not pollute our selves afresh he hath ingrafted vs into his bodie, let vs not sprinkle any spot or blot vpo vs: our head is asceded into heauen, let vs desire with the whole affection of our heart to come thither, laying away the affection of the earth. We are the temples of the holie Ghost,

ned with him, and are reckened among his people*. Pfal. 34. 34. 6

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Mal.1.16. Eph.5.1.26. 1.Ioh.3.3. Heb.10.10. Who they be which are not to be called Christians.

Eph 4-12.

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let vs not be profaned with filthinesse of sinne*.
These are the best foundations to order and frame the life well.

Therfore they which have nothing of Christ besides the bare title, are not to be called Christians. Because none have anie fellowship with Christ save those which have gathered out of the word of the Gospellthe true knowledge of him. But the Apostle denieth that anie of those hath rightly learned Christ*, which is not taught, that he must put on Christ having cast of the old man which is cor-

rupt according to the desires of error.

Christian man should breath out nothing but the absolute Gospell: which notwithstanding is to be wished, and toward which we must endeuour our selues. Otherwise all men should be excluded from Christianitic, seeing there is none Angelicall perfection: yea we are all found as yet a great way of: & manie haue as yet gone smally forward. What the? that marke is set before our eyes whereat alone let our studie aime, that we may go forward more and more, vntill we come the verie perfection: that having at length put of the insimitie of the slesh, we may be receaued into the perfect sellowship of God.

The ende of mans life

CHAP. VII.

The summe of a Christian life: where is handled the denying of our selses.

The ducties of the godlie. Rom.12.1 The first office of the faithfull is to glue their bodies a linely facrifice to God, holy and acceptable to him *. Surelie it is a great matter for vs to be consecrate to God, that we may neither think

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do anie thing afterwarde, but onely to his glorie. For that which is holie is applyed vnto profane vses, not without doing injurie to him. But and if wee be not our owne but the Lordes, is appeareth both what errour is to be anoyded, and The beginning to what ende all the actions of our life are to be of the denyall directed, namely that neither our reason nor our of our selves. will beare the chiefe sway in our counsells. O howe greatlie hath he profited, who being taught that he is not his owne, hath deprined him selfe of the rule and gouernment of him selfe to gene it to God.

The other followeth, that we seeke not the things which are our own, but those which are both What the de. agreable to the will of God, and which ferue to fur- nyall of our feluce is. ther his glorie. This is that deniall of our felues, which Christ euen from their first beginning of instruction doth so diligently give his charge to his Disciples, which so soone as it hath once taken root in our mind, it leaueth no place either for pride or couetousnesse; or other vices which are ingendred of loue of our selues.

3 The fame Paul elf were more plainly though brieflic fetteth downe all the partes of a well ordered life*. The grace of God which bringeth lalua- Tit. 1, 1 i. tion vnto all men hath appeared, and teacheth vs, that denying vngodlinefle, and worldly luftes, we liue soborly, and godlilie, and right coussie in this present world, wayting for the bleffed hope & manifestation of the glorie of the great God, and of our Saujour Iesus Christ, who hath geuen him selfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people zealous of good workes.

4 In these wordes we see that the deniall of our

a Christian lyfe

The parter of selves hath respect partly vnto men, and partly (& that chieflie) vnto God. Towardes men the Scripture commaundeth vs to performe two thinges, to wit that in honour we preferre them before our sclues, and that we employ our selues wholy and faithfully to procute their profit. Wee can not do these vnlesse our minde be first emptied of naturall sense. For (such is the blindnesse wherewith we run headlong into the loue of our felues) euerie man thinketh with him felfe that he hath just cause to fet vp his combe, and to contemne all other men in comparison of him selfe. Therefore to the end this felfeleue which is bred in vs may be taken away, first let vs consider those vices wherwith we abound according to the rule of the Scripture. Secondly let vs knowe that those giftes whereof we are so proud, are not our goods, but the free gifts of God, that we may call all things to humility. Againe we are commaunded to reverence and honour those giftes which we see in our neighbours; to winke at their vices: not that we may cherish and nourish them by flatterie, but that we do not triumph against them for because of those vices, whome we ought to loue.

A Caution.

Self loue is

bread in vs.

Now what an hard matter is it for a man to feeke the profit of his neighbour? Vnlesse thou depart from confidering thy selfe, and do after a sort put of thy felfe, thou thak not preuaile, because loue seeketh not those things which be her owne*. And it is an hard matter for vs to depart from our owne right of our owne accord, and to refigneit to another.

5 Cor. 13. F. Lone leeketh o: h r cwnc 01. . 5.4.

Furthermore that we be not wearie of well doing, there must be another thing added, which Paule putteth downe*, that loue is patient, and is

not

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not prouoked. The Lord commaundeth to do good Loue is patito all men in generall, a great part wherofare most ent. vnworthic, and also our enemies. For the image of God is to be considered in all men, to which we owe all honour and loue. But in those which are of the God is a great houshold of faith, the same is more diligently to be argument of confidered, inalmuch as it is renued & repaired by bountifulnes. the Spirit of Christ.

Therefore this mortification shall then only When mortifitake place in vs, if we fulfill the duties of loue. And place in vs he doth fulfill them not which doth all the dueries which doth of loue, but which doth them with a syncere affe- the ducties of Ction of loue. He shall do it if he put vpon him that mans person whome he feeth neede his helpe, and doth in like fort pitte his estate, as if he him selfe did feele it: that he may be moued with the feeling of mercie and compassion, to helphim, as if it were his owne case. For how great socuer we be, we are det-

ters to our neighbours.

That we may the more cafily accomplish the fecond part of the deniall of our felues, which ref- What part repecteth God, it is needfull that in feeking the com- fpeceth god, modities of this life, refigning both our sclues and all that we have to be governed by the Lords pleafure, we deliver up the affections of our heart to be ramed by him. We defire riches and all worldly thinges, we flie from pouertie and afflictions: notwith tanding let vs not defire anie other way to prosper, but by the bleffing of God. Let vs prayse the Lorde in prosperitie, euen as well as in aduerfitic.

Thereupon it shall followe, that wee shall neither seeke wicked meanes to waxe rich, neither fhall we waxe hard through immoderate defire of carthly thinges, neither be discouraged if all things

Gal. 5.10

I

I Fruites Pfalizz.I.

What is the rule of godlinesse.

fall not out as we would wish. So Dauid doeth professe him selfe to be like a childe that is weaned, that he may geue him felfe to be gouerned by God*.

10 Neither ought the godly mindes to haue that quietnesse and tranquillitie consisting onely in this point: but it must needs be exteded also vnto all cafualties. This is the rule of godlinesse to beleeue that the hand of God alone is the gouernour and guider of both estates, and that the same doeth not runne headlong with rash and vnaduised force, but that it doth according to most ordinate iustice distribute to vs good things and also euill things.

CHAP. VIII.

Of the bearing of the crosse which is a part of denialla

The Christian Croffe. Mat. 16.14

The cause of the croffe. Heb. 1.8. The first fruite of the crosse is that our weak. neffe may ap . nuocation fol

muon.

DVt a godly minde must yet ascend higher, to Dwit that eueric one take vp his crosse *. For those whom the Lord hath adopted must prepare them selues ynto an hard life, and a life replenished with diverse kindes of miseries. Thus will God exercife those which are his: beginning with his first begotten Son, he profecuteth this order toward al his owne children. The Apostle assigneth the cause, because we must learne obedience by those thinges which he suffered for vs.

Furthermore we must leade our life vnder a continuall crosse for manie reasons. First that we may the more casily beate downe arrogancy, wherby we attribute too much to our owne strength, loweth humili. and that it may more easilie appeare how great our weakenesse is. Being thus humbled we learne to

crauc

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craue helpe of the power of God, which alone maketh vs stande vpright under the burthen of afflictions. Dauid proueth by his owne example, that that is most profitable even for the most holy men*. Pfal.30.7.

The same doth Paule teach, that tribulatios Rom. 5.3. engender patience, & patience triall. For the faithfull perceaue that that is true which God hath pro-mifed, when they stand patiently thereby also their faithfull is con hope is confirmed, to looke for hereafter the truth firmed. of God, which they have tried.

4 The Lord hath also another ende for which he punisheth those that be his, that he may try their That their pa patience, that he may teach them obedience. Not tience may be that they are able of them selves to performe o- tryel. bedience, but that the graces of God may be made manifest in his Sainctes. From whence these spec- Why God tepches came, that God tempted Abraham, and had teth those proofe of his godlinesse *. For faith sayth Peter is that be his tryed by tribulations, as golde is tryed in the fur-Gen. 22.1 12. nace by fire.

5 And yet we do not see howe necessarie obe-dience is for vs, vnlessewe therewithall consider howe great the wantonnesse of our flesh is to shake of the yoke of God, so soone as it hath bene but a litle while tenderly handled. For the same befalleth it which we see in stubburne horses, which if they be well fedde and stand idle a fewe dayes, they cannot afterward be tamed, they are so stout of stomacke: God complaineth that the same befel the people of Ifraell*.

6 Furthermore our most gentle Father hath need not onely to preuent our infirmitie: but also oftentimes to correct our faults which are past, that To correction. he may make vs obey him as we ought. Therfore fo often as we are punished, let vs by and by call to

Deut.32.15.

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minde the life which we have ledde before. So we shall finde that we have done something which deferueth such correction, and that we are there1 Cov. 11.8.32. fore punished, lest with this world we be condem1 Pro. 3.11.
1 Heb. 2.8.

To fuffer for righteousnesse state Mat 5.10.

7 Furthermore that is a singular comfort, when we suffer perfecution for righteousnessee fake *. For then we ought to bethinke our selues of howe great honour the Lord vouchfafeth vs, in that he doeth give vs this particular marke of his warfare. And this commeth to passe not onely when we suffer for defence of the Gospell, but also when we are troubled for anie desence of righteousnesse.

8 Therefore seeing that the Scripture doth abundantly comfort all those either shames or calamities which we suffer for defence of righteousness we are too vnthankful vnlesse we receive them ioyfully from the hand of the Lord, especially seing this kind of crosses most proper to the faithfull, wherby

Christ will be glorified in vs.

9 But Paule hath finely described the conflict which the faithfull do suffer against the natural feeling of sorow, in these words, In all thinges we are put to distresse, but we are not made sorowfull; we labour, but we are not for saken; we are cast downe but we perish not. Therefore to beare the crosse patiently, is not ytterly to become like blockes. For Christ mourned and wept at his owne and at other mens aduersties. Yea they are called blessed which mourne.

10 These thinges are spoken to this ende, that godly mindes may be called backe from despaire, lest they viterly renounce the studie of patience, because they can not put of the natural affection of sorowe. For the Scripture giueth to the holy

The kinde of crosse most proper to the faithfull.

1 Pet-4-11.

* 2 (or. 4.8.

The conflict of faith.

Ioh.17.20. * Mat.5.4. holy ones the praise of patience, when they are so troubled with the hardnesse of aduersitie, that they are not discouraged nor throwen downe: they are so pricked with bitternesse, that they be also delited with spirituallioy. They are so pressed with sorowe, that being comforted with the cofort of God, they receaue comfort againe. They will alwayes coclude thus, The Lord would have it so: therfore let vs follow his will.

ference there is betweene the patience of Philoso-betweene the phers and Christians. For the Philosophers bring pacience of none other reason, but because it must be so. For it the philosowere in vaine to striue against the streame. But phers and that Christians consider a farre other thing in the will of of Christians. God: namely first iustice and equitie: then the care of our faluation: therefore we must willingly suffer what so euer God will.

CHAP. IX. Of the meditation of the life to come.

And with what kinde of tribulation soeuer we The end of be distressed, we must alwayes hauerespect tribulation, to this ende: that we acquaint our selues to contemne this present life, and that we be rayled vp thereby to thinke vpon the life to come. And because God doth know that we are too much set vppon the loue of this world, he vieth this most fitte meane of the crosse, to shake of our sluggishnesse, lest that we sticke too fast in that love.

2 For betweene these two there is no meane, either we count the earth vile, or else it holdeth vs 2. Extreames fast bound with an intemperate loue of it. There- to be fled fore if we have anie care of eternity, we must di-

fimilitude.

I 2 his lyfe is the leftinge of iod.

thad bene exter for the leked either of to have uborne or dys quicklie to live

ligently applie our felues in this, that we ge felues out of these euill fetters.

3 But let the faithfull acquaint them selues w. such contempt of this life, as may neither engende hatred thereof, nor vnthankfulnesse toward God. For this life, howsoeuer it is full of miseries it notwithstanding reckened among the blessings of God which are not to be desired.

which are not to be despised.

4 Therefore what foeuer is taken away from the wicked loue of it, ought to be added to the defire of a better life. Those thought most truly, who ! thought it the best not to be borne, and the next to die quickely. For being destitute of the light of God, what could they fee in this life which was not vnhappie and miserable? But they did all thinges without profite. But the faithfull which have the knowledge of true religion, will say, If heauen be our countrey, what other thing is the earth but exile? If it be the chiefe felicitie to enjoy the prefence of God, is it not a miserable thing to want it? Therefore this life in comparison of the life to come is easilie contemned : but we must neuer hate it, faue onely inafmuch as it keepeth vs subject to sinne. Therefore if it become vs to die and liue to the Lord, let vs leave the terme of life and time of death to his pleasure : yet so that we be enflamed with defire thereof. And let vs despise this life in comparison of the immortalitie to come, and let vs wishe to forsake it so often as it shall please the Lorde, because of the bondage of finne.

5 And this is like to a monster, that in steed of that desire of death, manie are so affrayed of it, that they quake when they heare any mentio made of it.

be feared

on. 7.22 hil. 1.25.

otc.

Ob. But

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Obicet. But there is nothing which doth not defire to continue.

An. Therefore wee must have respect vnto the immortalitie to come, where we shall have a stable condition, which is no where to be seen here*. The Rom 8.19. Lord fetteth a firme argument of perfect ioy from The toye of hence: Reioyce saith he, and lift vp your heads: for the faithfull. your redemption draweth neere*.

6 For if the faithfull be in this life as sheepe appointed to bee flaine, that they may bee made like to Christ their head: surely they were in a most miferable case, vnlesse they did raise and list vppe their head aboue all earthlie things, where the Lord shall Rom. 8.36. wipe away all their teares*. This is righteousnesse I Cor. 15.19. as Paul witnesseth*, to graut release to those which Apo.7.17. are vniustlie troubled. Therefore I will conclude in *2 Thess. 1 6 one worde: the croffe of Christ doth then onely triumph in the hearts of the faithfull, ouer the Diuell, the flesh, sinne, and the wicked, if they turne their The triumph of the croffe eyes toward the power of the refurrection.

CHAP. X.

How we must ve this life and the helpes thereof.

Py fuch introductions the Scripture doth wel The vie of ear binftruct vs, what is the right vie of earthlie this goodes. goods. For if we must live, we must also vie the necessarie helpes of life, Neither can we avoide even those things which seeme rather to serue for pleasure then necessitie. Notwithstanding wee must vie a meane, that wee may with a pure consci- Necessaries of ence vie them, whether for necessity or delectation. For if we must passe through the earth as pilgrimes,

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no doubt we must vie the good things thereof so far Thinges which as that they may rather helpe then hinder our delight. courfe.

A Caution. 2 Cor . 7.31.

The end of

A Caution.

of the flesh.

food.

2 Therefore let this be a principle that the vse of gods gifts swarueth not, when it is referred vnto the end appointed of God, for God hath created all thinges for our good, and not to our destruction. Nowe if we confider to what end hee hath created food, wee shall finde that he meant to prouide not onelie for necessitie, but also for delectation . So in apperrell comelinesse, in hearbes, trees and fruites, besides divers vses, we have diversity of tast, colour, fmell and shapes.

3 Notwithstanding on the otherside we must diligentlie preuent the lust of the flesh, which valesse it be brought in order doeth by and by breake out. First of all it shall be brideled with one bridle, if we fet downe, that all thinges are therefore created for The wantones vs, that weemay knowe the authour thereof, and giue him thankes for his tender kindenesse toward

4 But there is no certainer way then that which is made to vs by the contempt of this present life, and by the meditation of heauenlie immortalitie. For therupon folow two rules: the first is, that those which viethis world, be so minded as if they did not vseit*. Secondly, that they doe no lesse patientlieabide penurie, then moderatelie suffer aboundance. For those which are much occupied about the bodie, are for the most part negligent in caring for the foule.

The first rule touching abou dance. 1 Cor.7.31.

The other rule is that those whose substaunce The other rule is not great, doe know how to fuffer want and fcartouching Pecitic patientlie, that they bee not carefullie moued nuryc. with immoderate defire of riches. For he which wil

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blush when he weareth a simple garment, will glorie in a gorgeous. Therefore let all those endeuour the felues to come to this point, who have a desire to liue godlily, that they may learne by the example of the Apostle*, to be ful & to be hungrie: the third rule fetteth downe, that we must give an account of that Phild+12.

3 Rule of love which is committed vnto vs, and as it were of our toward a mans stewardship, euen to God, who alloweth none other neighbourdistribution of Goods, but that which is joined with loue.

6 Last of all, that is to bee noted that the Lorde 4 We must comandeth euerie one of vs in althe actions of his haue a respect life to looke vnto his vocation:least through foolish to our calling. vnaduisednesse or a wavering conscience all things be turned topfituruie. And from this we shall have excellent comfort, because there shall bee no worke so vile and base, which (if thou doe onelie obey thy vocation) shall not shine in the sighte of God.

CHAP. XI. of the instification of faith : and first of the definition of the name and thing.

VVE have alreadic declared diligentlie c-nough, that the onlie helpe which is left for men being accurfed by the law, to recouer faluation, resteth in faith. Againe we have shewed what What Christ faith is and what fruites it bringeth foorth. The hath done for fumme was this, that Christ who is given to vs, is vs. laid hold on by faith, by partaking of whom we reap a double fruit: to wit, that being reconciled to God through his innocencie, wee may have him nowe in steed of a judge to be a most merciful father in heauen: secondlie that being sanctified by his spirite we

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may giue our selues to holines & purenes of liuin We have spoken sufficientlie of regeneration. An now we must speake of instituction, which maketh

the principall stay of vpholding religion.

2 He is said to bee justified before God, who is both counted iust by the judgement of God, & is accepted for his owne rightcousnesses lake. For as iniquitie is abhominable before God, so also a sinner, Therefore where sinne is, there is the wrath & vengeance of God: and hee is iustified which standeth before God by the name of a just person. Hee is iustified by works, in whose life is found such purenes and holinesse, as deserveth the testimony of righteoulnes before the throne of God. He is instified by faith who being excluded from the righteousnesse of workes, doth lay holde vpon the righteoufnes of Christ by faith, wherewith being clothed, he appeareth before God as iust. So that we interprete iustification to bee that accepting, whereby God receiuing vs into fauour, doth take vs for righteous : and wee fay that the same is placed in our forgiuenes of finnes, and in the imputation of the righteousnes of

Christ*,

3 Also to instifie, in the scripture doth signifie no thing els, but to absolue fro giltines him, which was accused, as if his innocencie were approued.

4 And if we omit to contend about the worde, if we looke into the thing it felf, there shall no doubt remaine. For Paul by the word Accepting, meaneth instification*. We are appointed vnto adoption by Christ, according to the good pleasure of God, to the praise of his glorious grace, whereby hee hath accounted vs acceptable, or in fauour.

one with him. Wherefore as righteousnes is effenti-

allie

What it is to be instifyed be fore God.

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By workes.

Byfaith.

What iustifica-

2 Luk. 7.21. & 16 15. Gal. 3.4. Rom. 5.23, Rom 3.26. Att. 13.38.

Acceptinge. Eph.1.5. Rom.3.24.

CALVINS INSTITUTIONS. LIB. 3. 189 allie in Christ, so is it in vs, and yet not imputed or

free, but effentiall,

An. Wee vie with Christ the secret power of his How we are spirite, not that the essence of Christ is powred out vnited in Christ. into our effence.

Obie Et. Not onlie Christ, but also the father and the holy Ghost do dwellin vs, therefore we are sub.

stantiallie in God.

An. We must consider the maner of dwelling; What is meant namelie that the Father and the Spirite are in by dwellinge. Christe, and like as the fulnesse of the Godhead dwelleth in him, so in him wee possesse God wholie.

Quest. Doth God leaue those whom he iustifieth fuch as they were by nature, without changing

them from their vices?

An. Righteousnes & iustificatio cannot besepa- Righteousnes rated. Therefore who soeuer God receiveth into fa- and iustification ar not sepe-uour, he doth also indow the with the spirit of adop-rate. tion, by whose power hee reformeth and fashioneth them according to his owne image, that they may liue godlily and holily.

Obieet. Faith doth not iustifie of it selfe, but in

asmuch as it receiveth Christ.

An. I graunt : For God doeth properlie iustifie by Christ, who is given vs to be our rightcousnes I Cor. 1.3. A similitude. fell:because vnleffe being emptie, we come with the wide open mouth of the foule to craue the grace of Christ, we are not capable of Christ.

Obiect. Faith is Christ.

An. As the pot is the treasure. For faith is the Asimilitude. onelye instrument to recease rightcoufnesse in ment. Christ, who is the materiall cause, authour, and minister.

8 Obiest. By the ministeric of the external word the internal is received. Therefore Christe being God and man is made vnto vs righteousnesse in respect of his Godhead & not of his manhood.

An. He is made vnto vs righteousnesses, as he is man the mediatour: and that which was from euerlasting, cannot conveniently be saied, to be made to

VS.

Obiect. The Lorde shall bee our righteous-nesse*.

An. Heespeaketh of Christ who being Godreuealed in the slesh, is made our righteousnes.

9 Obiest. This worke of instifying doth by his excellence exceed the nature of man, and therefore it cannot but bee ascribed to the dinine nature.

An. Igraunt.

Obiet. Therefore the divine nature alone doth inflific vs.

Christ doth instific as he is man.

Iof. 51.10

An. It doth not follow: for although Christ could neither by his blood purge our soules, nor appease the father by his sacrifice, nor deliuer vs from giltinesse, vnlesse had been verie God: yet it is certaine that he did all these thinges according to his humane nature. For wee are justified by the obedience of Christ*, and he did no otherwise obey, but as he tooke vpon him the nature of a seruant: therefore we have righteousnesse given vs in his sless.

Rom. 5.19.

10 Object. By Christ, saith Peter, we have precious and most great promises given vs, that wee shoulde bee made partakers of the nature of God.

An. Iohn expoundeth that of the last coming of Christithat we should then see God as he is, because

we shall be like to him.

11 Obiet. It is an abfurd thing to fay that the

2 Pet.1.4.

1 Toh . 3.2

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word Institic is a lawe tearme, so that it is all one as To Instific is a to absolue, seeing that wee must bee righteous in lawe terme deede.

An. God doth instifice both by acquitting or ab - 2 cor.5.21. foluing, and also by pardoning, wherupon Paul saith, *Pfal.3221. God was in Christ & reconciled the world to himfelse, in not imputing sinnes to men*. Also Dauid describeth righteousness without workes thus: they are blessed whose iniquities are forgiuen.

Obiest. It is contrarie to God and his nature, to instific those which doe in deede continue wic-

ked.

An. The grace of instiffication is not separate fro regeneration, though they be distinct thinges. And God doth so beginne regeneration in the elect, in who there remaine alwaies some remnants of sin,& doth so proceede during the whole course of their life, that they are alwaies subject to the judgemet of death before his judgement seat. But he justifieth* Rom. 8.33. them not in part, but freelic, that they may appeare in heaven, as clothed with the puritie of Christ.

12 Obiest. Christ is made to vs wisdome, which 1 Cor.1.30. agreeth onlie to the eternall word. Therefore nei-

ther is Christ as he is man rightcousnesse.

An. The onelie begotten fonne of God was alwaies indeed his eternall wifedome but that which hee had of the father hath hee reuealed vnto vs, namely the treasures of wisedome and knowledge*, Coll.2.3. and so the faying of Paul is not referred vnto the elfence of the sonne of God, but vnto our vse, and it is well applied to the humane nature of Christ.

Obiect. They which place saluation in the death of Christ alone, make two Gods, in denying that we

are righteous by the righteousnesse of God.

An. That which wee haue in Christ doeth come

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Our righteoufnes and lyfe is onlye in the death and refurrection of Christ.

from the grace and fauour of God:also that righteousnes which Christ geueth vs is the righteousnes of God.Wee graunt:but we hold stedfastly that wee haue righteousnes and life only in the death and resurrection of Christ.

Obiect. That is properly called right eousnes wherby we are moued to do good. But God worketh in va both to will & to do*. Therefore we have righteouf-

nes no where els.

An. God indeed reformeth vs by his spirite vnto holines of life, and righteousnes, but immediately by his sonne, with whom he hath left all the fulnesse of the holie Ghoste, that by his aboundance he might Supplie the need of his members.

Ob. Christ himself was just by the righteousnes of God: because vnlesse the will of the father had moued him, he himself would not have satisfied the

office committed vnto him.

An. Paul faith that Christ hath given vs falua-Rom. 3.21.6 . 5

tion * to shew his owne righteousnes.

13 Ob.Righteousnesis copouded offaith & works. An. These two do so differ, that if the one stand, the other must needs be ouerthrown. Paul counteth all but doung, that hee may win Christ *, & that he Faith and wor- may find in him, not having his owne righteoufnes which is of the law, but that which is by the faith of Iefus Christ, righteousnes which is of God through

faith. 14 0b. Paul speaketh of the works which men do before they be regenerate, such as were the lewes. spirituall wor. But there is a far other respect to be had of spiritual

works. For they be fruites of regeneration.

An. In the coparison of the right cousnes of the law & the righteousnes of the gospell, which he maketh *, hee excludeth all maner works with what

Phil.2.13.

Papists.

Ph.3.8. kes.

kes.

Gal. 3.11.12. Rom. 10. 5.9.

title

CUTATION THOUTHAND TO TANKE THE title soeuer they be adorned. For hee teacheth that The righteous-

the righteousnes of the law is, that he obtaine fel nes of the law. uation which thall perfourme that which the lawe commanudeth: and that this is the righteousnes of The righteousnes of nes of faith. faith, if we beleeue that Christ died and rose again.

15 Obiett. Faith is a certainetie of the conscience in looking for at Gods hands a rewarde for deferts. Also the grace of God is not the imputation of free righteousnes, but the holy ghost to the studie of holmesse.

16 An. When the scripture speaketh of the righteousnes of faith, it leadeth vs to a farre other thing, to wit, that being turned away fro the beholding of our workes, wee may looke onely vnto the mercie of God, and the perfection of Christ.

Furthermore we must diligentlie note, that tweene taith there is some relation between faith & the Gospell & the Gospell.

because faith is said therfore to justify, because it receiueth the saluation, & imbraceth righteousnes offered in the gospel: and wheras it is said to be offred by the gospel, therby is excluded all cosideration of works: which Paul sheweth most plainly in 2. places. Rom 12.5.

Obiect. Then the righteousnes which we have by Gal. 3.18. our owne industrie and will is rejected.

An. The law profiteth nothing by commanding Rom. 8.2. because there is none that can fulfill it*.

18 And it is manifest that no man is instiffed by No man is inthe law:because the just shall live by faith. But the stiffed by the law is not of faith: but the man which shall do these Lawe. things, shall live in the *. Therefore the Gospel differeth therein from the law, because it doeth not tie righteousnes to works, but placeth it in the mercy of God alone. Hence cometh it that the inheritance is free, because it is received by faith: & faith leaneth wholy vpo the mercy of God without any helpe of works.

AN ADAID OF MENI OF

19 Obiect. The scripture affirmeth no where

that a man is instified by faith alone.

An. A man is said to be instified by faith without workes, therefore by faith alone: which the woord Rom. 7.21.24. Free, doth declare. Because it is not of faith saith Paul*, vnlesse it be free.

06. Without the workes of the law, namelie the

ceremoniall law.

An. When Paul saith: Hee which shall doe shall Gal. 3,10.12. liue*, He is accurfed which shall not fulfill al things. He doth not there speake of ceremonies.

> 20 Obiect. We are justified by faith alone which worketh by loue, so that righteousnesse resteth vpon

louc*.

tuall through An. I graunt: that faith which is effectuall thorow loue doth iustify, but it doth not take the force of iustifiyng from that love, but because it brin-A similitude. geth vs into the fellowship of the righteousnesse of Christ, like as fire doth not burne with his light, but with his heat.

21 Furthermore, let vs know that that righteouf-What the nesse of faith is nothing els, but the reconciliation rightcoulnes of faith is with God, which confifteth in remission of sinnes alone. For those whom God imbraceth are made righteous by no other means, saue only in that they are purified having their blotswiped away through remission of sinnes. And such righteousnesse may in

one word be called remission of sinnes.

22 Which thing Paul teacheth most plainelie*: God was in Christ and reconciled the world to himfelf, by not imputing to men their faults, but he hath committed vnto vs the worde of reconciliation. Also hee which knewe no sinne, was made sinne for our sakes, that we might be made the righteousnes of God in him.

1 Cor. 5.19.12.

Deut. 27.16

Faith is effec.

Gal. 5.6.

louc.

23 Where-

CALVINS INSTITUTIONS. 118.3.

23 Whereupon it followeth that by the onclie meane of Christes righteousnesse, we obtaine to be iustified before God.

CHAP. XII.

That we may be throughlie perswaded of free instificasion we must life up our mindes rnto the tribunall

Seas of God.

DVT wee speake not of the righteousnesse of Dmans court, but of the heauenlie judgement feat. We must lift up our mindes thither, if we wil inquire after true righteousnesse with fruite: how wee may make answere to the heavenly judge when hee shall call vs to an account: with whose brightnesse Read the book the starres are darkened: with whose strength the of Iob. mountaines are molten, whose iustice the verie angels cannot endure*. Lethim sit to examine mens Pfal. 130.3. workes: and who can appeare affured before his lob. 15.15. throne*? Yea if anie man shoulde fulfill the law hee could not fo stand to the examination of the righteousnesse of God which surmounteth all our senses.

2 Hither, hither must we lift vp our eyes, that we may learne rather to tremble, then vainelie to triumph. That befalleth our soule toward God, which Asimilitude. befalleth our bodie toward the visible heauen. For the fight of the eye so long as it continueth viewing things which are neere vnto it, it sheweth of what force it is: but if it bee directed toward the Sun being too much damped with the brightnesse thereof, it feeleth no leffe weaknesse in beholding it, then strength in viewing earthlic things. Therfore Christ Pfal. 133. 2 faid to the Pharifees, that which is high among me, is abhominable with God*. Let vs say with David: Enternotinto judgement with thy servant, for no man liuing shalbe iustified in thy fight.

196 AN ABRIDGEMENT OF 3 Neither are such examples extant in the scrip-Aust. lib. 3 ad. Bonef.c.'5. tures only, but all godlie writers also shew that they Bern. Serm. 16. were alwaies of this minde*. Super Cantic & . 4 This is the only fortreffe of safetie, wherin exercised consciences may safelie rest, whe they have to deale with the judgemet of God. For those stars A fimilitude. which shine most cleerelie in the night scason, doe loose their light & brightnesse when the sunne arifeth: what doe we thinke shall become even of the most rare innocencie of men, when it shall be compared with the purenesse of God? For there shalbe a 2 Cor.4.9. most strait examinatio: first, because god shal pearce ené into the most hiddé cogitations of our hearts*. The Diuell the accuser shal vrge vs, who is privile to all our wicked deedes: the externall pompe of good workes shall nothing help vs there. Hypocrific shall fall downe flat being confounded. For that which is Examination. commonly counted righteousnesse, is before God meere iniquitic. 5 Let vs come downe from beholding the per-The beholding fection of God, to view our selues without flattery. of our meserie For it is no maruell if wee be so blinde in this point, feeing no mã doth beware of pestilent flattering of himself. Euery mans way is right in his owne eies*. In an other place, all mans wayes seeme cleane in 3. his owne eyes. But if we call backe our conscience vnto the judgement feat of God, euery man shalappeare before God, to be rottennesse, a worme, abhominable and vaine, drinking iniquitie as water. For Inh. 15.16.6. 14 who can make that clean which is conceived of vn-4.09.20. cleane feed*. Thus far ought the streightnes of this examination to goe, vntill it have brought vs, that

we be fully & throughly throwen downe, & haue by

that means prepared vs to receive y grace of Christ.

6 This is the true way to humble our selves, that

being

The way- to

faluation

being altogether empty & poore we may give place True humilitie to the mercie of God: For it is not humiliation if we think that any thing remaineth in vs. Saluation is prepared, but for the humble people*. And that is perfect humilitie, not that modestie for which men are commended, but submission vnfeigned of a mind throughly throwen downe with the feeling of his owne miserie, and pouertie. For so is it described in the word of God*. zep. 3.11.

Ief.66.2.0 .57 7 And Christ represeted in the publicane the true Luk. 18.13 image of humilitie*, who standing a far off, and not * Luk.18.13. daring to lift vp his eies toward heaue, praieth with many teares: Lord be mercifull to me a sinner. On the other side, he setteth before vs an example of arrogancie in the Pharisee. Therefore the heart or breast is open to receiue mercie, if it be emptie of Luk.16.11 his owne worthines. Therefore doth Christ preach * Mai. 5.13. the Gospell to the poore, hebiddeth those which labour come to him*, he calleth nor the iust but sinners*.

8 Therefore if we will give place to the calling of Christ, let vs abandon both arrogancie & also securitie: that beeing readie wee may make haft vnto two plagues. Christ, that being empty & hungry we may be filled Note. with his good thinges. Because euerie man doth so much hinder the bountifulnesse of God, as be doth rest in himselfe.

CHAP. XIII.

That ther must be two things observed in free instificatio. 7 / TE must especially respect two things: first Two thinges in V that the Lords gloric remain to him vn-

touched & vndeminished: & that our coscieces have a calme tranquilitie before his judgement seate: that shalbe observed, if he alone be knowe to be just, & to justify him which is of the faith of Iefus Christ.

iustification.

I

Note. 1 Cor.1.13. Rom·2.19. Because so long as man hath anie thing to say for himselfe, so long there is somewhat taken from the glorie of God. Let the knowledge of our owne iniquitie be added: whereby being beaten downe wee may flie vnto Christ in whom we may reioyce and triumph*.

2 So it is indeed, we do neuer trulie glorie in him vnlesse wee be throughlie spoiled of our owne glo-

rie*.

Obieët. Hee doeth not glorie, who without arrogancie doth recognize his owne righteousnesse.

The end of iustification.

An. Such estimation breedeth considence, and considence glorying. Therefore let vs remember that in the whole disputation of righteousnesses must have respect vnto this end, that y praise there-of remains sounde and whole to the Lord. For no man can chalendge to himselfe even the verie least

iote of righteousnesse, without sacrilege.

Whence peace of conscience doth come.

3 Whereas wee set downe in the second place, that the conscience canot otherwise be kept before God, vnlesse free righteousnesse bee given vs by the gift of God: let vs alwaies remember that saying of Soloman, Who will say. I have cleansed my heart, I am purified from my sinne? There is no man surelie which is not drenched in infinite silthinesse. He shall have no quietnesse of conscience thereby, but shall rather be tormented with the terror of hell. He shall profite nothing by deferring or driving of. By works commeth doubting, and at length desperation, whe everie man for himselfe accounted how much hee oweth, and how vnable he is to pay. Lo now faith is extinguished & oppressed for to doubt and despaire is not to beleeue.

Desperation cometh by workes.

Pro.20.9.

4 Againe, the promife should be voide: for if the accomplishment thereof depend vpon our merite, when

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when shall wee come to this point to deserve the goodnesse of God? Moreover that second member followeth ypon the former: for the promise shall be fulfilled to none but to those which shall beleeue it. Therfore if faith be fallen, there remaineth no force of the promise. Therfore the inheritance is of faith that it may be according to grace, to establishe the are joyned topromise: for it is abundantlie confirmed when it re- gither. steth vpon mercie alone: because mercie and truth Pfal. 119.76. are knit together with a perpetuallknot*. Therfore Eph.2.4. feeing that faith doth lay hold vpon Christ alone, it followeth that hee is not without cause called the king of peace, & our peace, which appealeth all the trobles of the foule. If the meanes bee demaunded, we must come vnto his sacrifice.

Mercy & truth

5 For Paul denieth that there is anie peace or Rom. 1.5. quiet ioy left to mens consciences, vnlesse it bee set Rom. 8.45. downe that wee are iustified by faith, which is a thing altogether passive to justification, bringing nothing of ours to win Gods fauour : but we receive that of Christ which we want.

CHAP. XIIII.

VV hat manner of beginning instification hath, and the continuall processe thereof.

THAT weemay more easilie discusse what What manner righteousnesse man may have during What manner the whole course of this life, let vs make a fourefold man hath degree. For men'are either indued with no knoweledge of God, as idolaters: or being entered by the facramentes, they denie God not with their mouth but in their deedes; or they are hypocrites; or being regenerate they meditate vpon true holines. In the first, when they are to bee judged by their naturall

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1 Naturall Idolaters.

Ier.17 9. Gen. 8.21. gifts, there shall not be foud one sparkle of goodnes fro the crown of the head vnto y fole of the foote.

2 0b. What excellent giftes seuer are seen in the vnbelecuers they are gifts of God:as in Titus & Traianus iustice, moderation, equitie: in Vespasian continencie.

3 An. Neuertheleffe that is true which Augustine writeth, that all those which are strangers fro the religion of god, howsoeuer they be counted woderful for the opinion of vertue which men haue of them, are not only worthie of no reward, but rather of punishment: because they pollute the pure giftes of God with the filthines of their heart.

Obiect. They are Gods instruments to preserve

focietie.

An. Notwithstading they do most wickedlic execute these good works of god: because they are kept Why the wor. from doing cuil not with any fincere defire of goodkes of the wicnesse, but by ambition, by the loue of themselves, or by some sinister affection.

4 Furthermore Iohn saith, that there is no life without the sonne of God: Therefore as for those which have no part in Christ, how great soeuer they be, what focuer they do or goe aboue, they goe forward notwithstanding vnto destruction, & vnto the iudgement of eternal death, for as much as they can-

not please God being destitute of faith*,

5 The thing shall appeare more plainely, if the grace of God be set against the natural condition of ma as cotrary. The scripture crieth that God fin. deth nothing in man, whereby he may be moued to by the grace of do good to him, but that he doth preuent him with his free goodnes. For what can a manthat is dead, do to recouer life? But when hee doth in lighten vs with the knowledge of him selfe, he is said to raise vs

ked be no good workes.

1 Tab. 5.12

Hcb. 12.6.

The miserie of man is knowen God.

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yp from death, and to make vs a newe creature.

6 So soone as Isaias hath described the vniuer- Eph.2.4. fall destruction of all mankind, he doth excellentlie adde afterward the order of his restoring *. If the couenat of God which is our first joyning with God Iustification is do rest ypon the mercie of God, there is no founda- the beginninge tion left for our owne rightcoulnesse. For if iustifica- of loue. tion be the beginning of loue*, what righteousnesse Coll.1.21. of works do go before it?

7 Vnder this fortare comprehended the second O/e.14 5. & third order of men. For the vncleannesse of their conscience argueth that they are both of them ynregenerate by the Spirit of God. Againe there is in them no regeneration, because no faith, without which there is no instification. What can finners then bring forth, which are estranged from God, but Hagg. 2.11.

that which is execrable in his judgement*?

8 Therfore hypocrites and fuch as keep wickednesse inwrapped in their hart, do in vaine studie to bring God indebted to the by their works. For they shall more and more prouoke him*, seing the sacrifices of wicked men are abhominable before God*. Prou. 15.8

9 Now let vs see what righteousnesse those haue 4 The workes whom we have placed in the fourth ranke. Let vs of the Regenegraunt that they are reconciled, justified, mortified, rate. fanctified by the grace of Christ, that they walke in the wayes of the Lord through the guiding of the holy Ghost, yet let them not be puffed up, there remaine remnants of imperfection which may minister argument of humilitie. There is none so righteous which doth good and not finne". Then what I Kin. 8.48 maner righteousnesse shall they have?

30 Againe although it might be, that we might haue some works which might be pure & perfect, yet one sinne is sufficiet to extinguish all the remebrace

Rom. 5.6. 1 [oh.4.10

tation.

Ezech.18.24.

of our former righteousnesse, as faith the Prophet, and whereto also Iames agreeth*, He which offendeth in one is made guiltie of all.

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that there was never anie worke of anie godly man, which if it be examined by the sharpe iudgement of God, was not damnable. Secondly if anie such be graunted, yet being corrupted with sinnes it looseth his grace. And this is the chiefe point of our dispu-

I The Popish woorkes. 12 Obiest. Good workes are not of so great value by inward dignitic, as that they are sufficient to obtain righteousnesses, but this that they are of so great value, is of grace accepting them. Againe, so long as we liue, the faultes which are committed, are recompenced with workes of supererogation.

I What acceptinge grace is.

An. That which you call accepting grace is nothing elfe, but his free goodnesse, whereby the Father embraceth vs in Christ: when as he clotheth vs with innocencie, & accounteth the same ours, that by the benefit theroshe may take vs for holic, pure, and innocent.

That no works of mandoe please.

13 If these things be true, surely no good workes can make vs acceptable to God of them selues, nay nor please him, saue onely inasmuch as man, being clothed with the rightcousnes of Christ doth please God, & obtaine remission of his sins. For God hath not promised the reward of life to certaine workes; but onely pronounceth, that he which doeth these things shall incisetting down a curse for those which shall not abide in all things. Therfore all the righteousness of men being gathered on one heap, cannot be sufficient to make recompece for one. That doth the sinne of Adam proue.

14 And to boast of workes of supercrogation,

how

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how doth it agree with that which is commanded, that when we have done all things which are com- Workes of famaunded vs, we say that we are vaprofitable fer- pererogation. uants*, and that we have done no more then was Luk.17.10. our dutie to do. To say before God, is not to dissemble or lie, but to determine with thy felf, that wherof shou art certaine.

15 Obiett. Paule did yeelde of his owne right. which he might if he would have vled: neither dyd he only employ vpon the Corinthians fo much as he ought of dutie: but he bestowed vpon the paines

freely, beyond the bounds of his dutie.

An. He did this left he should have bene a stumbling blocke to the weake: but not that he might do Somewhat of supererogation for the Lord. Because all our works are due to the Lord, as the proper posscilions of bondmen.

16 Therfore we must drive away two plagues in this point: the first that we put no confidence in the Confidence righteousnesse of workes. Secondly that we ascribe and gloryinge no glorie to them. When confidence is once gone, are Plagues.

glorying must needs be packing also*.

17 Furthermore if we respect the fower kinds of 1ef.45.20 661 causes, we shall find none of them to agree to works in the establishing of our faluation. The efficient is 1 The effici the mercie of our heavenly Father: the materiall is ent. Christ with his obedience: the formall or instru- 2 Materials. mentall is faith. And these three doth Iohn comprehend in one sentence*: So God loued the world 10h. 3.16. that he gaue his onely begotten Sonne, that eueric one which beleueth in him may not perish, but have euerlasting life*. The finall cause is the declaration 4 Finall. of Gods right cousnesse, and the praise of his goodnesse: as Paule witnesseth*. Therefore seeing we see Rom. 3.25. all the parts of our faluation to be thus without vs,

Pfal. 143.2.

3 Formall.

what cause is there why we should now haue anie affiance in works, or glorie in them?

18 Obiect. But holy men do often make mentio

of their innocency and integritie.

An. That is done two wayes: either by coparing their good cause with the euill cause of the wicked, they thereby conceaue sure hope of victorie: not so much for commending of their owne righteousnesse, as for the iust and descrued condemning of their aduersaries. Or else because euen without coparing them selues with other, when they recorde them selues before God: the cleannesse of their owne conscience bringeth them both some consolation & also considence. But when they are busice about the grounding & establishing of their saluation, they set their eyes you the goodnesse of God alone.

19 Therfore when holie men confirme their faith by innocencie of their conscience, and take and gather thece matter of reioycing, they do nothing else but call to mind by the frutes of their calling, that they are adopted by the Lord into the place of children*: not that they place in them any foundation

of their righteousnesse and saluation.

20 This selfe same thing doth Augustine shew in a fewe words*, I commend not the workes of mine hands, I seare lest when thou shalt looke into them, thou find more sinnes then merits, but I say, despise not the works of thine hands: behold thy worke in me & not mine owne worke. If thou shalt see mine, thou condemnest it, if thine thou crownest it. Because whatsoeuer good workes I have, they are of thee. He setteth downe two causes, why he dare not bost of his works before God: first because if he have any good works there he seeth nothing which is his

Why holie men made mention of their righteoulnes.

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Pro.14.26. Gen.14.40 1 Kin.20.3

Inpfal. 137.

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owne : secondly, because euen that is oppressed with the multitude of finnes.

21 Obiett. The good workes of the faithfull are the causes for which the Lord doth good to them. Election is the

An. The cause wherby God is moued to do good beginninge of to those that be his, is not the handled, but only the 3races. ordinarie dispensatio. Because God by heaping graces ypon graces, taketh occasion by the former to adde the latter, that he may omit nothing which may serue to the enriching of his seruants : & so by this meanes he profecuteth his liberality, yet so that he will alwayes have vs to respect the free election which is the fountaine and beginning.

CHAP. XV.

That those things which are boasted of the merites of workes, do ouershrow asmell the praise of God in geuing righteousnes, as the certaintie of saluation.

I TIE have alreadie dispatched that which is V chiefe: that a man is justified by the mercie of God alone, by the communicating of Christ alone, and therfore by faith alone, & not by workes. Whether good It remaineth that we discusse this question, that workes deserue howsoeuer works are not sufficient to justifie a man, fauor. yet whether they do not deserue fauour at Gods hands?

2 Surely whosoeuer he were that first applyed Merit. merit to mens workes compared with Gods judgemet, he prouided verie euil for the fincerity of faith.

Obiect. The auncient writers of the Church did

euerie where vse it.

An. . Would God they had not ministred matter of errour to their posteritie by the abuse of one litle word.

The Scripture doth shew what all our works deferue, when it denieth that they are able to abide

the fight of God, because they be full of vncleanenesse', againe what if we should fulfill the Law? we Guc.36.22.32 are vnprofitable seruants*. LH.1720

Obiett. The Lord doth call those good workes which he hath bestowed vpon vs,ours, and doth not onely testifie that they are acceptable in his fight. but that they shall also have a reward.

An. He doth it for this cause that we may be encouraged by so great a promise, & that we may not be weary of well doing, and that we may be thankfull indeede to God for so great bountifulnesse.

Works are good as they are of God:

Eccla. 16.34.

Heb. \$3.16.

Obiett. If workes be of God, then are they good. An. They are good as they are of God: but man polluteth & defileth by his vncleannes those works

which were good.

Quest. How then do they please God, & are not

vnprofitable to the doers of them?

An. Not because they deserve this, but because the goodnesse of God doth of it selfe set this price vpon them.

4 Ubielf. Mercy will make place for every one

according to the merit of his works*.

An. It is thus in Greeke, for cuerie one shal find according to his works.

Obiett. With such sacrifices men merit at Gods

hands, faith the Apostle*.

An. There is nothing else in the Greeke, but that fuch sacrifices do please God, and are acceptable to him.

Obiect. Good works do merit those graces which we have given vs in this life: but eternall faluation

is the reward of faith alone.

An. Isaias doth shewe that the increasings of the faithfull are the giftes of his owne free goodnesse*. 25.51-2. Paule teacheth in manie places that we have

the

CALVINS INSTITUTIONS. LIB. 3. the fulfilling of all good things in Christ*: and no- 1 cor. 1.3. thing of our felucs. Eph.1.4. 6 Obiect. Morall works make men acceptable Coll.1.14 Ioh.10.28 to God, before they be ingrafted into Christ. An. But the Scripture faith that they are all in

death which possesse not the Sonne *: and againe, Rom.14.23 What soeuer is done without faith is sin*.

Obiett. Christ deserved for vs the first grace:now it standeth vs vpon not to be wanting to the occasion offered vs.

An. O impudencie! as if Christ did only set open the way to saluation. Would God they did but tast what these sayings meane. He hath life, which hath the Sonne* . Whosocuer beleeueth is past fro death 1 10h.5.12. to life*, and fuch like*.

* Rom. 3.14. Obiect. A man is instified by faith which is 1 Toh. 3.23 formed, because good works have from faith to be Eph.2.6. Colh 1.13. available to righteousnesse.

Ich. 5.24

An. That is to name faith in mockage, and to

steale from God the praise of good works.

Obiett. The principall cause is in good workes, and yet free will is not excluded, by which cometh Free will. all merit.

An. The Apostle saith, that we are the workmaship of God, created vnto good workes, which he hath prepared that we should walk in them*. Ther- Eph. 2.10. fore seing there commeth no good from vs, vnlesse we be regenerate, and regeneration is of God, there In good woris no cause why we shold chalenge to our selues one kes nothinge is of our felues. ownce in good works.

8 That is most plainly shewed by manie testimonies of Scripture*. Wherupon we conclude that men are not iustified before God by workes : but we say that all those which are of God are regenerate and made a newe creature, that they may paile fro 2 Iob. 1 8. 1 Pet. 4 3. 1Tm. 2.20&c. A similitude

the kingdome of finne, vnto the kingdome of righteousnesse: and that by this testimonie they make their calling sure, and are judged as trees by the fittes.

CHAP. XVI.

The refutation of those sclaunders wherewish the Papisses indequour to burthen this doctrine & to bring it in consempt.

Obiett.

By the inflification of faith good works are de-

An. Yea they are rather established. Because we dreame not of a faith that is voide of good workes, or of justification which is without these. Notwithstanding we place justification in faith, and not in workes.

2 Obiect. Mens minds are brought fro the defire of well doing, when we take from them the opi-

nion of deferuing.

An. If men must be pricked forward, no man can yse sharper goads then those which are fet from the ende of our redemption and calling For it were vn-seemely sacriledge, if being once cleansed, we shold defile our selues with new filthinesse, and so profane the holy bloud of Christ.

3 Obiect. God shall giue eucric man according

to his workes.

An. That is a kinde of exhortation, which the Scripture doth oftentimes vie, that he may omit no way that may encourage vs.

4 Obiect. Men are inuited to sinne, whe we hold

free forginenesse of sinnes.

An. We say that remission of sinnes is of so great estimation, that it can not be recompeded with anie good

There be no works good without faith.

Heb.5°13. Lu.1.74. Rom.6.6.18. Tu.2.11&c.

How enery e man shall bee rewarded accordinge to his workes

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good of ours, and that therefore it could neuer be gotten valefie it were free. Furthermore to vs it is free to vs not free, not to Christ, who payed so deare for it. Ther- to Christ. fore men are admonished that so ofce as they sinne, they do so often shed his most precious bloud, so much as in them lieth. Ought not they which do heare these things to be more affrayde of finninge, Pricke vs for-then if it were sayd that sinnes are wiped away by ward to doe good works?

good.

CHAP. XVII. The reconciling of the promises of the Law and the Gospell.

Queft.

I F good works do not justifie, to what purpose serve the promises of the Law*?

Deut.7.11

An. God maketh promise to none but such as are Ier. 7.3 33 perfect observers of his Law, which are no where to be found. Therfore all mankind by the Law remaineth in danger of the curse.

2 Obiett. By this meanes all the promises of the

Law should be voide of effect and vaine.

An. It is true, vnlesse the goodnesse of God dyd help by the Gospell, when it affigueth Christ alone, when he letteth Christ for the fulfilling of righteouincife*.

Gal. 2- 16.

3 Obie Et. That is repayed to the workes of the faithfull, which God promised in his Law to the fol-

lowers of righteousnesse.

An. But in that repaying or rendering we must always confider the cause, which winnesth fauor for Why our wor-our workes. And it is three fold the first, that God table to God. turning away his eys fro beholding the works of his feruants, doth embrace them in Christ, and reconcile them to him felf by the coming of faith only be-

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Act. 10.31

tweene without anie help of works: The feconde is that he extolleth workes, of his fatherly goodnesse without esteeming their worthinesse to this honour that he maketh some account of the: The third that he receiveth § same with pardo, not imputing their impersection. Therfore grace is the cause of repairing.

4 Obiest. God is no accepter of persons, but in cuerie nation he which doth rightcousnesse is

accepted of him.

There is a double accepting of persons. First double accepting of persons. First fuch as man is by nature, God sindeth nothing in ting of persons. him, wherewith he may be enclined vnto mercie, fauing only miserie.

Object. The prayers and almes deedes of Cornelius came into the fight of the Lord*, therefore man is prepared by good works to recease grace.

An. Cornelius was alreadic illuminate by the Spirite of wisedome, and also sanctified, who was a follower of righteousnesse. Therefore he had from the grace of God those thinges which in him did please God, as it is sayd. Therfore seing all men are lost by nature, and God would not have them lost, surely that accepting doth not respect mans righteousnesses, but it is a pure token and proofe of Gods goodnesse toward miserable sinners.

5 The second accepting whereof Peter maketh mention, is that, whereby the faithfull after their calling are approued of God, euen in respect of their workes, because the Lord cannot but loue those good things which he worketh in them by his Spirit. Cornelius was freely accepted before his

good works could be accepted.

The promyles ter vnderstood, we must marke, whether the promiof the lawe. ses be of the law or of the Gospel. For they must not

be

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be taken in one and the same sense. The promises of the Law do alwayes promife a reward vpon condition, if we shall do. But the promises of the Gofpell do rather shewe what maner persons God his feruants be, which have receased his covenant in good earnest, the expresse the cause why God doth good to them.

Quest. Why then have good workes the title of righteousnesse given them, and why is it said that Deu. 6.25. &

aman is iustified by them*?

An. They iustific if they be perfect works: and we

are too blame that they are not fuch.

8 Obiect. We are not justified without faith: neither are we iustified by it alone: workes fulfill righteousnesse. For faith was imputed to Abraham for righteousnesse*, that notable fact of Phinees is Rom.4.3. imputed for righteousnesse*.

9 An. A man is not counted righteous for one * Pfal. 106.31. or two good works, neither yet for manie: because Deut.26,26. he which offendeth in one is guiltie of all: neither is How faith doth there found any worke which is in all respects pure. iustifie. And faith alone doth iustifie by laying holde vppon Christ our rightcousnesse. In that place Phinees is counted righteous before men, who praised his fact, not before God.

10 Obiect. As Dauid faith, Bleffed are they whose iniquities are forgiuen*. So on the other side Blessed is the man that feareth the Lord*: which ta- * Pfal, 14.21 keth pitie vpon the poore; that hath not walked in * Pfal.i.i. the counsell of the wicked*&c.

An That which Paule faith is most true*, that * Mat. 5.3 bleffednesse consisteth in remission of sinnes. For because those vertues, shall neuer be in man in such fort that they can be acceptable to God of them selues it is proued that man shalallwayes be misera-

24 13. How good

Gen 15.6

Pfal.32.1.

212 AN ABRIDGEMENT OF ble, vnlesse he be rid out of the miserie by forgiueneffe. 11 Obiect. Iames teacheth in plaine words, that both Abraham was justified by workes, and that all we likewise are instified by workes, and not by faith alone*. An. Iames speaketh of a dead faith, but we of the lively: the faith of the deuils is hadled in that place but we intreate of the faith of the faithfull. 12 There is another fallacie in the worde Iustified. Because it is sayd there that Abraham was iustified, that is counted iust before men in respect of his works:but we speake of instificatio before God*. 13 Obiect. The doers of the Lawe are iustified and not the hearers*. An. It is true if any man fulfill it. 14 Quest. Why then do the faithfull so boldly offer their righteousnesse to be examined by the judgement of God, and why do they couet to have fentence given of them according to it*? An. We are to consider two things therein : first they bring not all their whole life, but some speciall cause into judgement. For David saith in an other gaine they do not chalenge to them selues righteoulnelle in respect of the righteoulnelle of God, but

14m. 2.11.

Rom.4.3.

Rom. 2.130

1 Sam. 26 23.

Pro.20.76-12

28.

Pfal.7.9.6. 27 place*, If thou shalt marke iniquitie who can abide 1.618.21.626 it? Enter not into judgement with thy servant : A-P[al. 130.3 inasmuch as they compare them selues with the

wicked. So Dauid fayd to Saull, Let the Lord render to euerie man according to his righteousnesse Pfal. 14.30. and truth*.

15 Obiest. Salomo saith, that he which walketh in his integritie is iust. After which maner Ezechiel reporteth that he shall live which shall do indgement and iustice*. Exech. 18.9. 21

An. But

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An. But let one of the children of Adam come abrode with so great integrity: if there be none they must either perish in the light of God, or else they must flie to the fortresse of mercie; but the Lord after he hath once receased men into the couenant of grace, he doth not examine their works as they deserue, but doeth kisse them with fatherly kindneffe.

Obiest. The Apostle wisheth so great perfection to the faithfull, that they may be blameleffe and vn-

reprovable in the day of the Lord*.

1 Thef. 3.23.

An. All the godly must indeed ayme at this mark and striue to come vnto it, but because the best maner of this present life is nothing else but a goinge forward, we shall come to that marke then onely, when being vnclothed of the flesh of sinne, we shall be wholie ioyned to the Lord.

CHAP. XVIII. That the righteousenesse of workes is ill gathered of the reward.

ObieEt.

Od shall render to euerie man according to Mat. 16,200 Jhis workes*.

2 Cor. 5.10. steppes to fal-

An. The maner offpeaking doth rather shew the Rom. 2.6 order of following, then the cause. For the Lord Ich 5.29.60 doeth finish our faluation by these degrees of his Degrees and mercie, when he calleth the elect vnto him felf, ha- uation, uing called them doth iustify them, having iustified them doth glorifie them.

Obiect. It is fayd to the faithfull, that they worke

out their owne faluation*.

An. That is done when by applying the felues in Ph.2.120 doing good works, they meditate vpon eternall life.

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But the Lord is faid both to begin and to finish*. Ph. 1.6.

2 The kingdome of heaven is not servants wages, but childrens inheritaunce: which they alone shall enjoy which are adopted of the Lord to be his children*.

Eph.1.18. Gah4.30.

ObieEt. Godsware to Abraham, Beccause thou hast done this thing, and hast not spared thine owne fonne, I will bleffe thee, and will multiply thy

Gen. 22.3. feede*. An. He had receased the promise before the comandement was given. Therefore he descrued not the bleffing by his obedience.

3 Obiect. The Lorde doeth either deceaue or mocke vs, when he faith that he rendreth that for reward to our works, which he had given freely be-

fore works.

Why that is attributed to workes which is geuen frielic

An. He doth not mocke ys, Because he will have vs exercised by good works to thinke vpon the geuing of those things which he hath promised, and to runne through them, that we may come to the blefsed hope which is set before vs in the heauens, the frute of the promises is rightly assigned to them, vnto the ripenesse whereof they bring vs: Therfore let vs fay with Peter, eternall life is the reward of faith.

1 Pet 1.6.

faith.

4 Therefore when the Scripture calleth eternall life the reward of workes, it doth it not to fet Eternall life is forth the dignitie of our works, as if they deserue Such a reward: but that it may succour our weaknes which it doeth otherwise exercise with so manie

gricfes, whiles we liue here. 5 Obiect. God who is a just judge will once geue to those that be his the crowne of righteous-

2 Tim. 4.8.

the reward of

nesse*. An. To whom should he geue a crowne as a just

iudge,

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judge, if he had not given grace as a mercifull father? and howe should there be righteousnesse, if Grace went grace had not gone before which instiffeth the wicked ?

6 Obiect. Make you friends of the wicked Mammon, that when you shall neede they may receaue you into eucrlasting habitations*. The same is sayd of Paule * . Good workes are compared to richesse, * 17.m.6.17. which we may enjoy in the bleffednesse of eternall

An. He which giueth to the poore, lendeth to the Lord*. He which foweth plentifully, shall reape Pro.19.17 plentifullie*. For those things are put into the hand * 2 Cor. 6.6 of the Lord, which are bestowed vpon the pore according to the dutie of loue. As he is a faithfull keeper of that which is committed to him, so he will once restore it with plentifull ouerplus.

Obiect. Tribulations are brought vpponthe faithfull, that they may be accounted worthie of the kingdome of God, for which they fuffer : because he is just to restore affliction to those which

afflict you, and to you rest.

An. God the Father will have vs whom he hath Heb.6.10. chosen to be his children, to be made like to Christ his first begotten * As it was meet that he shold first * Rom. 8 .: 9: fuffer, & then at length enter into the glory of God Luk.24.26 appointed for him, so must we by many tribulations enterinto the kingdome of heauen. So we are couted worthie of the kingdom of heauen, which beare Christ, in our bodie the markes of our maister, that his life may be made manifest in vs.

ObieEt. Loue is greater then faith, therefore we are rather instified by loue then by faith*.

An. Loue is greater then faith, not that it is more meritorious, but more fruitefull: because it

2 Th.1.5.

AEt. 14.22

The markes of

1 Cor.13.13

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How loue is greater then faith'

1 2 3

farther: because it serveth more: because it is alwayes quicke and in sorce: whereas the vie of faith lasteth but for a time.

Obiet. If loue be the bond of perfection, therfore of righteournesse also, which is nothing else but perfection.

An. But we shall neuer come vnto that perfection vnlesse we fill all the measures of loue.

9 Obiect Christ sayd to the Lawyer, If thou wile

enter into life, keep the commandements.

An. We are excluded by our finnes fro the righ-

teousnesse of the Law, Therfore we must needs seek another help, that we may enjoy eternall life.

Obiect. Faith is a worke*, therefore it ought not

to be set against works.

An. Faith iustifieth, not inasmuch as it is the obedience of the will of God, but inasmuch as it embraceth the mercie of God.

The lawcof

Iob.6.26.

Faith is a

work.

Obiest. There is the same rule of contraries. Therfore if eyerie sinne be counted to vs for vnrighteousnesses, it is agreable that the praise of righteousnesses be attributed to eyerie good worke.

Iam. 2.10.

An. This maxime hath no place here. For if we offend in one we are guilrie of all*. And a man can not be righteous by works, vnleffe he followe this straight line with a continual course.

CHAP. XIX.
Of Christian libertie.

Tow must we intreat of Christial iberty, which is as it were an appurtenace of iustification, & is of no small force to ynderstand the force of it.

2 And it consistes in three points: the first is that the consciences of the faithfull, when the affiance of their instification before Godis to be sought do lift up them clues about the lawe, and forget all

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the whole righteousnes of the law.

Obiett. Then the Lawe is superfluous for the Christian lifaithfull.

An. It is not because it stirreth vs vppe to that eth in three which is good. And all the whole life of Christians thinges. ought to becameditation of Godlinesse:but before God, nor the law, but Christe, must be ser for righteoulnesse.

3 Therefore was Christ made a curse for vs, that Gal3.13. 6.5 he might redeeme vs from the curse of the law*. 1.0.3.20

4 The other which dependeth vpon that former is, that mens consciences obey the law not as being 2 Part of christian liinforced by the necessitie of the law: but that being bertie. free fro the yoke of the Law, they do freely and willinglie obey the will of God. And that cannot bee fo

long as we are under the law.

5 But so soone as we are deliuered & freed from this exaction of the law, we can merily & with great cheerefulnes answere God, when he calleth, & follow him being our guide. For they which are tied to the yoke of the law, are like slaues, to whom certain taskes are affigned for cuerie day, they dare not come in their mailters fight, vnleffe they have done A fimilitude. their work & taske. But children though they have but done half their task, & haue left it ynperfect, yet do they without feare and freelie offer themselves to their fathers.

That is the cause for which the authour of the epiftle to the Hebrewes, doth refer vnto faith what good works focuer wee read were in the holy fathers, & doth only weigh the by faith. Therfore Paul to the Romans reasoneth thus, Sinne must not haue dominion ouer vs, because wee are not under the lawe.

7 The third, that we be bound before god with no

3 About thing- conscience of outward thinges which are of themes indifferent. Selection felues indifferent, but that wee may indifferentlie sometimes vse them, and sometimes omit them. The knowledge of this liberty is therefore more necessarie for vs, because without it, our consciences shall have no rest, there shall bee no ende of superstitions.

8 Iknow saith Paul that nothing is common, but who so thinketh anie thing common, to him it is co-

8 Iknow faith Paul that nothing is common, but who so thinketh anie thing common, to him it is common. He is bleffed which doth not judge himself in that which he alloweth. For all the giftes of God are sanctified by thanksgiving.

Christian liber- 9 And this is diligentlie to be observed, that chritie is spirituals. Stian libertie is spirituals in all his parts, whose whole

1

Geuen.

force confisteth in pacifying fearefull consciences
before God: whether they be vnquiet or careful for
remission of sinnes, or doubtfull whether vnperfect
workes doe please God, or they bee troubled about
A double fall. the vse of things indifferent, but there be two sorts

of men which offende against it, the one of those which make it a cloake for their lusts, that they may abuse the good giftes of God to their lust.

10 The other is of those who thinke that it is nothing worth unlesse; they seed before men. By which

thing worth, vnleffe it be vsed before men. By which vnseasonable vsage they oftetimes offend the weak. As you may see some at this day, who think that their libertie cannot stand, vnles they take possession of st, by eating slesh vpon the Friday.

Doubleoffence of there is one fort which is given, another taken.

Therefore if thou doe anie thing either through vnseasonable lightnesse and wantonnesse, whereby the weake may be offended, it shall be called an offence given by thee. Paul teacheth the contrarie, that we receive the weake. That is called an offence

takes

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taken when a thing which is neither euill done, nor 2 Taken. out of season, is through malice drawen to be occasion of offence. Such was the offence of the Phari-Mat. 25.14. sees *. Therefore wee muste beware that wee give none offence: if others take it wee are blame-lesse.

12 Paul seemeth to haue set downe a difference We muk reboth by doctrine and also by examples, between the gard the weake weake, of whom we must haue great regard, & the Pharssees, to whom our liberty may not give place. For when he tooke Timothie to his companie, hee AE.16.3. circumcised him*. Hee could not be perswaded to *Gal.2.3. circumcise Titus*. The facts were divers, but there was no change of his minde or purpose. When hee was free from all, he made himselfe a servant to all, that he might save made himselfe a servant to all, that he might save manie*: and with stood false brethren, which saith he, entred in to spie out our liber-1 (or. 9.66. tie which we have in Christ*. Verilie we must studie to preserve love, and wee must have respect to the edishying of our neighbour. For all things are lawful 1 (or. 10.23. but all things are not expedient*.

13 Furthermore as our libertie must bee subject Libertie must to loue: so on the otherside loue must be vnder the bestided to purenesse of faith. Verilie euen heere also wee must loue haue respect to loue, but vnto the alters: that is, that wee offende not GOD for our neighbours

sake.

14 And nowe seeing faithfull consciences hauing this prerogative give them, are not intangled with any snares of observations in things indiffered wee conclude that they are exempted from the power of all men. For it is an vnmeet thing that either Christ shoulde loose the thanke for his so great li-1 Pet, 1.18. bertie: or the consciences themselves the profite*. For it cost Christ not gold, but his owne blood*.

The gouer ment of man double.

I SpiritualL

Ciuile.

is let vs marke that there is a double gouernment in man. One spirituall, whereby the conscience is framed vnto godlinesse: the other politike, whereby a man is taught the dutie of humanitic and civilitie. For there be in man, as it were, two worldes, which both divers kings and divers lawes do gouerne. And yet we must take heede that wee doe not wickedlie draw vnto the civill order, that which the Gospell teacheth concerning spiritual libertie.

Obiest We must obey the magistrate not one lie for feare of punishment, but for conscience sake also*. Therefore mens consciences are bound by the

politike lawes.

What consci-

Xom. 1*.1.5.

Au. Conscience is nothing els but that feeling which doth not suffer sinnes to lie hid, but draweth

men vnto the judgement seat of the judge.

of a good conscience (which it the inward integrity of the heart) doth come vnto men also, though it doe properly respect God alone. But the lawes of God must not be made subject to mans power.

The lawe of God must not be made subiect to mans power.

CHAP. XX.

Of praier which is the principall exercife of faith,
and whereby we doe dailier eceiue the

benefites of God.

Mans pouertic. I BY that which goeth before wee plainely perceiue how needie and emptie man is of all good things, and how he wanteth all helpes of faluation. Therefore if he feeke helpes to releeue his pouertie withall, hee must needes goe without him selfe: to wit, vnto the Lord, who doth giue himselfe vnto ys of his own accord, & freelie, in his sonne, in whom

CALVINS INSTITUTIONS. Lib.3. whom he offereth vs in steed of our miserie, felicity, and setteth open to vs the heavenlie treasures; that all our faith may behold his welbeloued fonne, that all our expectation may depend vpon him, that all our hope may rest in him. It remaineth that we seek in him, and that by praier wee craue at his handes, that which is wanting in our felues, and which wee haue learned to be in him. For as the Apostle witnesseth, like as faith springeth from the Gospell, so by the same faith our hearts are framed to callyp-Rom. 8.26.

on the name of God*. 2 Therefore we obtaine that by the benefite of Prayer is 2 praier that wee pearce vnto those riches which are conference laid up for vs with our heauenlie father. For it is a with God certaine talking of men with God, wherby they enter into the sanctuarie of heaven, & do face to face call to him touching his promifes, that they may try that that was not vaine, (when necessitie forequireth) which they beleeved when he affirmed it only in word.

3 0b. Doth not God know what is expedient The fruites of for vs, without hee haue one to tell him, and to put prayer. him in minde?

An. God hath ordained that not so much for his owne fake, as for ours: First, that our heart may alwaies be inflamed with a feruent defire to feek, loue, and worship him, whiles we accustome our selues to flie to him in all necessitie, as to an holie anchor. Secodlie, that there come no lust into out mind wherof we may be ashamed to make him a witnes, when we powre out our whole heart in his fight. Also that we may bee prepared to receive his benefites with thanksgiuing. Moreouer, that having obtained that which we did aske, wee may be more feruently caried to thinke vpon his goodnes. Last of all that yse

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4 Furthermore we must obserue foure rules, if we

it selfe may confirme in our minds his prouidence. power, and goodnesse.

The lawes of prayer.

will make our praier aright: The first is, that wee be no otherwise framed in mind then becometh those which enter into talk with God. Which we shall obtaine, if our mind being cleered from carnall cares, 1

doe not onlie wholie bend it selfe to prayer, but alfo, so much as may bee, lift vppe it selfe aboue it selfe. 5 Because nothing is more contrarie to the re-

uerence of God, then that lightnesse, a witnesse of too wanton licentiousnesse, and without all feare, Wherin we must labour so much the more earnestlie, the harder we finde it to be. To this end tendeth the lifting vp of our hands: that men may remeber that they are farre from God, vnlesse they lift vppe their senses on high. Also we must beware that we aske no more then God giueth vs leaue to aske in his word.

The liftinge vp of the handes.

> Obiect. He promiseth that he will doe according to the will of the godlie*.

Pfal.92.90

210h.5.14.

The affection of the hart toward God.

Rom. 8.20. 2 Cor. 14.16.

An. His tender bearing with the godlie proceedeth not so farre, that he giveth the bridle to their wicked affections, and submitteth himselfe to their pleasure. Therfore we must hold that of John. This is our confidence, that if we aske any thing according to his will he heareth ys. But as it is meet that we bend the fight of our minde to God, so the affection of the heart must follow thither also. Because both are carried another way, it is needefull that God by his spirite doe succour & releeue this weakneffe*.

6 Let this be another law, that in asking wee doe alwaies trulie feele our pouertie : and that thinking

and

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and feeling indeed that we need althings which we ask, we may joine the feruent affection of obtaining with praier it selfe.

7 Obiect. We are not alwaies vrged to pray with

like necessitie.

An. I graunt: and this distinction is profitablie our Pouertie deliuered to vs by Iames*. Is any man fad among dothinflame you, let him pray : let him that is meerie fing. Ther- Prayer. fore common sense telleth vs what we ought to doe Perseuerance in this case. We must pray continually, because we in prayer. are continually in need and necessitie. And because Repentance. God heareth not sinners * true prayer requireth repentance, which is farre from all hypocrific and deceit.

The feelinge of

8 Vnto these let vs adde the third also, that hee 3 Lawe. abandon all thinking ypon his owne glorie, whoso Let glorie and euer he be that presenteth himselse before God to prydebe farre make his praier, giving all the glorie to God in the from prayer casting downe of himselfe : least if wee take to our felues but a verie little, we do through our own fwelling, fall away from his face. Wee haue examples of Dan. 6.17. ling, fall away from his face. Wee have examples of * Pfa. 143.2. this submission Daniel*, Dauid*, Iesaias, Ieremie*, * Ies. 64.5. and others*.

9 Finally the beginning and also the preparation * Bar. 2.18. of true praier, is crauing of pardon, with an humble Note. and free confession of our fault. Neither shall even the most holie man obtaine anie thing, vntill hee be freelie recociled: neither can it be that God should befauourable to any other, but to those whom hee pardoneth*. When Christ healed the man sicke of pardoneth. When Christ nealed the main next of Pfal25. the palsie, hee said, Thy sinnes are forgiuen thee*, * Mat., 2.

* Jer. 14.7.

10 Obiect. Holie men doe sometimes seeme to cite and craue the helpe of their own righteousnes Pfal. 86.1. to intreat God*.

2Kin.20.40

An. By such formes of speeche they meane no-

thing els, but that they testifie by their regeneration that they are the servants and children of God, to whom he promiseth to be mercifull*.

Ioh. 3.22.

4 Lawe Hope is necessa ric in Prayer.

11 The fourth is, that being thus cast down with true humilitie, wee bee neuerthelesse incouraged to praier with fure hope to obtaine our petitions.

Obiect. These things are contrarie, to joyne sure hope of fauour, with the feeling of the iust venge-

ance of God.

Repentance & faith are companions.

An. They agree very wel, if the goodnes of God fet vpon foot, such as are oppressed with their own miserie. So repentance and faith are companions, whereof notwithstanding the one terrifieth vs, and the other maketh vs glad: fo in praier those two must meete togeather. So Dauid, I will worship in

the temple of thy holinesse with feare*.

Comadements required in Prayer. Pfal 33.22. €.56.10.

Pfal.5.8.

12 Therefore we holde with affured confidence that God is fauourable and mercifull to vs : otherwife there shall be no vse of praier. For which cause the whole church prayeth*, Let thy mercie bee ypon vs, as we have hoped in thee.

Comandement

Pfal.50.15. Mat.7.7 The promise.

13 Also when he biddeth vs pray, he doth by the veriesame commaundement reproue vs of wicked stubbornnesse, vnlesse wee obey *. Vnto prayer there is joyned also a promise, that hee will be fauorable and intreated least being disobedient, & conuict of ynbeleefe, wee mistrust God when hee calleth.

14 And it is a wonder, that we are either coldly or almost no way moued with the sweetnesse of his promifes, so that a great part had rather wander in bie wayes: and having left the fountaine of living waters, digge to themselues drie cesternes, then imbrace the liberalitie of God offered vnto them freelie. The name of the Lorde is a strong tower, the iust

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iust man shall flie to it, and be faued*. Therefore let A similitude the faithfull beeing perlwaded of the fatherlie loue Pro. 18.10. of God, alwaies commit themselves to his faithfull Toel2.32. keeping, neither let them doubt to crave the helpe which he promiseth; yet doth not a carelesse securitielift them vp, but they clime vp by degrees of his promises, yet so that they remaine humble in their owne abalement.

15 Obiect God graunted the praiers of Ioatham Iud.9.20. and Sampson, which notwithstanding proceeded * Ind. 16.2 8.

nor from a quier minde.

An. A continual law of God is not abolished by particular examples. Againe, a fewe men had fometimes speciall motions, whereby it came to passe that they differed from the common fort. Furthermore, those praiers which God heareth doc not alwaies please him, but so farre as pertaineth to example, that the godlie may praie with more Those prayers affiance and feruentnes. So God being moued with which God the feigned repentance of Achab, taught how case heareth doe he is to be intreated of his elect.

16 This is also worth the noting, that those Flease him. thinges which we have spoken of the foure rules of praying aright, are not fo strictly required, that God refuseth those praiers, wherein he can not finde either perfect faith, or repentance, togeather with feruentnesse of zeale, and well ordered petitions. For wee fee with what vehemencie of forrowe Dauid was carryed away when hee faide*, Pfal. 39.14. Cease from mee vntill I goe hence and bee not.

Therefore the endeuours of the faithfull doe please GOD, howsoeuer they bee not free from all lettes, and their praiers are allowed, so they prease forwarde thyther whyther they come nos ftreight.

I

2

3

not alwayes

AN ABRIDGEMENT OF

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And forasmuch as there is no man worthic to represent himselfe before God, the heavenly father himselfe, to the end he might exempt vs from shame and seare, gaue vs his sonne to be our medi-The mediatour atour, by whose guiding we may safely draw neere* trusting to such a mediator, that nothing which we aske in his name shall bee denied vs, as the father Ioh. 14.13 6.16. can denie him nothing*. They erre which follow a-

nie other way. Because all the promises of God are in Christ, Yea, and Amen*.

18 And we must diligentlie consider the circumstance of the time, when Christ commaundeth his Disciples to flie to his intercession, after that hee is ascended into heaven, In that houre, faith he, ye shall aske in my name*. It is certaine that from the beginning none were heard which did pray, faue only for the mediatours fake. For this cause the Lorde appointed in the lawe that the Priest alone shoulde enter into the sanctuarie, and carrie vpon his shoulders the names of the Tribes of Israel: to this ende auailed the facrifice, that the praiers might be eftablished: Being holpen by these rudiments they embraced the Mediatour, whose glorie notwithstanding did more clearclie shine by his ascenti-

The glorie of the mediatour did more plainlie appeare by the ascention of Christ.

1 Tim. 3.8. 1 loh.2,1.

* 2 Cor.1.20.

Yen 16.26.

26.

19 Furthermore, forasmuch as hee is the onely way to God, there is nothing left for those which turne aside, in the throne of God besides anger, iudgement and terror.

ObieEt. The faints have their intercessions left them, whereby they doe mutuallie commende the

safetie one of another*.

2 Tim. 2.1. An. They bee such as depend youn that only, so

The intercessi- far of is it that they anie whit diminish it. on of the faincis 20 0b. Christ is the mediatour of redemption:

and

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and the faithfull of intercession.

An. As if Christ having performed the mediatorship which lasteth only for a time, hath turned ouer the eternall mediatorship which neuer shall haue end vnto his servants. The scripture saith o- 10h,2.1. therwise, if anie man sin, we have an advocate with I Til, 2.5. the father Iesus Christ*.

21 As touching the Saints who being dead in the Intercession flesh doeliue in Christ, if we attribute anie prayer of the dead. to them, let vs not dreame that they have any other way to intreat God but Christ. Therefore the scripture calleth vs backe vnto Christ alone, who is the onely way to the father*. Hee is our mouth by Iob 14 6. which we speake to the father:our eie wherewith we fee the father: our right hand whereby we offer our selues to the father.

22 But follie is gone so farre, that we have heere the nature of superstition expressed, which after it hath once gotten the head, maketh no end of wanconnesse. For vnto the intercession of Saints was added the particular procuration of euerie one,& according to the divertitie of businesse, sometimes one, fometimes another was called vpon, to be aduocate: then euerie man had his seuerall Saint, to Safegarding whose tustion they committed themselues as to the Gods.

tuition of safegarding Gods. 23 Obiett. The praiers of the faithfullare carried by the handes of Angelles into the fight of God.

An. The Angels are appointed to take charge of Heb. 1.14. our safetie*, not dead men. Pfal.91 11.0

Obiett. If Moses and Samuel shall stande before 34.8. me,my foule is not toward this people*: therefore the dead make intercession for vs.

An. But seeing it appeareth thereby that they

praied not for the people, it is then concluded that the dead doe not pray at all: But the Lord doth only pronounce that he will not spare the wickednesse of the people, although they had some Moses or Samuell, at whose praiers and intercession he became so mercifull.

24 Quest. Shall we then take from them al praier and defire of godlinesse, who during their whole life did breath out nothing but godlines and loue?

An. They long for with an vnmoueable will the kingdome of God, which confifteth no leffe in the destruction of the wicked then in the saluation of the godlie.

Obiect. Those men which live vpon earth do one

commend another to God by their praiers.

An. This duetie serueth to nourithe loue among them, when as they doe as it were devide their newhich are aliue ceffities among themselues, and mutuallie take vpon them the same. And this they doe according to the commandement of the Lord, neither doe they want a promise: which two things are alwaies chief in praier.

Ob. It cannot be but that they must retaine the fame loue toward vs, as they are joyned with vs in

one faith.

An. Yet who hath reuealed that they have so long eares, as to reach to our voices? and that they haue eies so quick of fight, which watch to see wherof we stand in need?

Ob. They behold & looke downe from aboue vp5 mens affaires, in the brightnes of the countenance of God casting his beames upon them, as in a myrrour.

An. That can be confirmed by no testimonie of scripture, 25 Obiect.

another.

Why those

pray one for

The Saintes neither heare nor see what we doc.

25 Obiect. Iacob requesteth to have his name & The calling the name of his fathers Abraham and Isaach to be vpon a name ouer anye man called vpon ouer his posteritie.

An. He praieth that he may send the succession Gen. 48.16. of the couenant vnto his posteritie: & that they may be called the children of Abraham Isaach, & Iacob.

0b. Isaias affirmeth that the name of the men is called vpon ouer the woman*.

An. When as they count the for their husbands

vnder whose faith and tuition they live.

Obiect. God is befought to have mercie vpon the Plal. 132.10

people for Dauids fake.

An. There is respect had rather of the couenant then of the man, under a figure the onlie intercession of Christis auguched.

26 Obiest. Wee reade often that the praiers of Psal.22.5. Saints were heard*.

An. Therefore let vs also pray as they did, and

we shall be heard as they were.

27 Let this be the summe, seeing that the scripture commendeth this vnto vs, as a principall point in the worship of God, that we call uppon him, our The conclupraiers canot be directed vnto others without ma- fion. nifest sacriledge*: Againe, for as much as God will bee called vppon onelie in faith: and doeth commaunde that our praiers bee formed according to Pfal.44.23. the rule of his worde. Finallie, seeing that faith having her foundation in the worde is the mother of praier: so soone as wee turne aside from the word, our praiers must needes bee corrupt. As touching the office of intercessio, it is proper to Christ. 2 Kindes of

28 And although praier be restrained vnto wi- prayer. shes and petitions, yet there is so great aliance between petition & thakfgiuing, that they may fitlie be comprehended under one name. In asking we craue

I[2.4.1

2 Thankefgiuinge

Why perseuerance in Prayer is necessarie

We must apoint houres for prayer

1 Cor. 14.40. Mat.6.7.

The vse of Churches

Mat. 18.29.

Singinge.
The voce.

el 29.13. Mat.12.8 as well those things which serve to set forth his glorie, as those which are profitable and serve to our owne vsc. In giving thankes we set foorth and extoll his benefits toward vs with due praise, thanking his liberalitie for all those good things which come vnto vs. Let both bee vsed in the Churche continualitie, seeing necessitie vrgeth vs, Sathan lieth in waite, we are ouerwhelmed with sinnes, and the hande of God is open to doe good: Moreover it is both commanded, & also the vse of other good things without praise is hurtfull.

29 This continuance of praier, though it principally concerne euerie mans private praiers, yet it doth somewhat appertaine vnto the publike praiers of the Church also; and it is expedient that we have houres appointed for them. We must flie vaine babling and also vaine glorie*: wee must seeke some secret place. Yet we may pray in all places, & not neglect publik or private praiers, but alwaies ioine both together. And let ye speciallie note this, that praier must proceede from the inwarde affection of the

heart.

30 Now as the Lord in his word commaundeth the faithfull to make publike praiers, so there must likewise be publike Churches assigned wherin they may have the same: for the Lord hath promised that he will doe whatsoever two or three gathered together in his name shalaske*.

31 Againe, it appeareth most evidentlie hereby that neither the voice, nor singing are any thing worth, vnlesse they proceed from the deep affection of the heart. Nay rather they provoke his wrath against vs, if they come only from the lips and throte; for a smuch as that is to abuse his holie name, and to mocke his maiestie*. We commend the voice and singing

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finging as helps of praier, inafmuch as they accom-

panie the pure affection of the mind.

32 The rite of finging in churches, was not onlie The rite of most ancient, but it was also ysed of the Apostles*. singinge hath And furely if finging be tempered after that grauity bin of longe which becommeth the fight of God and Angels, it doth both win fauour and dignitie to holie actions, and also it is of great force to stirre vp our mindes vnto the true studie of praying:notwithstanding we 1 Cor 14.13. must beware that our eares bee not more attentive to marke the note, then our mindes to the spirituall

meaning of the words. 33 Whereby it is euident likewise, that publike praiers must be made not in a strange language, but To pray in a in a como kind of speech: for as much as they ought strange tounge. to be made for the edifiyng of all the whole church to the which there commeth no profite at all by a 2 Cor. 14.16. found not understood*. The secrete muttering of

Hanna, doth shew that the tongue is not necessarie 15am.1.13.

for private praiers*.

34 Now we must learne a more certaine way & The Lordes. forme of praier: namely, that which the father hath prayer. deliuered to vs by his beloued sonne*: wher we may Mat, 6.9. know his infinite goodnes. For he hath prescribed a Luke.11.2. forme, wherein hee hath set before vs as in a table whatfoeuer is lawfull for vs to aske of him, whatfoeuer is profitable for vs, and what soeuer wee haue

need to aske.

35 And this rule is set downe in fixe petitions: The divisio inthe former three are peculiarlie appointed for the to 6 petitions. gloric of God, without respect of our owne profite. The other three, have care of vs, and are properlie appointed for asking thole thinges which are for our vse. Nowlet vs take in hand the exposition of the prayer it selfe.

Q iiii

Father.

Iob. 1 12. 1 loh. 3.1.

36 When wee call him father, wee alledge the name of Christ the mediatour. For with what boldnesse coulde any man call God, father, vnlesse wee were adopted in Christ to be the children of grace*?

Tef.42.15.

By this sweetnesse of the word, he deliucreth vs fro al doubting, feeing there is no where to be found a greater affection of loug then that of a father. Hec wil neuer forget vs*. Therfore we ought not to feek helpe anie where els but there, vnlesse wee reproch him with pouertie or crueltie.

2 2 Cor.13. Lu.15.20.

37 Furthermore, let vs knowe for a suretic, that finnes cannot hinder, but that he will receive & be beneficiall to those which submit them selves and

craue pardon*.

Our.

28 Lastlie of all when we call him ours in common, we are thereby taught howe great affection of brotherlye loue ought to bee among vs, who are sonnes togeather with suche a father, by the same right of freeliberalitie. And let vs pray for all, but chiefly for those which ar of the houshold of faith*.

Eph. 2.24. Gal.6.10. 10.

39 We may pray especiallie both for our selues, and also for certaine others, yet so that our minde Speciall prayer depart not from the beholding the comminaltie.

Which art in

heauen.

1 fm0.2.1.2. 40 When we say that he is in heaven, we fignifie that he is not kept in some one country, because the heaven of heavens do not conteine him*, but that hee is spread abroad throughout all, that when wee feek him we may be lifted vp aboue all fenfe of bodie and soule. Secondlie he is set aboue all change and corruption. Finallie, he comprehendeth all the whole world, and gouerneth it by his power. Wherfore this is as muche as if hee had been faid to be of infinite greatnes, or highnes, of an incoprehensible

1 Kin.8.37 Ie.60.1.

essence, of infinite power, of eternallimmortalitie. Hallowed

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Hallowed be thy name.

41 The fumme of the first petition, is, that we de- The first fire that God may have the honour whereofhe is peridon. worthy, that men may neuer speake or think of him. without great reuerence: against which profaning is fer. By Name, we meane his power, goodnesse, wifedome, right cousnesse, mercy, truth, which cary vs to wonder at him, & prouoke vs to set forth his praise. Therfore we delire that that name may be fanctified, and that God will deliuer that holy name from Hallowed all reproch and contempt, yea that he will bring all mankind vnder his reuerence: and that all vngodlinesse may be abolished.

Let thy kingdome come.

42 The kingdome of God hath two partes: one. that God will reform all the wicked lusts of the flesh The partes of by the power of his Spirite. Secondly that he will the kingdome frame all our senses vato the obedience of his go- of God. uernment: that he will defende his children, and breake the indeuors of the wicked. That doth he by the efficacie of his word, which is called his scepter. Therefore we craue that he will increase the number of the faithfull, and increasetheir bleffinges, and also multiplie them, that he will raigne in vs by his Spirite: that by this meanes the filth of vices being driuen away, perfect integritie may flourish vntill the last comming of Christ. This prayer doth pull vs backe fro the corruptions of the world: it kindleth a desire to mortifie the flesh: it teacheth vs to beare the crosse: forasmuch as God will have his kingdome enlarged by this meanes.

Thy will be done.

43 We speake not in this place of the secret will The third. of God, wherby God doth gouerne all things, & ap - The will of point them to their ende: but of that which is made God is double knowen to vs by the Scriptures, wherto willing obedience doth aunswere. And therefore the heauen and earth are expresselie compared togither. Therfore we are commaunded to desire, that like as nothing is done in heaven, but according to the commandement of God, and the Angelles are meekely framed vnto all righteousnesse: so the earth may be brought under such gouernment, as stubburnnesse and frowardnesse being extinguished.

Gene us this day our dayly bread.

The fecond part.

Bread Our. Dayly

44 The second part followeth now, wherein we descend to our owne profit. By this we aske in ge-The 4 petition, nerall of God, all thinges which the vse of the bodie needeth, vnder the elements of this world:we commit our felues to his keeping and prouidence, that he may feede, foster & saue vs. This is no light exercise of faith. We aske breade, that we may be contented with that portio which God giueth. We call it ours in respect of the gift : and daily, that the immoderate desire of transitorie things may be bridled in vs

Forgene vs our debtes.

45 In this and the next, Christ hath briefly co-

The fife

prehended what socuer maketh for the heauenlie life. Like as the spirituall couenant consisteth onely vpon these two members, which couenaunt God hath made for the faluation of his Church, I will write my lawes in their hartes, and I will be merci-Ier. 31. 33. 6.33 full to their iniquitie*. He calleth finnes debtes, because we owe the punishment therof, neither could we by anie meanes make satisfaction, vnlesse wee should be discharged by this remission, and we defire to have this remission, as wee forgive our Remission con- debters: that is, as wee spare all men, and par-

don all men, by whome soeuer we have bin hurt

ditionall

Sinnes are

debts

in

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n a thing, either by deede or word. Therefore vneffe we forgiue we that not be forgiue. And yet ther is no merit in our remission, but the Lord meant by this meanes to help the weaknesse of our faith, that it may be not a cause, but a signe of our debt which is forgiuen vs.

And leade vs not doc.

46 Because we have a continual combate, we The Sixt, defire to be furnished with weapons, and to be ayded, that we may be able to get the victorie. And Tentations nowe there be manie formes of temptations. For e- are manifest. men the cuill defires of the minde which prouoke vs to transgresse the Law, which either concupiscence putteth into our mindes, or the deuill doth rayle, are temptations: and those thinges which of their owne nature are not euill, are notwithstandinge through the subtiltie of Sathan made temptations, to drawe vs from God. And they are either on the right hand, as richesse, power, honour, &c. or on the lefte, as pouertie, contempt, afflictions, &c. through the sweetnesse wherof we are either drunken, or else we are offended with their bitternesse, and so cast from vs our hope. And we say that God leadeth into temptation when he giveth over the How god doth reprobate whom he hath deprined of his Spirit, to lead into become the bondslaues of Sathan: which is a fure temptation. testimonie and token of his vengeance.

For thine is the kingdome.

47 Furthermore this is the found rest of our faith, to wit, that the kingdome is Gods, and the power and the glorie for euer. Amen is added, whereby is expressed the earnestnesse of our desire to obtaine those things which we have asked of God.

48 We have what so ever we ought to aske of God taught vs by Christ, whome the Father hath Mat. 17.5. Mat.17.5.

2 3

appointed to be our teacher*, and who is his eternall wisedome*. Therefore this prayer is most perfect, wherto we must adde nothing, or from which we must take nothing. For herein is contained that which is acceptable to God: which is necessarie for vs: and which he will give vs.

We must adde nothinge.

49 And yet we are not tyed to the words, or fillables, but are taught that no man may aske anienther thing, then that which is summarily contained in this prayer.

50 And although we ought alwayes to figh & to pray without ceasing lifting vp our minds vnto God yet forasmuch as our weakenesse is such, as that it hath neede to be holpen with manie helps, let euery man appoint him selfe certaine houres for exercise sake, which let him not omit without prayer, And let be farre from vs all superstititious observing of time and places.

Perseuerance with certaintie

51 If having our minds framed to this obediéce, we suffer our selves to be governed by the lawes of Gods providence, we shall casslie learne to persevere in prayer, and with longing desires patiently to waite for the Lord: being also sure that though he appeare not, yet is he alwayes present with vs, and that in his time he will declare, that he hearde our prayers, which in mens sight seemed to be neglected.

We have alwayes that which is expedient. Iob.5.25.

fense do not perceaue what good we have done by praying, yet our faith shall assure x, that we have obtained that which was expedient, seing that the Lord doth so often and so surely promise that he will have regard of our troubles *, after that they be once layed downe in his bosome. And by this meanes he shall bring to passe that we shall in pouer-

CALVINS INSTITUTIONS. LIE. 3. 237 tie abundance, and in affliction, consolation.

CHAP. XXI.

of the eternall election whereby God hath appointed some to Saluation, and some to desiruction.

And nowe wheras the couenant of life is not preached in like fort among all me, & wheras it taketh not like place, either equally, or perpetually among those to who it is preached: the depth The depth of of the wonderfulliudgement of God doth therein Gods judge shew it self. For vindoubtedly this diversitie serveth ment. the free choice of Gods eternall election. Whereas saluation is offred to some: & some are kept fro hearing the same: by this we have three most sweete Fruites of prefruits. First that we have saluation by the mere liberalitie of God. Which is a great argument to perfwade vs both to thankefgiuing, & also to humilitie. Secondly we shold straight way perish amids so many cofficts of teptations, vnleff it were furely confirmed ynto vs, that we are in the hand of God. Last of all we fee that the bold curiofitie of me must be bridled, left they enter into a maze, whereof they shall find no ende, and that they may follow the worde without which they shall alwayes go astray.

destination-

Curious men

We are come into the way of faith faith Augustine*, let vs hold the same stedfastly, it will bring Aug. Homilia vs vnto the kings chamber, wherein all the treafurs Ioh.35.

of knowledge and wisedome are hid.

Object. The mention of predestination must The mention be buried as an hard and dangerous matter.

An. That is to reprove the Spirit, & to backbite him, who hath reuealed those things in word, which were profitable to be suppressed.

Obiect. It is the glory of God to coccale a word*.

ofpredestination is not to

An. Secretes, faith Moses belong to our God, buz he hath reuealed these things to vs and to our children*.

Dest.29.29

4 Obiest. All this whole disputation is daungerous for godly mindes, because it is an enemie to exhortations, it shaketh faith, it troubleth the hart it selfe.

Thinges to be anoyded.

An. Let vs not search out the thinges which the Lord hath left hidden, let vs not neglect the things which he hath brought to light: left on the one fide webe condemned for too much curiofitie, on the other for too great ynthankfulnesse. But let ys safely follow the Scripture, which goeth stoupingly as with a motherly pase, lest it forfake our weakeneffe*.

Aug. Lib. 5. de. Gen.ad Lit:

> 5 Obiett. Foreknowledge is the cause of predestination. An. The one is wrongfully made subject to the

What fore knowledgeis. Predestination.

other. When we attribute foreknowledge to God, our meaning is that all thinges have alwayes bene vnder his eyes, and in his fight, as prefent. And we call predestination the eternall decree of God, whereby he determined with him felfe, what he would have to become of eueric man, For men are not created to like estate: but for some eternall life: and for some eternall death, is appointed. Whereby his free election is made manifest, seeing it lieth

in his will, what shall be the estate of euery nation. Whereof God shewed a token in the whole issue of

Generall election.

> Abraham*. 6 There is also a certaine speciall election, wherein appeareth more plainly the grace of God, feeing that of the same stocke of Abraham Godreiected some, as Ismael, Esau: and at length almost all the tenne tribes of Israell: he sheweth that

Deut.32.8.6 4.37.000. Particuler Flection. * P[al.78.69 £47.20. Mat. 3.2.

he

CALVINS INSTITUTIONS. LIB. 3. 239 he retaineth others among his children, in nourithing them in the Church.

Quest. Why is not the general electio of one

people alwayes fure and certaine?

An. Because God doeth not straight way geue those the Spirit of regeneration with whom he maketh a couenant, by the power of which Spirit they may continue vntill the end in the same couenant. The summe tendeth to this end, that God in his eternall and vnchangeable counfell hath appointed, whome he would in time to come take to faluation: and whom againe he would adjudge to destruction. Which counsell as touching the elect is grounded in his free mercie. And as for those which he appointeth to damnation, the entrie of life is shut before Two testimo. them, by his iust, but yet by his incomprehensible nies of election iudgement. In the elect is calling, which iustificatio doth followe (being two testimonies of election) yntill they come to glorie. But by excluding the reprobate either from the knowledge of his name, or fro the fanctification of his Spirit, he declareth what maner judgement is prepared for them.

I

CHAP. XXII. The confirmation of this doctrine by sellimonies of Scripture.

Obie&t.

A S God forfeeth that cuerie mans merits shall be, so he distinguisheth betweene men. Therfore whom he knoweth before not to be vnworthic of his grace, them he adopteth to be his children: & Of the fore looke whose natures he seeth will be bent vnto wic- knowledge of kednesse, them he giveth over vnto the damnation merits of death.

Eph.1.4.

An. That is filthily to darken election by putting in the veile of foreknowledg. Surely when Paulteacheth that we were elect in Christ before the creation of the world, he taketh away all respect of our worthinesse.

2 Obiect. That appertaineth ynto the age wherin the Gospell was first preached.

An. This is to filthie an invention that it needeth

none answer.

2 Tim. 1 .9.

cause of good

workes.

He hath called vs, faith Paule*, with an holie calling, not according to our works, but according to his purpose, and the grace which was given vs by Election is the Christ, before the word began. Therfore he did not foresee vs to be holie, but he hath chosen vs that we might be holie.

Obiett. God repayeth the grace of clection to merits going before, notwithstanding he graunteth it

for those which are to come.

Whence holynes cometh. Eph.1.5. Gen. 48.19.

- An. Holinesse is derived from election as from his cause*, and not on the contrarie.

4 Therfore faith the Lord*, Iacob haue I loued but Esau haue I hated. If for eknowledge were of any importance in this difference of the brethren, it shold be out of season to make mention of the time, feing they were not yet borne.

5 So rejecting Ismaell, he choseth Isaach. Setting aside Manasses, he doeth more honour E-

phraim*.

The force of the first birth.

Examples

Gen. 58.19

6 Obiett. We must not determine of the summe of the life to come by these inferiour & small benefits: that he which hath bin aduaunced vnto the honor of the first birth, should therfore be reckened to be adopted vnto the inheritance of heauen.

An. The Apostle was not deceived, neither did abuse the Scriptur:but he saw that God ment to de-

clare

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clare by an earthly signe the spirituall election of Iacob, which otherwise lay hid in his inaccessible throne. Like as the pledge of the heauenly habitation was annexed to the land of Chanaan.

Obiest. God foreseeth all thinges which he doth

not.

An. Seing Peter saith in Luke*, that Christ was Act. 2.28 by the determinate counsell and foreknowledge of God appointed to death, he doeth not bring in God as a beholder, but as the authour of saluation.

Obiett. He reckeneth Iudas among the elect, How Iudas

whereas he was a deuill.

An. This is referred vnto his Apostolical office, the elect. which though it were an excellent myrrour of the fauour of God, yet it doth not containe in it hope of

eternall faluation.

Obieci. Ambrose, Origene, Hierome thought that God doth distribute his grace among men, as he foreseeth that euerie man will vse it well.

An And Augustine also was of that mind*, but Lib.retrace when he had better profited in the knowledge of the Scripture, he did not onely call it backe as eui-

dently falle, but did ftrongly confute it writing against the Pelagians.

Obiect. The foreknowledge of merits is not indeed the cause of predestination on the behalfe of the act of predestinating : but on our behalfe it may after a fort be fo called: namely according to the Thomas fusi.

particular estimation of predestination. An. On the other side when the Lorde will have The goodnes vs behold nothing in election, but meere goodnesse, of God the if anie man defire to see anie more there, it shall be cause of

a disordered greedinesse.

Cect.Tract.15

cledion.

R

Obiect. Glorie is predestinate for the elect after a fort, according to their deserts: because God doth predestinate grace to them whereby they may deserve glorie.

Predestination is the handmaid of election. An. Yea predestination vnto grace serveth the election of God, & 1s as it were her handmaid. For grace is predestinate for them to whom the possession of glorie is long time assigned: because the Lord bringeth his children to instification from election.

20 Obiest. God should be contrarie to him selfe, if he inuite all men generally to come to him, & do only admit a fewe whom he hath chosen.

An. The generalitie of the promises doeth not

take away the difference of speciall grace.

Quest. Howe shall these two be reconciled, that all should be called vnto repentance & faith by outward preaching, and yet the Spirit of repentance

and faith should not be given to all?

An: He which threatneth that when it rayneth ypon one citie, there shal be drought ypo another*: he which essewhere denounceth a famine of dostrine, doth not bind him selfe with a certaine lawe to call all men alike: and he which forbiddeth Paus to preach the word in Asia, and turning him from Bithinia draweth him into Macedonia, doth shewe that he is at libertie to distribute this treasure to whom he will.

Obiett. There is a mutuall confent betwene fairly

and the word.

An. Namely wherfocuer faith is. But it is no new thing that the word doth fall among thornes, or in ftony places*: not only because the more part is indeed stubburn against God, but bicause all have not eyes and cares.

Quest. How

Amos.4.7.6.8

AG. 16.6.

Asas. 13.4.

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Quest. How then shall it agree & hang together, that God doth call those vnto him, who he knoweth will not come.

An. Augustine answereth *, Wilt thou dispute

August de ver.

with me?woder with me & crie out, O depth! Let vs Apost. Ser. 11. both agree together in feare lest we perish in error. Eph 1.3. Moreouer if election as Paule witnesseth bee the Note. mother of faith, then faith is not generall, because

election is speciall.

11 Furthermore as Iacob is received into favor hauinge as yet deferued nothinge by good workes: So Esau is hated beinge as yet polluted with no wickednes. Wherby it appeareth that the foudation of predestination is not in good works. And to this end are the reprobate rayled vp that the glorie of God may be made manifest through them. Therfore The ende of if we canot allege any reason why God vouchsafeth reprobation. his of mercie, saue onlie because it pleaseth him that it should be so; neither shall we have anie thing else in rejecting the other but his will. For as he hath mercie on whom he will, so he hardneth whom he Rom: 9.28; will*.

CHAP. XXIII.

Arefutation of the flaunders wherewith this doctrine hath alway es bene wrongfully burdened.

Obiett.

THere is indeed in God election, but not re-probation.

An. Election it self should not stand vnlesse it Whom God were set against reprobation. Therfore whom God rejecteth. passeth ouer he rejecteth adopting the rest vnto faluation. Whence cometh that faying of Christ Euerie tree which my father hath not planted, shall be pluckt vp by the rootes.*

Mar. 15.13.

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Obiest. God doeth not altogether reiest those whom in lenitic he suffereth: but he waiteth to see whether they will repent or no.

An. As if Paule doth attribute patience to God, whereby he waiteth for their conversion, who he

saith are made fit for destruction*.

Rom. 9. 20.

Obiect. The vessels of wrath are sayd to be prepared to destruction, & that God hath prepared the vessels of mercie, because by this meanes Paule ascribeth to God the praise of saluation, & sayeth the blame of perdition vppon those who of their owne accord do bring it vpon them selues*.

Rom. 9.21

An. God hardeneth whom he will. Whereupon it followeth that the hidden counsell of God is the

cause of hardening.

The cause of hardning.

2 Quest. By what right is God angrie with his creatures, which have not offended him before, in anie thing? For to adjudge to destruction whom he will, is more agreable to the lust of a tyrant, then to the lawfull sentence of a judge.

The will of God is the rule of inflice.

An. It is a point of bold wickednes even so much as to enquire the causes of Gods will: seing it is the cause of all things which are, and ought worthely to be. Yea it is the only and solerule of justice.

3 Quest. Why hath God from the beginning predestinate some vnto death, who seing they were not as yet, could not descrue as yet the judgement

of death?

Men are naturallie subicate to death.

An. If all those be subject to the judgement of death by natural condition, whom the Lord doeth predestinate ynto death, of what iniquitie of his toward them, shall they complaine? seing man is the cause of his owne damnation?

4 Quest. Were they not predestinate before by the ordinance of God vnto that corruption, which

is n'oys

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is now pretended for the cause of damnation?

An. I confesse indeed that all the children of A- A similitude dam are fallen into this miserie of condition, by the will of God. But O man who art thou that disputest with God? Hath not the potter power to make of the same lump one vessell to honor, and an other to dishonor?

Obie Et. The iustice of God is not so defended. For it seemeth that there is nothing else sayde in this place, but that God hath fuch power as can not be hindered, but that he may do what socuer he will.

An. God is righteous and hateth iniquitie. But and if we can not comprehend his judgements, will Epift. 106. we therefore be so bold as to disalow them?

5 I say with Augustine, that they are created of God who without doubt he knewe before should go into destructio, & that was so done because he wold Faithfullignohaue it so. But why he wold, it is not for vs to require rance is better Because faithful ignorace is better then rash know-then rash knowledge. ledge*. Paule rested, because he found wondering*. Aug. de. verit. We learne to speake wel, whe we speake with God*. Apost Ser. 20

6 Quest. Why should God impute those things * Rom. 11.32 for sinne vnto men, the necessitie whereofhe hath

layd vpon them by his predestination?

An. God, saith Salomon*, hath made all thinges Pro. 16.4 for him selfe, even the wicked man for the evill day. Therfore even from their mothers wombe they are borne the children of death, who by their destruaion glorifie his name.

ObieEt. There is no necessitie layd vpon them by the providence of God, but they are rather created of God in that estate, because he foresawe their

wickednesse which was to come.

An. Life & death are rather actions of Gods wil. then of his foreknowledge, therefore it is in vaine

All thinges come to passe by ordinance. to moue anie question about his foreknowledge, where it is certaine that all things come to passerather by ordinance and commandement.

7 Obiest. This is not extant in plaine wordes that it was decreed by God, that Adam shold perish

by his fall.

An absurditie.

An. As if the felfe fame God, who, as the Scripture doth declare doth whatfoeuer he will, created the noblest of all his creatures to an yncertaine ende.

The free will of Adam.

Obiest. He had free will, to shape his owne fortune: and God appointed nothing, but to handle him as he deserved.

An. Where shall that omnipotencie of God be then, whereby he gouerneth all things according to his secret counsell, which doth not depend vpon anic other?

The distinction of insterance & will.

8 Obiest. The wicked perish, God suffering, & not willing their destruction.

An But why should he suffer it saue only because he will haue it so? I say with Augustine*, that the will of God is the necessitie of things: & that that must needs come to passe which he shall will: like as those things shall truly come to passe which he hath fore-

seene. The cause of euill is in man, because those things which God made were verie good*.

* Lib. 6.de gen ad litteram.cap 15.

Gen. 1 31.
The matter of cuill is of man

9 For though man was created by the eternall prouidence of God, to that calamitie whereto he is fubiect, yet he tooke the matter thereof of himselfe, and not of God, because he is so lost by none other meanes saue onely because he is degenerate from the pure creation of God, vnto corrupt wickednes.

ro Obiett. There should be then accepting of persons with God, which the Scripture doth every where denie: therefore either the Scripture is con-

Acceptinge of persons

trary

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trarie to it selfe, or else there is respect of merites in the election of God.

An. In that God chuseth one man & refuseth an other, that doth not come fro the respect of ma, but fro his mercy alone, for which it ought to be free to ytter & shew it selfe when and so often as he will.

11 ObieEt. If God find all men guiltie let him punish all alike: if guiltlesse, let him withold the rigor

of his judgement from all.

An. All are guiltie: but the mercie of God releeueth and succoureth certaine.

Obiet. Letitsuccourall.

An. It is meet that by punishing he likewise shew Note. him selfe to be a just judge. In giving to some that Grace geneth which they do not deserue, he declareth his free without merit. grace: in not giving it to all, he declareth what all deserue.

12 Obiett. By this meanes all defire of well doing falleth flat to the ground. For if God have de- Predestination creed faluation, he will bring vs vnto it in his time: doth nottake if he have appointed death, we shold in vaine strive desire of well

against it, doinge. An But Paule faith, that we are chosen to this

end, that we may leade an holy & vnblameable life*. Eph.1.4. If holinesse of life be the end of election, it ought rather to awake vs to thinke thereupon joyfully, then

to serue to be a cloake for sluggishnesse.

13 Obiect. Such doctrine ouerthroweth all ex-

hortations to liue godlily.

An. Paule was an open and loude proclaimer of election*: was he therefore cold in admonishing & Th.4.7. exhorting? Christ commandeth to beleeue in him: and yet he faith, No man can come vnto me, but he to whom it shall be geuen of my Father*. Therfore Ioh.6.61. we must preach godlinesse, that God may be wor-

aright, and likewise predestination, that he which hath cares to heare of the grace of God may gloric in God and not in him selfe.

A Caution

14 Notwithstäding let offence be auoyded wisely, so much as may be. For it is necessarie that those things which are spoken truely, be also spoken appertinentlie.

CHAP. XXIIII.

That election is confirmed by the calling of God, & that the reprobate do bring upon them selnes the ius iudgement whereto they are appointed.

The profe of Election

The order of election .2.3. 4.

Rom. 8.26.

Ib.15. Eph. 1.11

Rom.9.13

A Nd God by his calling doeth make election manifest. For whom he knewe before, them also he hath ordained before, whom he hath ordained; them also he called: whom he called them he iustified, that he may in time to come glorific the*. Such calling is made partly by the preaching of the word of God, partly by the power of the Spirit, who is called the feale and carnest of the inheritance to come*.

Quest. Why doth he not teach all men, that they may come to Christ?

An. Whome he teacheth them he teachethin mercic: whom he doth not teach, he doth not teach in judgement, because he hath mercie on whom he Calling is free. will, and hardeneth whom he will*. For his calling

isfree.

2 And we have and see in the Prophet, to whom he offereth his word*: I am founde of those which fought me not: I have plainely appeared to those, which did not aske me.

Obiect. God grueth vs his Spirit that we may beleeue.

An. Wc

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An. Wee doe not so make man Gods fellowelsbourer.

Obiect. We must hang election upon faith, for it is doubtfull and vneffectuall, vntill it bee confirmed

by faith.

An. Election doth not depende uppon faith, but Whence faith faith, which we receive when we be inlightened by cometh, preaching, and the brightnes of the holie ghost maketh vs not to doubt of our election.

4 Thereby it commeth to passe that we remaine Whence our stable against the greenous and dangerous tempta- stabilitie tions wherewith Satan striketh the faithfull, whiles cometh. that disquieting them with doubting of their election, he doth also prouoke them to a wicked defire to seeke the same out of the way.

5 Therfore if we leek to be sure of our election, Mat.3.17. we must turne our eies vnto Christ, in whom alone the foul of the father resteth, and not in our selucs*.

6 There is also another stay of our election to cstablish our confidence, which wee joyne with our calling. For whom Christ receiueth into the bosom of his church, after he hath illuminate them, them he receiveth into his tuition and custodie: & whom he receiveth, being committed to him of his father, 6.17.6.12. them hekeepeth vnto eternall life*.

Quest. Howe should calling assure vs of our ele-Mat 22.14. Ction, seeing manie are called, and sewe chosen*. *1 Cor. 10.12. Also lethim that standeth well, take heede that hee fallnot*.

An. Christ hath deliuered vs frothat care, saying, I know my sheepe, and I give them eternall life, neither shall they perish for euer, neither shall anie Loh. 10.27. man take them out of mine hands*.

7 Obiect. But those which seemed to be Christs doe oftentimes fall away; and where Christ affirIch.17.12.

meth that none of all those hath perished which were given him of his father*, hee excepteth the sonne of perdition.

An. Such did not sticke to Christ with that affiance of heart, wherby the certaintie of our election is confirmed vnto vs. They went out from among vs saith Iohn, but they were not of vs. For if they had been of vs, they would have tarried with vs*.

Cor.10.12.

Obiect. Let him that standeth well, take heede least he fall*.

Effects of fecu-

An. Paul diffwadeth from the careleffe and diffolute fecuritie of the flesh, which bringeth with it arrogancie, extinguisheth humilitie, and bringeth forgetfulnesse of grace received.

Callinge is double.

I Vniuerfall.

3peciall.

8 But there is a double kinde of calling, vniuerfall, whereby God through the outward preaching of the worde, biddeth all men come to him, as well good as euill. And there is also an other special calling, whereof for the most part hee vouchfafeth the faithfull onlie, when as hee bringeth to passe by the inward illumination of the spirite, that the worde preached doth take roote and fettle in their hearts; and yet he doth sometimes make those also partakers thereof, whom hee doth illuminate onlie for a feason: then afterward he forsaketh them for their vnthankefulnesse, and striketh them with greater blindnesse.

9 That is the reason for which Christ saith, that

Ioh.17.12.

none is perished but the lost childe*.

Obiest. The Lord saith that hee had chosen him

Ioh.6.70.

with the Apostles*.

An. That is onelie referred vnto his ministe-

Hom. 38. Gregories error. rie.

Obiett. Gregorie saith that we are certaine onelie of our calling, and vncertaine of our election.

An.

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An. He was deceived, because he hanged electi-

on ypon the merites of works.

10 Furthermore, the elect are neither forthwith The dinerie so soone as they are borne, neither all at one time, callinge of the gathered into the sheepfold of Christ by calling, but faithfull. as it seemeth good to God to distribute his grace vnto them. And before that time they wander in the common wildernesse, neither do they any whit differ from other men, sauc onlie that they are defended by the fingular mercie of God, that they runne not headlong into vtter destruction,

Obiect. Paul in the time of his Pharizaismeliued

vnrcproucable*.

An. I graunt; but he was not therefore more acceptable to God, then Aristides, Socrates, the Curij,&c. whose integritie is commended.

Obiect. Cornelius his almes and praiers were ac- Act. 10.2.

cepted of God*.

An. It appeareth that he was then alreadie illu- How Cornelius minate and regenerate, so that he did want nothing his almes and besides the euident revelation of the Gospell. Yee prayers were were faith Paul once darknes, but now light in the Eph. 2.12. Lord: walke as the children of light*.

II What manner seede of election was there in those which wallowed in vnspeakable wickednes*? 10h.2.1. What bud of righteousnes in Rahab the harlot be . * 2 Kin. 21.16

fore faith*, in Manasses*, in the Theese*?

12 Therefore as God finisherh the Saluation toward his elect, whereto he had appointed them in his eternall counsell, through the force of his calling: so he hath his judgemets against the reprobate, whereby he executeth his counsell concerning the. For somtimes he deprive them of power to heare his word: sometimes he doth make them more blind by the preaching thereof. Of the former we have an

* 1 Pet. 4.3

example in the nations, from which God hyd the wholesome light of his wholesome doctrine about An example of foure thousand yeeres before the coming of Christ.

wante of the worde

Ob. They were not made partakers of fogreat

a benefite, because they were not worthie.

Mal.4.1.

An. Their posteritie was neuer a whit more worthy, which thing besides experiece the prophet doth plentifullie witnesse*, who reprouing incredulitie, mixed with grosse blasphemies, doeth notwithstanding auouche that there shoulde a Redeemer come.

Why is it rather given to the posteritie then to their fathers?

Examples of

blindnes.

An. He may torment himselfe in vaine, who seeketh a cause heere higher then the vnsearchable counsell of God. Of the other member wee have examples daily, & also there be manie extant in scripture: There is a sermon made before an hundred; twentie embraceit, the rest make small account of it, or els laugh at it, or loath it.

Ob. Such diversitie proceedeth fro their malice. An. The nature of the other should be possessed

Cor. 4.7. with like malice, vnleffe God did refourme it by his-

goodnesse. 13 Quest. Why doth he give grace to the one

and omit the other?

ACT. 33.48.

An. I. uke sheweth a cause of those which imbrace the worde: because they are ordeined to life*: wee haue an example in Lidia the purple seller*. What shall we then think of the other, saue only that they are vesselles of wrath vnto dishonour? Such was Pharao *, suche were the Iewes in Christe his time*.

AEt. 16.14 * Exod.4.21. * Ioh. 12.39.

> 14 Quest. But why doe these continue obstinate when the other are framed to obedience?

An.

CALVINS INSTITUTIONS, L18.3. An. Because as Paul answereth, the Lord raised them vp from the beginning, that he might shew his Rom 9.7. name in all the earth*. 15 Obie Et. God will not the death of a sinner,
Ezach, 34.122 but that he may be converted and live*. An. If he will, who shall let him? but hee will put

the penitent in hope of pardon: because he is readie to pardon, so soone as a sinner shall bee conuerted. Therefore he will not his death, because he wil. leth repentance.

Obiett. God will have all to be saued.

1 Tim. 2.4.

An. That is, he hath shut the way to saluation against none order ofmen.

ObieEt. God will have mercy vpon all.

An. I will have mercie on whom I will have mercie: and I will shewe mercie to whom I will shewe mercie*. Exod.33.19.

ObieEt. God receiveth all to repentance, neither will he haue anie to perish.

An. But conversion is in the hand of God. He gi-weth a fleshie heart but to a few *.

Obiest. Turne you vnto me, and I will be turned Zach.1.3.

vnto you*.

An. No man commeth vnto God, vnlesse he be Ier. 31. 18
preuented of him. Wherupon Ieremie saith*, Turn mee O Lorde, and I shall be turned : for so soone as thou turnedst me I repented.

16 Obiett. If the case so stande the promises of the Gospel shall carrie but small credite, which auouch that God willeth that which is contrarie to

his decree, which cannot be broken.

An. The generall promises of saluation, doe no- The vninersal thing disagree with the predestination of the repro- promise of bate. And they are made effectuall to vs, when wee faluation, receive them by faith: on the other fide when

254 AN ABRIDGEMENT OF faith is made void, the promise is therewithall abou lished.

Quest. But why doth he name all?

An. That the consciences of the godlie may the more safelie rest, when they understande that there is no difference of finnes, so faith bee present : and that the wicked may not object that they want a fortresse, whither they may repaire from the slauerie of finne, when as through their ynthankfulnes they refuse it when it is offered.

The double will of god.

I

2

Obiect. There is nothing more disagreeing with the nature of God, then that there should be in him a double will.

Though the will of Godbee manifolde as concerning our sense & vnderstanding, yet hee willeth not sometimes this, sometimes that in himfelf: but according to his wifedome which is diverflie manifold, as Paul calleth it*, doth make our fenfes amazed, vntil it shalbe graunted vs to know, that he will that wonderfullie which now feemeth contrarie to his will.

Obiect. Seeing God is a father, it is an vniust thing that hee shoulde cast of anie, saue him who through his owne fault hath deserved this before.

An. As if Gods liberalitie did not reache euen vnto swine and dogs:who bringeth foorth the sunne vpon the good and the euill, yet the inheritaunce is laid vp but for a few, to whom it shall be said, Come yee bleffed,&c.

Obiect. God hateth nothing of that which hee hath made.

An. Godhareth the reprobate: because being destitute of his spirite, they can bring foorth nothing

and

bate are hated.

Eph.3.19.

Mat.3.45. Mas.25.34.

Why the repro but cause of curse. Obiect. There is no difference between the Iew

CALVINS INSTITUTIONS. LIB3. and the Gentile*, therefore the grace of God is fet before all indifferently.

An. God calleth aswell of the Iewes as of the Gentiles according to his good pleasure, so that he

is bound to none.

Obiect. God hath shut vp all thinges vnder sinne, Rom 11.22 that he may have mercie vpon all*.

An, Namelie, because he will have the saluation of all those which are saucd to be ascribed vnto his mercie: although this benefite be not common to all. Let vs crie out at such depth, O man, who are thou that disputest with God*. For Augustine doth trulie affirme that they deal peruerslie, which measure Gods righteousnesse by the measure of mans righteousnesse.

CHAP, XXV. Of the resurrection.

ALTHOVGHChrist having ouercome death hath given vnto vs the light of life, beeing now not strangers but of the houshold of God, that we may want nothing vnto perfect felicitie:yet let it not be as yet troublesome to vs to be exercised in an harde warfare: because wee hope for those thinges which do not appeare*. Hence we have need of patience, least being wearie we either turne our backs, or for fake our standing. Where forche hath found- The patience lie profited in the Gospell, who is acquainted with of the faithfull. a continual meditation of the bleffed resurrection. Meditation of z For seeing that it is our onlie & perfect felicitie rection.

to be joined with our God, we must lift up our minds Christian felivnto the resurrection*. For our conversation is in citie. heauen, from whence we also looke for a Sauiour*, ** Heb.19.12

to our redemption*.

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3 The verieweight of the thing it selfe will sharpen our desire. Neither doth Paul without cause affirme, that vnlesse the dead rise againe, all the whole Gospell is vaine and deceitfull*: because our estate shoulde be more miserable, then the estate of other liuing creatures, seeing we are euery houre as sheep appointed to bee flaine*. And therefore all the authoritie of the Gospell shoulde fall to grounde, which both our adoption, and the effect of our saluatió doth coprehend. Furthermore that our faith may ouercome all lets, the fcripture ministreth vnto vs two helps: the one is in the similitude of Christ*: the other in the omnipotencie of God*. For Christ hoode of christ is the first fruites of the resurrection :: then they

> that are Christs, euerie one in his owne order.* 4 Paul faith breiflie concerninge the power of God that he may make faith he, our vile bodies like to his glorious body accordinge to the working of his power, whereby he is able to subdue all things

to his felf.

Therfore let vs with Paul triumph amidst the Ph. 3.20. fight, because he is able who hath promised vs the lyfe to come, to keepe that which is committed to Comfort. him: & so let vs reioice that the crown of righteous-2 Cor. 4.8 nes is laid up for vs, which the iust judge shall geue

vs*.

Cor. 15.14.

Rom. 3,39.

Helpes

Phil. 3.21. I The liklic-

2 Cor. 4.10

* 1 Cor. 15.22

2 The power of God.

I 2

5 But this brutish blockishnes hath reigned during Beastlie blocki allages, which the Sadducees did openlie professe, fhnes. Mat. 12.18. that there is no refurrection: yea that the foules are Luk.20.27: mortall*. Wherofas of an opinion generallie receiued Salomon speaketh when he faith that a living Eccle . 9-4. dog is better then a lion that is dead, * and in an other place, Who knowethwhether mans foule goeth

·21 vpward & the foule of a beaft discend downeward.* Eclec. 3. But the whole Scripture doth crye that there. shall

IND INDITITION OF LIB. 3: 257 be none ende neither of the bleffednes of the elect.

neither of the punishment of the reprobate.

Obiect. The kingdome of Christ endureth but a Chiliasts. Apoc.20.4

thousand yeeres*.

An. This is a childish surmize: for he speaketh not in that place of the eternall bleffednesse of the churche, but of divers troubles which were prepared for the Church when the was as yet vpon the carth.

Obiect. It were too great crueltie in God, if the

wicked should be punished eternallie.

An. God is not injurious, if he deprive them of his kingdome, who made them selues vnworthie thereof through their vnthankfulnesse. Why the pu-

Obiect. But their sinnes last but for a time.

An. But the maiestie of God which they have nishment of offended by finning is eternall. Therefore it is for iust causes that the remembrance of their iniquitie doth not perish.

Obiect. Then their punishment shall bee greater

then their offence.

An. It is vntollerable blasphemie, when as the maiestie of God is so lightlie esteemed, when as there is no greater account made of the contempt thereof, then of the destruction of one soule.

The foule doth 6 Obiect. The whole man shall die: therefore not die

the foules shall rife againe with the bodies.

An. This is a beafflie error to make a vanishing blast of the spirite created according to the image of God, and to bring to nothing the temple of the holie ghost: finallie to robbe that part of vs wherein the Godhead shineth most, of this gift, so that the state of the bodie shoulde bee better then the state of the foule.

Quest. What midle state of the soules, is there?

finne is eternal

AN ADRID CEMENT OF

Luk. 23.43 . AEt.7.59. Mat. 5 8. Ioh. 12.32

An. It is neither lawful nor expedient to enquire curiously. It was said to the theef, this day thou shalt be with me in Paradise*. Let vs comend our soules to Christ, as did Stephen*. The soules of the reprobate suffer such torments as they have deserved*. Quest. Where shall they be?

Abrahames bosome.

.An. There is not that demension of the soule which is of the body. The gathering together of the holy spirits is called Abrahams bosome: it is enough, Iude assigneth the same lot and portion to the reprobate which he allotteth to the divels*.

Manicheus.

2 Cor. 6.10.

tall.

Ind.6

7 Obiect. The immortall soules shall be cloathed with new bodies. For it is not likely, that flesh which

is vncleane shall rife againe.

An. As if there were none vncleannesse of the foules:neither could that be purged by God, which is infected & defiled with the blot of fin. Euery one faith Paul, shalreceiue by his body, whether good or Death acciden euil. And this doth plaine reason telys. For if death which hath his beginning fro the fal of man, be accidentall the restoring which Christ brought appertaineth to the same body, which began to bee mortall. Moreouer if we must have new bodies given ys where is the likelihood of the head and members?

Gen. 13.4. Baptisme. Coll.2.12.

8 Therfore the spirit of God doth cuerie where in the scripture exhort vs to hope for the resurrection of our flesh*. And baptisme is vnto vs a seale of the refurrection to come*. To the same end tendeth the word Sleeping, which gaue also the name to church yards. Therfore we shall rise againe in the same flesh which we beare, as touching the substace but the qualitie shalbe changed, and the estate shall befarremore excellent: for the corruptible bodie shall put on incorruption*. Also we must note a difference betweene those which died long agoe, and those

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those whom that day shal finde living & remaining. For, as Paul witnesseth*, we shall not all'sleepe, but 1 Cor. 15.29. we shall be all changed. Neither shall those which then are aliue preuent the dead, but rather they 1 Cor. 15.51. Thall rife againe first, which have slept in Christ*.

Obiect. It is appointed for all mortall men once Thef.4.15. Heb. 9.27,

to die*.

An. Where the state of nature is changed it is a kinde of death.

9 Quest. By what right is the resurrection com- ! he resur

of God, which is a fingular benefite of Christ?

mon to the wicked and to those which are accursed rection of the An. Those thinges which are proper to Christ &

his members flowe ouer vnto the wicked also, not that they may lawfullie possesse them, but that they may be made more inexcuseable: So the Sun riseth Mat. 5.48: A fimilitude vpon the good and the bad*.

Obiect. The refurrection is not fitly compared to

fraile benefites.

An. So soone as the Diuels were estranged from God the fountaine of life, they descrued destruction, whereby they shoulde be vtterlie abolished: yet through the wonderfull counsell of God there was found a midle estate, that with out life they shoulde liue in death. It ought to seeme more absurd, if the death. refurrection be accidental to the wicked, which draweth them before the judgement seate of Christagainst their will, whom now they refuse to heare as their teacher.

And because the prophesie of death swal- The resurrectio lowed up in victorie*, shall then bee fulfilled, is accidentall let vs alwaies remember eternall felicitie the end of to the wicked the refurrection. We know that we are the children Eternall feliciof God*, but it hath not yet appeared: but when wee ty shall be like to him, wee shall see him euen as he is. 1. Ioh. 3.2.

Si

The glorie of the Saintes vnequall. Thefa.2.19 Furthermore as God distributing his giftes to his Saints in this world, doth vnequallie cast his beams vpon them, so the maner of their glorie shall be vnequall in the heavens, where God shall crowne his gifts*.

11 Quest. What distance shall there be between the Prophets and Apostles, betweene the married

and virgins,&c.

An. This is a curious question, and without the

bounds of scripture,

Quest. To what end servet the repairing of the world, seeing the children of God shal want nothing but shall be as angels?

An. In the verie beholding and fight of God there shall be so great pleasantnesse, that this selicitie shall farre exceede all helps wherewith wee now

are helped*.

match the greatnesse, because no discription can match the greatnesse of Gods vengeance against the reprobate, their torments and vexations are size gured to vs by bodilie thinges, namely by darknesse, weeping, gnashing of teeth, vnquenchable fire, the worme gnawing the heart without end. Wherby as we ought to be holpen to conceiue after a fort the state of the wretched, so we ought principally to fasten our cogitatio in that what a miserable thing it is to be estraunged fro all fellowship with God, and not so onlie, but to feele the maiestie of God so set against thee, that thou canst no way escape but thou shalt be vrged and pressed by it.

Mat.22.30.

A Curious question.

1Cor .13.12.

The torments of the wicked. Mat. 8.12 & .22 1 3. & .3.1.12 Mar. 9.43. Ief. 66.24 & .30.33.

THE



THE **FOVRTH BOOKE** OF CHRISTIAN IN-STITVTION.

Of the outward meanes or helpes whereby God allureth vs to the fellowship of Christ, and retaineth vs in it.

> CHAP. I. Of the true Churche with which wee ought to keepe unitie.

E haue taught that Christe is made ours by the faith of the gospel. But because our rudenes is great, faith needeth outwarde helpes wherby it may both be in-

fed. Therfore he hath appointed Pastours and Do- Eph.4.21. ctours * to teach vs with mouth, and confirme vs by the administration of the sacraments. Wherefore order of teaching doth require, that we intreat now of the church, to which Godhath committed this treasure, and also of the government, orders, and power therof: also of the facraments, and last of all, The division of of politike order.

the booke

What it is to beleue the. church.

I

2

1 Kin. 19.16.

Church.

Vnder the Catholike Church the visible is comprehended.

AEt.4.32. Eph.4.4.

Saluationis fure because clection is fure

Pfal.46.6 Ioel 2.32. Abd. 17.

2 In the Creede where wee professe that wee beleeue the Church, that is referred not only vnto the visible Church whereof we now speake, but also vnto the inuifible. We beleeue, because oftentimes there is no difference between the children of god and profane men: Againe, it doth fomtimes not appeare in the eies of men, but as wheat cornes are hid vnder an heape of chaffe, so is it onlie knowen to Godalone. That hapned in the time of Elias*. But we do not fay, In the church as in God, because our confidence resteth in him, which should not so agree to the church. It is called catholike or vniuer-The Catholike fall, because as there is but one head, Christe, so also there is but one bodie, whereof there be many mebers, living together by one faith, hope, loue, and through one spirite of God.

> Vnder the catholike and vniuerfall churche we comprehend the visible church. The communion of faints is added better to expresse the qualitie ofy church, as if it were faid, that they are gathered togeather vnto the fellowship of Christ vppon this condition, that they may mutuallie impart whatfoeuer benefites God bestoweth vppon them*. From thence we have manie fruites. For yoon this condition we beleeve the church that we may be affuredlie perswaded that we are members thereof. So long as our saluation hath such a stay, it shall never fall down: For it standerh with Gods election & eternal prouidence. Secondly it is joyned with the firmenes and certaintie of Christ who is neuer pluckt from the members of his bodie. Moreover we know that the truth shall neuer faile vs. Finallie the promises appertaine vnto vs For there shall bee saluation in · Sion*. Also there is great argument of consolation in the verie imparting of good thinges: For wee know

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knowe that all that appertaineth vnto vs, whatfo- Confolation euer the Lorde bestoweth vppon his members and drawen from ours.

ting of ecclesi-

4 But because we are now purposed to intreat of asticall goodes the visible church, let vs learne euen by this one title of mother, how necessarie the knowledge therof is, seeing there is none entrance into life, vnlesse she A similizade. conceiue vs in her wombe, vnlesse she bring vs forth vnlesse she nourish vs with her breasts. That done, vnlesse she defend vs vnder her custodie & gouernmenr, vntill having put of this mortall flesh, wee be Mat. 22. 30. like to angels*. Moreouer there is no faluation to be lesa 37.32 Icel. 2.32. hoped for without her bosome*.

5 And to the ende wee may be nourished, and kept in the Church, God hath giuen vs pastours*, Pastours to whom is committed the preaching of the heaue-Eph.4.11. lie doctrine. For this purpose woulde he haue on lie Assemblies. affemblies to be kept, that doctrine might nourishe

the consent of faith.

Obiett. The beholding of a mortall man doth de- A fimilitude. base the word of God.

I

An. An vnestimable treasure must not therfore be cast away, because it is brought vnto vs in earthlie vessels. For by this meanes our obedience is tried,& our infirmitie is prouided.

6 Obiect. That is falllie translated to mortall

man, which is proper to the spirit.

An. God who is the authour of preaching, joyning his spirit with it, promiseth fruite therof*: or a- Mal. 4.6. gaine when he seperateth himselfe from outwarde Ioh. 15.16. helpes, he challendgeth to him felfe alone, as well * 1'Cor. 1.7. the beginninges of faith, as the whole course ther- 1. Cor. 15.10. of*.

Furthermore in the visible Churche there be manie hypocrites intermingled, who have nothing * 1 Cor. 3.7. 1 Cor. 15.10. Why the wicked are fuffered in the Church

of Christ besides the onlie title, who are suffered for a time, either because they cannot lawfully be conuich by just judgement, or els because there is not alwaies suche sharpe discipline vsed as ought to be.

Y 2

8 Therefore the Lord hath fet it out vnto vs by certaine markes, so farre as was expedient for vs to know it.

9 Namelie by the ministerie of the worde, & the administration of the sacraments.

The markes of the true i Church.

ro For where soeuer the preaching of the gospel is reuerentlie heard, and the sacraments are not neglected, there appeareth neither deceitful, neyer a doubtfull face of the church: whose authoritie no man may despice, nor yet refuse her admonitions; for it is the piller and strong stay of truth, and the house of God*: therfore to depart from the church

1 Tim.3.15.

Satan attempteth to tak away the markes of the Church.

T

is to denie God and Christ.

II Wherfore let vs keep diligenthe these marks imprinted in our minds. For there is nothing which Sathan doth more goe about, the to take away the one of these or els both: sometimes, that having abolished these markes, hee may take away the true distinction of the church: sometimes that having brought in contempt thereof, hee may carrie vs away from the Churche by manifest falling a-

way.

12 But although there creepe in somtimes some fault either in the administration of doctrine, or of the facraments, yet it may not estrange vs from the communion thereof. For all points of true doctrine have not one forme. In the meane season, if we endeuour to amend that which misliketh vs, wee doe that, according to our duetie.

13 And our sufferance must go far farther in tolerating CALVINS INSTITUTIONS. LIB. 4. 265

lerating the imperfection of life. For it is an easie matter to flip here.

Obiect. The Church is not there where there is Puritanes. not perfect purenesse of life. Because the Church Donatists. must be holie*.

Anabaptifts Eph 5.26 An. Christ raught by manie parables, that the Church will be mixed of good & euill yntill the day

of judgement*. 14 Obiect. It is an untollerable thing that the 3.12.

plague of vices, doth so raigne euerie where.

An. I graunt : & yet Paule confesseth the church of the Corinthians to be the fellowship of Christ & the Saincles, though a filthie blot had besmeared almost all the whole bodie, not onely in corruption of manners, but also of doctrine . And among the 1 Cor.1.11.6.3. Galathians the Apostle founde Churches which 3.6.5.1.6.6.7 were forfakers of the Gospell*.

15 Obiect. If it be not lawfull as Paul witnessetht, * 1 Cor.5.2 to eate common bread with wicked men, much leffe

shall it be lawfull to eate the Lords bread.

An. It is furely a great reproche and shame, if dogges and swine have a place among the children of God. And much more if the facred bodie of Swyne and Christ be made common to them. Let the Pastors dogges are not be circumspect in that poynt. But it is one thing to be admitted to anoyde the companie of the wicked, and an other thinge to forfake the fellowship of the Church through hatred of euill men. But Paule doeth exhort them which come to the Lordes Table, that euerie man examine him selfe, not another, or the whole Church. He which eareth voworthelie, eateth damnation to him felfe, and not to 0- 1 Cor 11.28.29 thers*.

16 And although this temptation do sometimes assault euen good men, through rash zeale of righ-

0.9.0.15.13 * Gal. 1.6.

Mar 13.47.0

Tentation through rash zeale of righteousnes.

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3 4

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Eph. 5.75.

1/.1.10-

teousnesse: yet we shall finde this, that too much churlishnesse springeth rather from pride and hautinesse, then from meere holinesse, and the true defire thereof. Notwithstanding if any be moued with this temptation, let them thinke with them selues, that in a great multitude there be manie holy in the fight of God, who they fee not: that of those which seeme diseased there be manie which being awaked with the feare of God, do defire to attaine to greater integritie: and that they must not geue judgement vpon a man for one fact: moreouer that there is greater force both in the ministerie of the word, and also in the participation of holy mysteries, then that all that force can vanish away through the default of certaine wicked men : First of all that in iudging the Church, the iudgement of God is of greater force, then the judgement of men.

17 Obiest. Christ hath cleansed his Church thorough the washing of water, in the word of life, that he might make it to him selfe a glorious bride, not

hauingspot or wrinkle &c*.

An. The Lord worketh dayly in publishing her wrinkles, and in wiping away her blots. Wherupon it followeth that her holinesse is not yet perfect.

18 There was great corruption in the Church of Ifraell*, and yet for all that the Prophets did not therefore erect to them selues newe churches, or build newe altars.

19 What maner age was that of Christ and the Apostles? And yet the desperat impictie of the Pharises could not be letted, neither yet that dissolute kind of life which raigned euerie where at that time but they would be partakers of the same sacrifices with the people, and would come together with the rest into one temple vnto the publike exercises of reli-

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religion. Therefore let both these continue firme & The church. certaine: that they are not to be excused who for- must not be forfake the Church: Secondly that the faultes of men faken do not hinder but that we may rightly professe our faith there: because the godly conscience is not hurt euen with the vnworthinesse of the Pastor : neither are the Sacramentes lesse wholesome for an holie man, because they are handled of vncleane men.

20 Obiett. When the Pastors exhort the people to go forward, and to flie to pardon, they leade the

away from perfection.

An It is a deuellish deuise, to infect our mindes Confidence of with confidence of perfection, whiles we are yet in vaine. the course. And therfore in the Creed remission of finnes is annexed: and we are entred into the focietie of the Church by the figne of washing.

21 Neither doth the Lord onely once receive vs Remission of into the Church by remission of sinnes, but also he sinnes.

keepeth vs in it by the same.

22 To make vs partakers of this good thing the Why the keys keyes of the Church are committed and given, not wer geuin to onely that they might be loofed from their finnes, the Church. which should be converted from yngodlinesse, vnto the faith of Christ, but rather, that the Pastours might continually execute this office among the faithfull. Therefore we must marke three things in this place. First, that how great soeuer the holines of the Sainctes behere, yet can they not stande before God without remission of sinnes. Secondly that no man can enjoy this benefite of the Church, vnlesse he continue in the fellowship thereof. Thirdly that it is distributed by the ministers of the Church, either by preaching the Gospell, or administringe the Sacraments.

23 Obiest. The people of God is regenerate by

Anabaptifts Nouarianes.

Baptisme vnto a pure and angelical life. But if anie man sinne after Baptisme, there is no longer anie

hope of pardon.

Mat. 6.17 Mas. 18.22

An. By the commaundement of the Lorde the Sainctes do dayly say, Forgiue vs our trespasses*, and he promifeth pardon. Whome will he haue vs to pardon seauentie times seauen times*, not our bretheren? God pardoneth not once or twife, but so often as a sinner sigheth and groneth vnto him.

The infirmitie of the Saintes Gen. 36.18 Zb.28

24 The Patriarkes were circumcifed, and diligently taught righteousnesse: and yet they conspired to put their brother to death *. Simeon & Leui did rage cruelly against the Sichemites*. What shall we say of Ruben, luda, Dauid and manie other: being regenerate they fell filthily: and yet they obtained pardon.

Rebellion a

great offence Irr.3.1.12

25 What offence is greater then rebellion? For it is called a divorcement betweene God and his Church: but this is ouercome by the goodnesse of God*, Returne vnto me faith the Lorde, and I will receaue thee, Returne thou turne away, & I will not turne away my face from thee. Neither was it in vaine, that he ordained in the Lawe, dailie facrifices for finnes.

26 Is this benefite taken away from the faithfull by the comming of Christ, that they dare not pray for forgiuenesse of sinnes? He should have come to the destruction, and not to the saluation of his.

Peter denyed Christ, and that not without curfinge*, and yet hee is not excluded from par-

don.

Mat. 26.35. Gal 1.6.6.3.1 €.4.9

I Cor. 12,21.

27 The falling away of the Galathians was no fmal finne*. The Corinthians did fwarme with more and no lighter offences *. And yet neither of them CALVINS INSTITUTIONS. LIB. 4. 269

is excluded from the mercie of God.

28 Obiect. Euerie fault is not an ynpardonable sinne, but the voluntarie transgressinge of the Lawc.

An. Why did God then commaund in the Lawe facrifices to be offered for purging the voluntarie finnes of the faithfull *? Who can excuse Dauid by ignorance? Did the Patriarkes thinke the murthering of their brother a lawfull thing?

29 Obiect. The sinnes which are forgiven the The sharpe faithfull dayly are light faults, which come upon the Centure of the through infirmitie of the flesh: but solemne repen-olde fathers tance for more hainous offences, ought no more to

be repeated then Baptisme.

An. Whereas the men of olde did so hardly pardon those who had committed anie thing worthy to be punished by the Church, they did it not for this cause, because they thought that the Lord would hardly pardon it: but they meant by this sharpnesse to terrifie others that they might not runne headlong into wickednesse: for which they should be estranged from the fellowship of the Church.

CHAP. II. A comparison of the false Church with the true.

Therefore seing the Church being grounded vpon the doctrine of the Apostles and Prophets*, hath the ministerie of the word and Sacra- Eph. 2. 20. ments as proper to it, if you take away doctrine, how shall the building any longer stand? It is the stay of I Tim. 3.15. truth*. Therfore there is no Church where lying & The Church falshood raigne. is the grounde 2 Seing the case so standeth in Papisme, we may work of truth

perceaue what Church remaineth there. In steed of

270 AN ABRIDGEMENT OF

the ministerie of the worde there raigneth there a peruerse gouernment made of lies, which partly extinguisheth the pure light, and partly choketh it : in place of the Lords Supper is come most filthy facriledge: the worship of God is disfigured with a diuerse heape of superstitions: all doctrine is buried and banished: publike affemblies are schooles of idolatrie and impietie.

Obiect. The Church of Rome being founded by the Apostles, consecrated by the bloud of the martyrs, hath bene preserved by continual succession without Christ of Bishops: therfore it is the true Church.

> An. The colour of succession is nothing worth, vnleffe the potteritie holde the trueth which they haue receaued of their fathers by hand, vncorrupt,

and vnleffe they abide in it.

Therfore the Romanists pretend none other Wherin the thing at this day, then did the lewes in old time, Papifts and when they were reproued by the Lordes Prophetes the Iewes agre for their blindnesse, impiety, & idolatrie. For as they did gloriouslie boast of the temple, ceremonies, and facrifices*, so in steed of the Church they shew cer-Ier. 7.4

taine outward visures. Ezech. 10.4.

For this is a perpetuall marke wherwith our Lord hath marked vs, He which is of the truth, hearethmy voyce*. I am that good sheepheard, and I know my sheep, and am knowen of them. My sheep heare my voyce*. The Church is the kingdome of The Church is Christ: he raigneth by his worde: therefore seeing Christes king there is no scepter in Popery, should the kingdome

of Christ be there?

Obiett. They are guiltie of schisme and here-Who are heretickes & Schif. fie who preach any other doctrine then that which matickes. the Church of Rome doth preach, & haue by them felues assemblies to prayer, to baptise, and to mini-

* Ioh. 18.37.

Ioh.10.14.

dome.

I

What the

There is no

fucceifion.

masse is

Mer

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ster the Supper.

An. They are called hereticks & schismaticks who making a division, do breake in funder the communion of the church, which is contained in two bods, to wit the agreement of true doctrine, & brotherlie loue: whereupon Augustine putteth this difference betweene schismatikes and heretikes*, because the Lib quest Eurolatter corrupt with false opinions the synceritie of fett. Mat. faith: and the former, euen where there is like faith, do breake the bond of fellowship.

6 How then should we be such which keepe the doctrine of the truth, having cast away lying? I saye nothing of that that they have excommunicate and cursed vs: the Apostles had experiece of the same*. 10h.16.2

The true Church was at that time extant among the Iewes and Ifraelites, when they did abide Without the in the lawes of the couenant. But after that having no Church. forfaken the Law of the Lord they did degenerate vnto idolatrie, they partly lost that prerogative. For who dare call that companie the Church, where the word of the Lord is manifestly troden vnder foote?

Quest. Was there then no parcell or part of the Church among the Iewes after that they fell to idolatrie?

An. There were some degrees in the very falling away. For they came not straight way to the vttermost point, vntill euen the verse Priestes did defile the Temple of God with profane and abhominable rites.

Go too, let the Papists if they can, deny that ter corruption the state of religion is as corrupt among them as it under the pope was vnder Ieroboam. But they have groffer idola- then vnder Ietrie, neither are they purer in doctrine.

Obiect. All the Prophets which were at Ierusale, when things were most corrupt there, did neither

roboam

AN ADVIDORMENT OF offer facrifice by them selues, neither had they seuerall affemblies gathered to prayer.

ment to meet in the temple Exod 29.9

An. They were commanded to meet together in The comande. Salomons temple*. And yet they were not enforced to vse any superstitious worship: yea they tooke in hand nothing, but that which was appointed of God. But what like thing have the Papists?

10 We wil willingly graunt them that, which the Prophetes graunted to the Iewes, and Israelites of If.1.14 their time*, seing things were there in better state. And yet they cric euerie where, that the affemblies are profane, wherto they may no more agree, then deny God. But and if there be a Church in Popery, then is the Church not the piller of truth *, but the 2 Tim. 3.19 establishment of falshood: not the tabernacle of the

liuing God, but a receptacle of idols.

There remaine footesteppes of the Church

11 Notwithstanding as there remained in times past among the lewes, certaine peculiar prerogatiues of the Church, so neither do we at this day take from the Papists the footsteps which the Lord would have to remaine among them, after the scattering abrode of the Church: for circucifion could not be so profaned and defiled with their vncleane hands, but that it was also a Sacrament of his couenant. So God in Poperie preserued baptisme to be a testimonie of the couenaut.

Da. 9.27. * 2 The [a. 2.4

12 By this means that is fulfilled which Daniel*& Paul*fortold cocerning Antichrist, namely that he should sit in the Temple of God. Thereby is meant that his kingdome shall be such, as shal neither abolish the name of Christ nor of the Church, though godlinesse be so banished, and all things so out of order, that there appeareth there rather the face of Babilon then of the holy citic of God.

CHAP.

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CHAP.

Of the teachers and ministers of the Church, of their election and office.

Byt though God be able to gouerne & teach Why the church is go. yet there be three causes for which he had rather men. haue this done by men. First he declareth his good will toward vs, when he taketh from among men, fuch as should be his embassadours in the world, and represent his person *. Secondly, this is the best exercise vnto humilitie, when as he acquain- 2 Cor. 5,20 teth vs to obey his worde, howe so ever it be prea- 1 Cor.3.16 ched by men, like to vs*. Last of all nothing is more 1 Cor.4.7. fit to nourish mutuall love, then that men should be knit together with this bonde, when one is made Pastour to reach the rest, and the scholers receaue from one mouth common doctrine. All this ministerie doeth Paule deuide into fine thinges when Eph.4.4. he faith *, The same hath made some Apostles, The division of some Prophetes, some Euangelistes, some Pa- the ministerie stours, and teachers, vnto the restoringe of the Sainets,&c.

2 In these wordes he teacheth two thinges: first that the ministerie which God vseth in gouerning his Church is the principall bond wherby the faithfull are knit together in one bodie. Secondlie that the Church can by none other meanes be kept insafetie, valetse it be vpholden with these props and helps, whering thath pleased the Lord to place the safetie thereof. For neither the light and heate of the Sunne, or meate and drinke, are fo necessary The necessitie for this present life, as is the Apostolike and pasto- of preaching rall function, for preservinge the Church vppon the word.

earth.

I.

2

Ies.52.7.

Mat.5.13.14 * 2 Cor.3.9. * Act.10.3.

* Act. 9.6. Mat. 16, 15. Apostles. Prophets. Euangelists. Pastors. Doctors. 3 Furthermore, God did set forth this worthines with such titles as he could, saying, that their feete are beautifull, and their comming blessed which bring tidinges of peace *. That they are the light of the world: the salt of the earth: and the ministers of the Spirite, of saluation, and of eternall life*. Therfore did he send Peter to Cornelius*, & Paule to Ananias*.

4 The Apostles have no certaine boundes appointed them, but the whole world is assigned them to be brought under the power of Christ*. Not all those which were interpreters of the will of the Lord were Prophetes; but such as excelled in singular revelation. Evangelistes were lesser in dignitie then the Apostles, and next them in office: Pastours are such as beare rule of discipline and the administration of the Sacramentes: but Doctours onely of interpreting the Scripture. Of these, onely the two last remayne in the Church: the other three the Lorde raysed up in the beginning of his kingdome.

Therfore the same likelihood which our Doctors have with the old prophets, the same have our Pastours with the Apostles. The office of the Prophets was more excellent, by reason of the singular gift of revelation wherein they did excel, but the of-

fice of the doctors hath almost like respect.

6 For the office of the Apostles was to preach the Gospell, and to baptize those which belieued, vnto remission of sinnes. Paul appointeth the same office to Pastors, namely to preach the Gospell, & to minister the Sacramentes. As for the order of reaching it consistent not onely in publike sermons, but it appertaineth also vnto private admonitions. but that which the Apostles did to all the whole

world,

Mat. 28.9. Luk . 22.19. 1 Cor. 3.1.

Tit 1.9 AA.20.10.31.

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world, that doth the Pastour to his flocke.

7 We assigne to cucric Pastor his Church. Yet Let pastors they may helpe other Churches, if anie thing hap-haue their pen which requireth their presence, but they must not thinke vpon remoting, neither ought they for their owne commoditie to feeke to be at libertie. Againe if it be expedient for anie to be translated to an other place, let him not attempt this on his owne heade, but let him wayte for the publike authoritie.

8 And they are called Bishops, Elders, Pastors, Ministers, without difference, which rule Churches. Hitherto concerning the offices which confift in the ministerie of the worde. But there be other also*, as powers, the gift of healing, interpre- Rom. 12.7. tation, gouernment, caring for the poore, whereof 1 Cor. 12.28. two remaine, government and care for the poore. Gouernours were Elders chosen out of the multitude, which should beare rule together with the Bishops in censuring manners and exercising discipline*. Therefore euerie Church from the begin- Rom. 12.7. ning had her Senate gathered of godly, grave, and holieme, who had authoritie to correct vice. Which The confistorie is necessarie for all ages.

9 The charge of the poore was committed to
Deacons, whereof there be two forts. For fome did Deacons, distribute the almes: some gaue them selues to care for the ficke: fuch as were widowes*. Yet the Scrip- 1 Tim 5,10. ture doth specially call the Deacons, who are made as it were publike treasurers for the poore: whose institution is described by Luke*.

10 And nove feeing all thinges must be done in order and decently in the holy affemblie*, that 1 Cor. 14.40. must be observed principallie in appointinge gouernement. Therefore let no man rashlie intrude

of the Elders

AEt.6.3.

1 Cor. 14 40. Let no man teach without a callinge

4 Thinges to bee obserued in callinge. Outward. Inwarde.

What maner persons.

Tie 1 9.1. 2 Tim. 3.1.2. 2How. Act. 14.23

3 By whom. Immediate.

AEt.1.23. Gal 1.12. Mediate.

him selfe to teach or gouerne without a publike calling. Therfore that a man may be couted a minister of the Church, first let him be rightly called: & then he must answer his calling.

11 And this treatife confisteth in fower points: that we know what maner persons are to be made ministers, and how, and by whom, & with what rite, they are to be appointed. I speake of the outwarde calling, which appertaineth vnto the publike order of the Church. But I omit that secret calling wherof euerie minister is privie him selfe before God, that he hath taken vpon him the office offered him, neither of ambition, nor through couctousnesse, but in the sincere feare of God, and with a desire to edifie the Church.

12 Paule teacheth, what manner persons are to be chosen to be Bishops, namely such as are of soud doctrine, and holy life, and not guilty of anie notorious vice, which may both take away their authoritie, and also defame the ministerie. There is altogether like confideration to be had of Deacons and Elders. And howe, is referred vnto religious feare. Hereof came the fastinges and prayers which the faythfull did vse when they made Elders*.

13 The third thing is, by whome they must be chosen. The rule must not be fet from the Apostles, who addressed them selves ynto the worke at the conmandement of God and Christ alone, Therefore is it that they dare not appoint an other in the place of Iudas, but they fet two in the midft among them, that the Lord may declare by the lot, whether of the two he will have to succeed*. Also Paule denieth that he was made by men*.

But no man that is well in his wittes will de-

ny

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nie that Bishops are appointed of men, seeing there be so manie testimonies of Scripture extant for this matter.

15 Nowe the question is whether the minister ought to be chosen by the whole Church: or onely by his fellowes in office, and the Elders, or onely by the authoritie of one? Cyprian * aunswereth these Let the priest questions*, when he affirmeth that it cometh from be chosen the the authoritie of God, that the priests be chosen in people beinge the fight of all, the multitude being present, & that Present or mihe be allowed meete and worthie by publike judge-nifters ment and testimonie.

Obiett. Titus in Creta*, Timothie at Ephesus*, Tit.1.5.

did appoint Elders.

An. Not alone: but they were onely as chiefe, that they might go before the people with good and wholesome counsell. So the Pastours ought to beare rule in the election, that no offence be comitted in the multitude, either through lightnesse, or through euill affections, or through tumult.

16 The rite of ordering remayneth. And it is 4 What rite. manifest that the Apostles vsed none other rite handes or ceremonie, then laying on of handes. Which rite came from the Hebrewes: who did as it were represent to God by layinge on of handes, that which they would have confecrated, as wee may Gen. 48.14 fee in the bleffinge of Ephraim and Manasses *. *Mat. 19.15. So the Lorde layed his handes vpon the infants*. And though wee have no commaundement touchinge layinge on of handes, yet the diligent observation of the Apostles ought to be in steed of a commaundement. This figne is profitable to commed vnto the people the worthines of the ministery that he which is appoynt ed may know, that he is no

The vie of laying on of handes. longer his owne, but he is confecrate to God & the Church: that he may beleeue that he shall not want the holie Ghost.

CHAP. IIII.
Of the state of the old Church, and the maner of gourning which was in wse before Poperie.

Elders.
Seniors.
Deacons.
Readers.
Acoluthes.
Elders.
Belders.
Belders.

Elders.

El

2 The office of teaching was committed to the

A Bishop.

A similitude.

The Eldership.

Diocese.

Countrie Bishops Elders. They according to their office did chuse one in enery citie, to who they gaue the title of Bishop: lest through equalitie discord should arise. Yet he had no Lordihip ouer his fellowes in office : but the Bishop had that function in the companie of Elders which the Confull had in the Senate, that by his authoritie he might gouerne the whole action, & that he might execute that which was decreed by the common counsell. And that was brought in by mans consent, accordinge to the necessitie of the time. In euerie citie they had a colledge of Elders, which were Pastors and Doctors. Also there was giuen to euerie citie a certaine countrey, which did take Elders thence, & should as it were be accounted into the bodie of that Church. If the countrey were larger vnder the bishopricke, the they appointed countrey Bishops, who through the same prouince did represent the Bishop.

And

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3 And the Bishops and Elders were to applie them selves to the ministration of the word & Sacramentes. Neither do I rehearse the custome of one age onely: for euen in Gregories time, wherein the Church was now almost decayed, it had not bin tollerable for anie Bishop to abstaine from preaching*.

4 And wheras eueric prouince had one Arch- Archbishop. bishop among the Bishops: & whereas in the councell of Nice there were Patriarkes appointed that Patriarches. did appertaine vnto the preservation of discipline. And if anie thing did happen which could not be dispatched by a fewe, they referred it vnto the prouinciall Synode. If the greatnesse and hardnesse of the cause, did require greater discussing, the Provincial Synode. Patriarkes were ioyned with the Synodes, from which they might not appeale but vnto a generall councell. Neither would they inuent anie forme of gouerning the Church differing from that which A Generall Counfeil.

God prescribed in his word. Neither was the order of the deacons other in that time, then under the Apostles. For they receaued the dayly almes of the faithfull, & the yearlie reuenues of the Church, for nourishing partlie the ministers and partlie the poore: but at the appointment of the Bishop, to whome they gaue an account of their distribution yearely. Subdeacons were joyned to the Deacons, that they might vie Deacons. their helpe about the poore. Archdeacons were made, when the great plentie of goodes did re- Subdeacons. quire a more exact kinde of distribution. And whereas the readinge of the Gospell was commit- Archdeacons ted to them, as also exhortation to prayer, and whereas they ministred the cuppe in the Supper: that was done to adorn their office, that they might

vnderstande that they bare a spirituall function.

The division of the church goodesinto fower parts

- . 6 By this we may gather what vse there was of the Church goods, and what maner distributio was made therof.
- 7 At the beginning the administration was voluntarie: after that there were certaine Canons made which deuided the revenues of the Church into foure partes: whereof one is affigued to the Bithop and his familie: another to the clergie: the third to the poore: the fourth to the repairing of the Churches.

Furthermore that which they bestowed vpon adorning holie thinges was verie litle and meane. And if anie neede were that continued also wholie to the poore. So did Cyrillus Bishop of Ierusalem* Mos eft. 1 quest Acatius of Amida*, Exuperius of Thelosa*, & Ambrose * behaue them selues, neither did they suffer

the poore to be hungrie.

o Those which were appointed to be as it were the feminarie of the Church, were called Clarkes but vnproperlie. To them they committed first the charge of opening and shuttinge the Church, and they called them doore keepers. After that they called them Acoluthes or followers, which wayted vppon the Bishop, and did accompanie him, first for honours sake, and secondly that none euill suspition might arise. Furthermore they had place graunted them to reade in the pulpit, that by litle and litle they might be made knowen to the people, and that they might learne to abide the fight of the people, lest being made Elders they should be abashed when they came to teach. So they went forward by litle & litle, vntill they were made Subdeacons.

Gelafius.cap. Pre.16 quest.3

Glegor.refer. ca. Hilt.Triper.li.5.

* lib. 11. ca. 15. *Lib.ad Nepotia. 9124173 .

* Lib. 2. de offic. cap 28. Clarkes.

Acoluthes

Subdeacons

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10 Whereas wee saide that the first and second pointes in the calling of ministers were, what ma- What maxer ner persons were to be called, andhowe they were to be called, the old church did therein followe the rule of the Apostles. In that which wee set downe in How. the thirde place: namelie by who they ought to be chosen, they did not alwaies keepe one order. In old time no man was received into the companie of By whom, clarkes without consent of the whole multitude*. But because in those lesser exercises there was no Ciplib. great danger, they began at length to cease from af- When they king the consent of the multitude. Afterwarde euen alking the in the rest of the orders (except the bishops) the co content of the mon people left the judgement to the Bishop & El-church ders: fauc onelie when new Elders were appointed to parishes: then it was expedient that the multitude of the place should give their consent. Orders Orders were were given at certaine times of the yeare, least any genin at cer-should creep in privily without consent of the faith-times of the full, or least he should proceed too easilie. yeare.

The people did long keepe their libertie in chooling Bithops: hence came these sayings, let him Bishops be chosen Bishop, whom the cleargie, multitude, or the greater number that require. Let him be chosen Leo primus epift of all, which must gouerne all.

12 Obiect. It was established in the Councell of Cap. 13. Laodicia*, that the multitudes should not be suffred

to choose.

An. It was done for good cause: for it cometh to, Why the passe scarce at anie time, that so manie heads agree people ceased together in one sense. But there was a good remedy to chuse, for this dager. For first the clearks alone did choose: What order & hauing chosen one, they presented him to y Ma-was kept in gistrate or Senate or chief men. They (after cosul-election. tatio had) if they thought the electio iuft, cofirmed

Lee Epift.93.

it:if not, they did choose one who they did better allow. Then he was brought to the multitude, So Leo faith, the desires of the citizens, the testimonies of the people, the judgement of the honorable, the election of the clearkes must be waited for.

13 This manner of choosing was yet of force in Gregories time, and it is likely that it endured long

after.

Cheirotonia. Cheirothesia

None was ordained with our examination.

Confectation of Ministers

The fourth thing followeth, with what rite With what rite ministers were admitted to their office. The Latins called this, ordination or confecratio, the Grecians Cheirotonia or Cheirothesia. And there is extant the decree of the Nicene councell, that the Metropolitane come together with all the Bishops of the prouince, to ordaine him which is chosen. If he cannot. let three at least come together: let those which are absent testifie their consent by letters. They were commaunded to bee present therefore, that there might the straighter examinatio be had of the learning and maners of him which was to be ordeined: neither was the matter dispatched without examination.

15 Whereas this was done eyerie where without exception, a divers manner grew in vie by little and little, that those which were chosen went together to the Metropolitane to require orders: and not long after came in a farre worle custome, that the Bishops in a manner of all Italie, did fet their consecration thence. But the rite was laying on of handes.

CHAP. V.

That the ancient forme of government wasouerthrowne by the tyrannie of the Papacie.

NTOW let vs conferre and compare the order I of gouerning the Popish church, with that of the

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the primatiue and old church which wee have defcribed, that it may more casilie appeare how falslie Calling. they chalenge to themselves the title of the church. It is best to begin with calling, and we will give the first place to Bushops. There is there no examination of learning or maners, yea this hundreth yeeres, bishops, there hath been founde scarce one among an hundred which had in him anie founde doctrine : fewe which were not drunkardes, whoremongers, hunters,&c.

2 Now in choosing, all that right of the people By whom was taken away: their defires, affent, subscriptions & al fuch things did vanish away. The whole power is translated vnto the Canons onlie: they bestowe the Bishopricke vppon whom they will, so that it is made at this day for the most part, a reward of adulceric and baudrie.

3 Ordaining is nothing but a meer mock:wheras princes have by bargaining in some places obtained With what tite of the Bishops of Rome to nominate the Bishops, the churche hath suffered no newe losse therein, because the election'is onely taken from the Canons, who tooke it to themselues by no right.

4 Behold their excellent calling, by reason wherof the Bishops boast that they be the successours of Elders the Apostles. And they say that the right to make elders belongeth to them alone; and they are made not to gouern, or feed the people, but to facrifice: in like fort, when they confecrate Deacons, they fpeak Deacons. nothing of their proper office, but they ordaine the to certaine ceremonies about the challice and pattin. It was cstablished*, that everie one which was In Synod ordained should have a place appointed him forth-Calcedon.diftwith : noweit is sufficient if their revenue bee suffi- met. 70 cap. 1. cient to sustaine them. They doe in deed with great

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Vicara.

pompe shadow that which they do, but they be onlie visures, wherein there is no soundnesse.

5 Obiect. Bishops have vicars to enquire of lear-

ning before ordering.

An. But what? whether they can reade their Masses: whether they can decline some comon word wherewith they meet in reading. Whe those which are to bee ordered are brought to the altar, it is demanded thrife in words which they understand not whether they be worthie of the honour? One which neuer saw them, answereth, they be worthie. Is not that to mocke God and men?

Bestowing of Benefices.

6 How much better do they behave themselves in bestowing of benefices? Trulie so, that no one of them can hit another in the teeth. All of the breake in generally as into a farme of their enemies.

7 But this is also a greater monster, that one ma is appointed to gouerne fiue or fixe churches. Wee Quot libetaries may see in Princes Courtes young men which are thrife Abbots, twife Bishops, once Archbishops.

Munkes.

I

8 But let vs see how faithfullie they do their dutie. Of Priests, some are Monks, some Seculars. That former flocke was vnknowen to the old churche, to which this fong is now first foung:let a Monke being content with his closster, neither presume to minister the sacraments, or to beare any other publike

function, A manifest mocking of God.

Seculars are partlie beneficed, & partlie they fpende their daily labour in faying Maffe, or in finging, & they live by the wages which they get that way. Benefices, haue either cure of foules as bishopricks or Parishes: or els they be stipends for daintie men which get their liuing by finging, as Prebends, Canonships, Personages, Dignities, Chapelleships. As for hirelings, they get their living from day to

day,

Seculars. Y

Benefices

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day, and after a shamelesse maner set themselves to Sale for gaine, and like hungrie dogs with importu- Hungrie hyro nate begging, they wring out of men against their linges. will, that which they put in their hugrie bellie. They factifice Christ vpon the altar: which is to do factifice not to God, but to the Diuell.

10 The same account ought we to make of Ca-Chanons. &c

nons, Deanes, Chaplaines, Prouosts, &c. 11 There remaine Bishops and gouernours of parishes, who have an excellent office if they would Bishopes. vseit. They have churches committed vnto them, though they turne the charge ouer to their vicars: they make none other account of them then of A Similitude farmes, ouer which they fet their vicars as Baliffes

or Farmers: as if it were the office of a Pastour to doc nothing.

12 Of this did Gregorie complaine in his time, faying, The world is full of Priestes: and yet it is a Hom.17. rare thing to find alabourer in the haruest; because we take vpon vs in deed the office of the Priests, but we doe not the worke of our office.

13 But if anie man doe duely examine all this face of Ecclesiasticall gouernement, which is vnder poperie is an poperie at this day, hee shall finde that there is no horrible theeuishe corner, wherein robbers doe liue more theeuish

corner.

licentiouslie without law and order.

14 But if wee descende vnto the manners. where shall wee finde that light of the worlde, the falt of the earth? Where is that holineffe whiche Examinations may be as a perpetual rule to judge by. There is no of maners kinde of men more infamous at this day, for riot, Mat. 5.14 wantonnesse, daintinesse, and finallie for all kinde of lustes.

15 Let Deacos now come forth, wher is that most holy distribution of goods? But they are not made Deacons with out distribution of goodes

to that ende. For there is none other thing enjoyned them, but to ferue at the Altar, to recite the goipell, or to fing it, and to doe I cannot tel what tores. There is nothing ipoken of almes, nothing of the caring for the poore. They appeare not at all with the inflitution which the Apostles ysed.

Theeues canot agree about the parting of the stake.

3

the Hauing made a diuision of the church goods, euerie man did catche to himselfe so much as hee could, the Bishops and townish Priestes (who being enriched by this pray, became Canons) did pull in pecces among them the best part. It was a trouble-some diuision, because they cannot yet agree about their bouds. Yet by this means promiss is made that not one half penny shal come to the poore. For they have take to themselves the fourth part which was appointed for the poore. That which was consecrated to the repairing of the churches is converted to superfluous yes. The same sacrilegious robberie is committed in the fourth part which was given to

Pfal.72.10. _ Ief.52.1.&60.6 the clarkes.

17 Obiet. By this gorgeousnesse of churches, the propheties are fulfilled, wherein the olde prophets describe the beautie of the kingdome of Christ.

The pouertie of ministers is glorious.

An. That is to translate those thinges which are spoken spirituallie of the spirituall kingdome of Christ vnto the sless & the world. The sentence of the Synode of Aquileia is to be noted. Pouertie is glorious in the Priestes of the Lorde.

Garnishinge of Churches 18 That which is bestowed vppon garnishing of churches, is bestowed amisse, because it doeth not smell of thirst, but of riot and corruption of times. In the meane season it is so farre of that they have respect of the living temples, that they doe rather suffer manie thousandes of poore people to starue through hunger, then that they will breake the least challice

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challice or cruet to releeve their poucrtie.

19 The revenue of lands and possessions causeth Revenues of that Bishops & Abbtos in number of wayting men, lands in gorgeousnesse of houses, in gay apparrell & daintie dishes, doe imitate, or rather striue with Princes. I am ashamed to say any more. Lo of what titles the Papistes boast for commendation of their church.

CHAP. VI. Of the Supremacie of the Sea of Rome.

NOW let vs intreat of the supremacie of the Sea of Rome.

2 The state of the question is, whether it be necessarie for the true forme of Ecclesiasticall order, that one Sea be aboue another both in dignitie, and power, that it may be the head of all the whole bodie.

Obiect. In the lawe there was the highest Priest-

hood, and also the highest judgement.

An. That which was profitable in one nation, must not be extended to althe whole world. Again, the highest priest was a figure of Christ, but nowe Christ neadeth the priesthood being translated vnto Christ, as hee no vicegerent beareth the office himselfe alone, without any vice- Heb. 7.12. gerent, so he resigneth the same to none*.

wer the firth 3 06. It was said to Peter: Thou art Peter, and pope vpon this rocke will I build my congregation*. Also, * Mat. 16.18

Feed my sheep.

An. Hee made the same power common to the. rest. For to binde and loose, is to retaine and forgive finnes, which is done by preaching of the worde. 4 Obiect. He promised the keies of the kingdome * Mat. 16.16. of heaven to Peter alone*.

Whether peter

The doctrine of the Gospell is the keyes

An. The heavens are opened by the doctrine of the Gospel: the same was common to the rest of Peters fellowes in office, as well as to Peter.

Mat. 18.20. Ioh.20.23

Obiect. Peter excelleth therein, because hee receiued that both with the rest, & also a part by him selfe, whiche is not given to the rest but in common*.

Cypr.de finsp. pralat.

Christ did not this to preferre one man aboue another, but that he might by this means commend the vnitie of the church*.

obiect. It was not faid to the rest, vpon this Mat. 16.18.

rocke will I builde my church*. An. As if Christipake anie other thing there of Peter, but that which Paul and Peter himselfe spake of all christians*. For hee maketh Christ the corner stone vpon whom are builded those which grow to be an holie temple to the Lord.

Obiest. Hee aboue the rest: because hee hath the

name properlie.

An. Let him bee the first and chiefest of all the faithfull in feruentnesse of studie, doctrine, courage: yet he hath not power therefore ouer others.

6 Peter had confessed both in his owne name & also in the name of his brethren, that Christe is the fonne of God: vpon this rocke doth Christe builde his church: because there is one onlie foundation,

besides which none other can be laid*.

7 If anie thing bee to bee done, hee referreth it vnto the councell*. Hee exhorteth his fellowes in office*, he doth not commaund them : beeing accufed he purgeth himselfe*. He was sharplie reproued by Paul*. By these it appeareth manifestlie that there was no more power in Peter, then in the rest of the Apostles.

8 But admit he were chiefe among the Apostles,

Eph.2.20. 2 Pct. 2.6.

2 Concession.

Peters confession.

1 Cor. 3.1 %

AET 15.5. * 1 Pet. 5.1.

Act. 11.3. Gal: 2.8. 3.Grant

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yet they were only twelue: &it was done but once. Therfore that is a misse made to continue for ever, Continuance that one ought also to bee appointed as head ouer of succession an hundred thousand.

Obiect. Bees and Cranes choose one onelie cap- A similitude.

taine and no more.

An. But they come not together out of all the whole world to choose one king: euerie king is content with his owne hiue.

Obiest. The Poets commend the gouernment of Monarchie.

one.

An. Not because one ought to gouerne all the whole world. But because a kingdome cannot easily Suffer two: for power canot abide to haue a partner. Christ is the 9 Quest. Is it not necessarie that the Churche head of the

haue an head?

An. Christ himselfe is the head of the Church. of whom the whole body being coupled and knit together in euerie ioynt, wherewith one ministreth to another according to the operation in the measure Eph. 4.15. of euery member, maketh encrease of the bodie*.

Obiect. It is needfull that there be another mini- A ministerial steriall head, to beare Christes office vpon earth.

An. There is none ordained by Christ Furthermore the scripture giueth this honour to Christe a Eph. 1.22. 6.4. lone*.

15.0.5.230

10 Obiect. It is necessarie that there be a certaine likelihood betweene the heauenlie hyerarchie and the earthlie.

An. To play the Philosophers and dispute subtil. lie about both, is to be wife beyonde measure of the

Scripture.

II Butletvs graunt that the supremacie was in Peter, yea that it should alwaies continue by perpe- 4 Graue guall succession: yet how wil they proue that his seat

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was so established there, that who soeuer is Bishop of that Cittie, hee shoulde bee set ouer the whole worlde?

Obiect. Peter lived at Rome, and there hee

died.

An. And Christ lived in Ierusalem, and there died:and Moses in the wildernesse*: yet did they not giue fuch honor to the place.

12 0b. Peter was chiefe of the Apostles : therefore the church wherein he fate, ought to haue this

priviledge.

An. Then the church of Antioch should by right chalendge to her selfe the supremacie, because hee Sate first there.

Obiect. It was in times past the chiefe : but when Peter remoued thence hee translated to Rome the

honour which he brought with him.

An. If this be a priviledge, it is either personall, and then it belongeth nothing to the place; or real, & when it is once giuen to a place it is not taken away againe: or mixed, then the place shall not bee simplie considered valesse the person doe also a-

gree.

fate?

13 Butlet it bee so : let vs graunt that the supremacie was translated from Antioch to Rome : yet why had not Antioch the second place? But Alexandria is before Antioch. Paul * nameth three Gal. 2.9. which feemed to be pillers, Iames, Peter, and Iohn, If the honour of Peter the Sea of Rome haue the first place, doth not that of Ephesus & of Ierusalem deserve the second and thirde, where Iohn & Iames

14 Howbeit that which they report of Peter Whether Peter his fitting in the Churche of Rome hath no crewere at Rome. dite.

Obiett.

Marcell.papa 12.9.1.cap. Roza.

Deut.34.5

The maner of prinilege.

Graunt.

Obiett. Eusebins saith, that hee ruled there fine

and twentie yeares.

An. He was at Ierusalem about twentie yeares mage after the death of Christe", afterward hee came to Gal. 1.18 6.2.1 Antioch, where how long he continued it is vncertaine. Gregorie reckoneth seuen, & Eusebius twentie yeares. But from the death of Christe vntill the ende of the Empire of Nero (vnder whom they fay he was flaine) there shall be founde onlie seuen and thirtieyeares. Thereby wee perceiue and fee that he could fit at Rome but a short time. Furthermore Paul wrote to the Romanes*, but there is no Rom. 15.25 mention made of Peter. .

Peters pilgri

15 Obiect. But it is a firme opinion of writers, that hee gouerned that Churche vntyll his death.

An. Writers tell manie fables. But admit it bee 6 Graunt. fo: yet not long, because his Apostleship appertained vnto the Iewes. The iupremacy had been mecter for Paul who was the Apostle of the Gentiles.

16 Furthermore, the men of olde time gaue fo Why there was great honor to the church of Rome for three most so great honor waightie causes. The first was, because it was a co- gene to Rome. mon opinion that it was founded by Peter. Secondlie, there was the head of the Empire. Last of all it was quieter and lesse troublesome then the rest.

17 Notwithstanding in time of the government of the olde Churche, Rome neuer had the supre- De Simplie macie ouer other Churches. Therefore let vs con- prel. clude with Cyprian*, that the bishoprick of Christ alone is vniuerfal, which comprehendeth the whole Church under him

CHAP, VII.

Of the beginning and increasing of the Romish papacie, untill it lifted up it selfe so high, that both the libertie of the church was oppressed, and all mode. vation was ouerthrowne thereby.

HERE is nothing more ancient to establish I the authoritic of the Sea of Rome, then the decree of the Nicene Synode, wherby both the first place is graunted to the Bishop of Rome, among the Patriarches, and he is commanded to care for The beginning of the papacie the churches adjoyning to the citie. But in an other Synode which followed, the Bishop of Rome was not chiefe, but others.

2 In the councell of Chalcedon the Legates of the Church of Rome had the chiefe feat by the Em-Primacie. perours graunt : but Leo himselfe confesseth that this was an extraordinarie priviledge, neither was Lib. Epift. 1.

Epift.z.et.lib 4. it observed in other councels.

3 As touching the very title of primacie, & other titles of pride, it is no hard matter to judge when & after what fort they croope in. Cyprian doth often call Cornelius brother, or fellow Bishop, or fellowe in office. But writing to Stephen Cornelius his fucceffour, he sometime obiecteth to him arrogancie, and sometimes foolishnesse. The councel of Carthage forbade, that anie shoulde be called prince of Priestes or chiefe Bishop.

The contention about the title of vniuerfall Contention Bishop, began onlie in Gregories time: the occasion about the vniuerfall Bishop.

whereof was Johns ambition. For hee woulde make himselfe generall, which no man before him had asfaied to doe. Gregorie calleth it a wicked, profane, vngodlie, proude title, & fuch a one as was invented by the divel, and published by Antichrists crier*.

Lib. 4. Epift. 76. ad Mauri.

4. Epift.6.

5 I come

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I come to the iurisdiction which the Pope of The Iurisdictio Rome auoucheth hee hath ouer all churches, with of the pope. out question. And there arose the mischiefe. When the Sea of the Church of Rome was counted to bee of great authoritie, not onelie the godlie in other parts which were greeued for want of aide: but al-To wicked men which were codemned by their own Bishops: for vniust defenses sake fled thither: all which the Bishop received greedilie. Through this ambition it came to passe that the Bishop of Rome did take to himselfe some authoritie ouer others.

6 But let vs see what power this was. The po- The power of wer of the church is contained in these four points. the church is In ordaining of Bithops in calling of Councels: in contained in 4. Iurisdiction: in Censures. All the old Synodes commaund Bishops to be consecrate by their Metropolitanes: and that the Bishop of Rome be neuer cal 1 Ordination.

led vnto it, but in his owne patriarchie.

7 The same Censures or admonitions which the 2 Censures. Bishoppes of Rome did vse toward others, the same

did they themselues suffer*. 8 To call a provinciall Synode was the dutie of Cypr. Epift 13. euery Metropolitane: the Bithop of Rome had none 3 Counfell authoritie there:but the Emperour onlie could call Tripare. Hift lib

a generall Councell*.

9 As concerning hearing of appeales or iurifdiction, it is manifest that hee hath the chiefe power, vnto whose judgement seat the appeale is made. Manie did often appeale vnto the Bishop of Rome: and hee bimselse also went about to draw vnto him 4 Iurisdiction. the hearing of causes: but hee was alwaies derided when hee did passe his bounds. In the Councell of M: leuite, where Augustine was present, The Meleuethey were excommunicate which appealed beyond the Seas.

tane Counfell,

Aug. Epift. 163 In brew. colla. cont. Donatum.

no In the time of Constantine the Emperour, he had no authoritie ouer other Bishoppes, as it doeth plainlie appeare by the history of Celianus, accused by Donatus*. For Constantine committed the iudgement of the appeale to the Bishop of Otleance.

11 I know how many Epiftles there be, Rescripts, Edists, wherein the Bishops ascribe what may bee to the Sea of Rome, and doe most constantle chalendge what may be to the same. But all men which have but a litle judgement know this also, that they are so blockish for the most part, that at the first tast it is an case manner to perceive out of what shop they came, namelie of ambition.

Gregorie.
When the
authoritie of
the Pope was
encreased

12 The authoritie of the Sea of Rome was greatlie encreased in Gregories time, by reason of the
wars which did possesses almost all the whole world.
Therfore that in so great a shaking of civil affaires,
the integritie of faith might at least remaine, or not
altogeather perish, all Bishops on every side ioyned
these to the Bishop of Rome. Then did the dignitie of the Sea increase, yet so that one man did
not beare rule over the rest, as him pleased: but it
was graunted him, with his authoritie to bridle the
wicked and stubborne.

Lib.2. Epift. 37. Epift. 16. Gregories humilitie.

The decree of the counfellof Taurinum

13 Therfore Gregorie taketh no more to himfelf ouer others, then hee graunteth to others ouer himfelf, when he confesseth that he is readie to bee controlled by others.

14 The bithop of Costantinople did at that time coted with the bishop of Rome, about the primacie. It was decreed in the councel of Taurinum, that the cities which were chief in civil government in cuerie province, should likewise be chief Seas of § bishops.

15 In the first Synode of Constantinople it

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was established, that the Bishop of that Citie should The Synode of haue the priviledges of honour after the Bishop of Constanti Rome, because it was new Rome.

nople

16 Shortlie after, John of Constantinople being holpen with the fauour of Mauritius the Emperour vfurped the name of vniuerfall Patriarch. Gregorie did constantlie oppose him selfe against him: and docth abhorre that voyce as wicked and vngod-

17 At length Boniface the third obtained of Pho- The ambition cas, that Rome should be head of all churches. But Boniface. this was of no importaunce in a manner, vntill at length France came by wicked pollicies into his power.

18 After that time when thinges did dailie euery where waxe worse and worse, the tyrannie of the Sea of Rome was also established and encreased: & that partlie through the ignorance, and partlie thorow the fluggishnesse of the Bishops. Therfore doth Bernard in his time with manie complaints bewaile Bernarde the scattering abroad of all the whole Ecclesiastical order*. Amongst other he addeth these, Thou Pa- Lib.1.de consid. Stour commest foorth invironce with much golde. fine lab If I durst speake it, these are rather the pastures of The Papacie diuels, then of sheepe.

19 And now though we graunt to the Bishop of Pasture. Rome that excellencie which he had in time of Leo and Gregorie, what doth this helpe the present Papacie?I do not yet speake of the earthlie Lordship, but of the spirituall gouernment wherof they make boast. For these be the sayinges of the Bishops: God A deuelish would determine the causes of other me by men:but decree. hee hath reserved the Prelate of this Sea without Nicol in decree question to his own judgement*. Again, the facts of 17.9 3.C. our subiects are judged by vs:but ours by god alone. Innec. 9.9.3.

Euang. circa is the deuille

cap. Nema.

V iiii

And to the ende these decrees might have more weight they did falfly cog in the names of old Bishops, as if things had been so appointed and ordained fince the beginning: whereas it is most certaine that it is new and latelie forged, what foeuer is given to the Bishop of Rome, ouer and besides that. which we have faid was given him by the old councels.

Epift: 92.4.ad Iohanem.comstant.

21 If Gregories testimony ought to bee of force they declare there by that their Bishop is Antichrist, because they make him vniuersall*.

22 Are not the Patrones of the Sea of Rome ashamed to defend the present estate of the papacie. The papacie which is certainlie an hundred fold worse, and more is at this daye corrupt, then it was in the time of Gregorie & Berworft. nård?

Graunt.

23 Last of all, though all these things should be graunted: yetthere arifeth a fresh & new strife for them. For wee denie that Rome can be the mother of churches, seeing there is no church at Rome : & Why ther is no that the Pope is Prince of Bishops sceing hee is no church at Roc Bishop, because he teacheth not the word of God, he doth not minister the Sacraments, neither doth hee keepe the people in their duetic by anie discipline.

24 Yeathe Popes do what soeuer they can to oppresse the pure doctrine of the Gospel. Leo was cruel, Clement blooddie, Paula fierce murtherer. Shall hee be Christes vicar, and Peters successour who by perfecuting the Churche with furious indeuours, doeth openlie professe that hee is Antichrist?

Leo. Clement. Paul. An absurditie.

The vertues

of the popes.

25 Wee speake as did Paul when wee say that Antichrist shall sit in the temple of God*. That his kingdome shall bee placed in hautinesse of speech,

3.Taef.2 .4.

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and blaspheming of God*. Also whereas Paule set- Dan.7.13. tech out Antichrist by this marke, that he thall take away from God his honour, that he may take it to him selfe, this is a principall token in seeking Antichrist, especially when such pride procedeth to the publike scattering and destruction of the Church.

26 God translated the Church which was at Ierusale to Pella*. That which was once done, might be done oftener. Therfore so to tie the honor of the Eufeblib.3.ca.5. supremacie to a place, that an enemie of Christ, an The pops aduersary of the Gospel, a destroyer of the Church, armes. a butcher of the Saincles, thould be Christes Vicar, Peters successour, the chiefe Bithop of the Church

is too ridiculous.

27 We have spoken inough of the thing. If we come to the men, we shall find that Leo, Clement, Paule, and almost all the rest were Atheistes, and that they knewe nothing else in a manner concerning Christ, but that which they learned in Lucian his scholes.

28 And yet for all this the Romanistes auouch, that the Pope cannot erre. Though Iohn the xxij. Pope did openly auouch that the foules of men are Iohn Gersen mortall*, & that they die together with the bodies dorn witnes vntill the day of the refurrection.

29 Therefore though Rome were in times past the head of Churches, yet she is not worthie at this day, to be counted one of the smallest toes, seing the

is made common to all kind of wickednesse.

30 The Cardinals were in times past only priests What Cardi of the church of Rome, and farre inferiour to Bi- nals shops: but such as they be nowe at this day, they were in times haue no true and lawfull office in the Church.

this who lyued

CHAP. VIII.

Touching the power of the Church as touching the ard sicles of faith, and with what unbridled licensionsnesse it hath in the papacie bene wrested to corrupt all purenesse of doctrine.

Ecclefiafticall power.

I. Z. 3.

The first parts touchinge doctrine.

1 Cor.10.8.6 13.10

Priefts

Deut. 17.10

I NOw followeth the third place touching the power of the church, which confifteth partly in particular Bishops, partly in Councels:& those either prouinciall or generall: such power consteth either in doctrine, or in iurisdiction : or in making lawes. The place touching dodrine hath two parts: authoritie to deliuer and teach articles and points of doctrine, and to expound the same. And let all things be done to edifying*. That shall be, if the authoritie of Christ, the maister of the Church, be kept fafe and found.

2 Furthermore we must remember in this place, that what authority soeuer the Scripture doth giue either to Priests, or Prophets, or Apostles or to the fuccessours of the Apostles, that is properlie giuen not to the men them selves, but to the ministerie wherein they are placed. It is fayd of the priestes*, The lips of the priest shall keepe knowledge, & they shall require the Lawe at his mouth : because he is

the Angell of the Lord of hostes.

The authoritie of the Prophets is described The prophets in Ezechiell: Sonne of man (faith the Lord) I haue are watchmen made thee a watchman to the house of Israel. Therfore thou shalt heare the word out of my mouth, &

thou shalt tell it them from me*.

The Apostles are called the light of the world*, the falt of the earth, they are to be heard in steed of Christ*.

And though there be but one & the same do-

Apostles. Mat. 5.13. * Luke.11.26.

Ezech.3.17.

Zoh.20.13.

Arine

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Arine, yet according to the diversitie of times, the feruants of God had diverse kinds of teaching. It is The same do-true indeed which Christ saith, that no man hath manners of scene the Father but the Sonne, and he to whome teachinge the Sonne will reueale him*. God vsed secret reuelations with the Patriarks: & these did he confirme with vadoubted fignes. The Patriarks coueyed that vnto their sonnes, & they to their childrens childre.

6 When the Lorde raised vp a more manifest Revelations forme of the Church , he would have his word put The word in writing, that the priestes might thence feethat written. which they should teach the people, and that all do= Arine might be examined by that rule. Therfore af- Priefts. ter the publishing of the Lawe, the pricits are commaunded, that they should onely teach that which God did comprehend in the Law, It was not lawfull for them to adde or to diminish. After the followed prophets. the Prophets which were interpreters of the Lawe, who added nothing therto, but prophecies concerning things to come. Herunto were added the histories, which are also the works of the Prophets: but The old tella. being made by the enditing of the holie Ghost, ment. Such was the rule of the life of the fathers vntill the comming of Christ.

7 When the wisedome of God was made ma- The new testanifest in the flesh, he raught with full mouth what- Hebrer 2. focuer mans mind can conceaue of the Father*:be- * Mat. 17.5. cause the Father appointed him to be a teacher*. Aimaxime. Therfore he left nothing for others to speake after him.

Therefore let this be a firme maxime, that new testament there is none other word of God to be had, but that is comprehenwhich is contained in the old and newe Testament: and the best and that there is none other manner of teaching a- kind of teachright in the Church, but according to the prescript inge.

In the old and

and rule of his word. Therfore Christ commanded the Apostles to teach, whatsoeuer thinges he had commanded them.

Mat. 27. 20. 1 Pet. 4.11. 1 Cor. 14.19. 9 That was also diligently observed by the A-postles*.

Obiest. It is not lawful for one alone to adde any thing: but there is another respect to be had of the value sall Church.

Rem.10.10.

An. Faith conmeth by hearing: and hearing by the word of God*: If faith depend uppon the word of God alone, what place is now left for the word of all the whole world.

10 Obites. A generall councell is the true image of the Church, and it is gouerned immediatlie by the Spirit of God: therfore it can not erre.

Whethera Councell can erre. An. A generall councellis gouerned by the holie Ghoft, when it decreeth or fetteth downe nothing contrary to the word of God. Then it cannot erre.

11 Obiest. Christ sayd, behold I am with you vntill the end of the world*. Also, I will give vnto you

Mas. 28.20. Iob. 14.6.

a comforter, the Spirit of truth*.

An. He did not only promife that to the number of twelue, but even to everie one of them. And this spirit is not the spirit of error, of lying, of ignorance or darknesse, but of sure revelation, wisdome, truth,

2 Cor. 2.12. Epb. 1. 28.

and light*.

12 Obiest. What socuer is given to every one of the faithfull severally, that is given and belongeth to the Church altogether.

An. The Church shall never want that which shall be necessarie for it. But the richesse of the Church are such, that it wanteth much of the chiefest perfection.

The church is without blott.

Eph. 5 25.

Water, in the v

Object. The Church cleanfed by the washing of water, in the word of life, is without blot & wrinkle*.

The

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The piller and foundation of truth *.

An. In the former place it is rather taught what Christ doth daylie worke in the Church: then what he hath already accomplished. Again it is false & friuolous to thinke that the church is altogether without spot, all whose members are vncleane; furthermore the Church it selfe is the piller of truth, which resteth vpon the word of God alone.

13 Is it anie maruell if the bride and scholer be subject to Christ her spouse and maister, that she may continually and diligently depende vpon his

mouth?

14 Obiect. I have manie thinges to say to you,

which you cannot carie now*.

An. The Apostles being led by the Spirit of truth into all truth, they did publish their writings, wherin they left the perfect knowledge of the doctrine of the Gospell, written.

15 Obiect, Christ commandeth that he be counted an Ethnicke & as a Publicane, which shall gain-

fay and refift the decree of the Church*.

An. There is no mention made there of doctrin: but onely the authoritie of censures to correct vices is anoughed, that they may not fet them selves against the judgement thereof, which shall be admonished and reproued.

Ohiett. The Church must be heard.

An. Who denieth that? because it pronounceth

nothing but out of the word of the Lord.

Obiett. Baptizing of infantes sprange not baptizing of so muche from the manifest commaundement infants be by of the Scripture as from the decrees of the the decrees of Church.

An. It shall sufficiently appeare else where, that it is farre otherwise.

The church is Ioh. 16.12.

3

1 Tim. 3. 150

Mat. 18.17.

The force of Censure.

Whether the church.

Object. That is nowhere in the Scripture to be found, which was pronounced in the Nicene synode that the Sonne is consubstantiall with the Father.

An. I graunt this word is not extant in Scripture, but the thing fignifying the fame, is often founde in Scripture.

> CHAP. Of Councels and their amboritie.

For thermore Councels shall be lawfull then, if Christ su as chiefe in the same, & do gouerne What counfels be lawfull. the whole affembly with his word and Spirit.

Mat. 18.20.

For this is Christs faying, where two or three shall be gathered together in my name, I am there in the midft of them*. Which promife doth no leffe belong to eueric particular affemblie, then to a generall Councell. And those only are gathered together in the name of Christ, which adde nothing to his word, neither take anie thing therfro.

3 Obiect. The truth remaineth not in the church, vnlesse it continue among the Pastours. Neither doth the Church confift, vnleffe it appeare in gene-

rall Councells.

Paffors are ·blind.

I fa. 56.10.

0/49 8. Icr.9.13.

An. That is not alwayes true. For there was a Church in Isaias his time at Ierusalem, which God had not as yet for faken, and he calleth the Pastors thercof blind watch men, ignorant, dumbe doggs *. In an other place he teacheth that they have a shadowish pretence and cloake of priesthood*. Fro the prophet to the priest every one followeth lying*.

4 Obieet. Peraduenture that was of force among the lewes: but our age is free from so great

an cuill.

An Would God it were : but the holie Ghost hath pronounced that it shall be otherwise. As faith

he

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he there were in the old people falle Prophetes: fo likewise there shall be among you false teachers, sluly bringing in fects of perdition*.

And yet I would not ouerthrow the authori- 2 Theff. 3.4 tic of Pastors: onely I warne men to make choise of them, lest we admit wolues in steede of true sheepheardes.

6 Out of this we may eafily aunswer to that o- Generall ther thing touching generall Councells. The Iewes counfells. had the true Church in the time of the Prophetes. But if there had bene gathered at that time a generall counsell of the priests, what manner face of the Church should have appeared? The spirit of Sathan bare rule in the mouth of foure hundred Prophets, which Achab called together *. Michais condem- 1 Kin. 22.5.23. ned for an hereticke, he is smitten, he is cast in prifon. So was leremie handled.

In that Councell which the priests & Pharifees gathered at Ierufale what was wanting as touching the outward face? And yet Christ is condemned there, and his doctrine is driven from amongst them*. And yet there was at that time a Church at Iob. 10.47. Ierusalem. Therfore it doth not necessarily consist in the assemblie of Pastours, whome the Scripture

doth pronounce to be sometimes cuill.

Obiest. What fhall the Councels have none

authoritie in defining?

An. Yes verily. For all Councels are not to be condemned here, neither are the actes of all Councels to be cancelled. But so often as the decree of anie Councell is brought forth, I would haue it di-Things to be ligently weighed, at what time it was holden, for confidered in what cause, to what ende, what maner of men were Counsels. present: and then that it be examined according to the rule of the Scripture. So it should come to passe

that Councels shold have that maiestie which they ought to have. So we do willingly embrace those old Synodes, as the Nicene, that of Constant mople of Ephesus, and the first Chalcedon Synode.

The fynode of Conflant, southing breaking of images.

9 By the later Councels, which are often contrary one to another, we may see, how much the church hath oftentimes degenerate from the purity of that golden age. It is now about nine hundred yeares ago since the Synode of Constantinople being gathered under Leo the Emperour, did adiudg images placed in Churches to be broken. The Nicene coucell decreed that they should be restored.

The contrarietic of councels. The Nycene Synode.

their imperfections. There appeareth a notable example hereofin the Nicene Synode. For there, having as it were forgotten all gravitic, modestie, & all curtesse, omitting to contend with Arrius, they began one to wound another with inward differences, objecting of crimes, and infamous libels.

11 Obiect. Synodes may indeede erre in those

things which are not necessarie to saluation.

An. Then they did not alwayes follow the Spirit as their guide. But we may easily judge by generall Councels, how great authority provincial councels have to make articles of faith.

12 Obiest. Though they be in mind blockish and in will most wicked, yet the word of God remaineth which commaundeth ye to obey those which haue

the ouerfight of vs*.

An. What if I deny that they be such as have the oversight of vs, which are such? But what manner, persons doth I of ue describe? Let not saith he, the booke of the Law depart out of thy mouth but thou shalt meditate in it day & night. Thou shalt not turn aside either to the right hand or to the left. Ther-

fore

We must obey those which have the ouer-fight of vs.

John, 1.7.8.

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forethose shall be our spirituall gouernours, which Who are true turne not aside from the Law of the Lord, either to Oureseers. the right hand or to the left. Otherwise we must not heare the, as being false prophets & false Apostles*. Gal. 1.8.

13 Because we have proued that the Church Mat.7.15.6.15 hath no power given to erect any newe doctrine:let 10. vs now speake of the power which they gene her in interpreting the Scripture. We graunt indeed and

that willingly, that if anie disputation fall out about Interpretation anie opinion, there is no better or furer remedic, of the Scrip. then if a Synode of true Bishops come together, ture. where the article or point in controuersie may be discussed. For the determination shall have much more weight: they shall more commodiously deliberate being together: and also Paule describeth* this way in judging doctrines. So when Arrius arose the Nycene Synode was called: the Synode of Costantinople against Eunomius & Macedonius: that of Ephelus against Nestorius. Also we must note A Caneat, this, that it is no perpetuall thing, that that is a true interpretation of the Scripture, which hath bene fet downe by the consent of a Councell. For in the fecond Synode of Ephclus, the herefie of Eutiches had the vpper hand, and the holie man Flauian was banished.

14 Christ commaundeth all to drinke of the The herese of cuppe which he giveth in the Supper*. The Coun-Entithes. cell of Constance commanded that it should not be Mat. 26.26. giuen to the common people, but it would that the Contradictions priest alone should drink, Paul calleth forbidding of of Synods. mariage, hypocrifie of deuils*. And the Spirit promariage, hypocrific of deutis. And the spirit pro-nounceth in an other place that mariage is holie & Heb 13.4. honorable among all men*. Wheras they did afterward forbid priestes to marie, they desire to haue that counted a true interpretation of the scripture.

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Therfore whatfocuer interpretations or decrees of Councels shall be contrarie to the truth of the Go-spell, they must in no case be receased.

CHAP. X.

Touching the power in making lawes, wherin the Pope with his adherents did exercife most cruell syrannie and butcherie vpon soules.

The seconde part touching making of laws

Now followeth the second part touching making of lawes: from which spring innumerable traditions of men did iffue, being as many snares to strangle souls. Therfore it is worthy to be knowne whether it be lawfull for the Church to bind mens conseces with the lawes which it shall make.

Consciences must not be insnared. 2 We see how wearily Paul walked in this point*, so that he durst not even in one thing insnare the conscience. For he did foresee what a wound might be made in the consciences of men, if the necessitie of those things should be layd upon them, the libertie whereof the Lord had left.

What conscience is.

Science.

3 That this knot may be loofed, we must first know what conscience is. We must fet the definition out of the proper derivation of the word. For assignment taken the name fro the knowledge of things for when men have the feeling of Gods indgment, as a witnesse adjoyned to them, which doth not suffer them to hide their sinnes, but that they are drawen vnto and arraigned before the indgment seat of the indge, that feeling is called conscience. For it is a certaine meane betweene God and men. From whence the olde proverbe cometh, the conscience is a thousand witnesses.

Workes respect men and the conscience God4 Therfore as works have respect vnto men, so the conscience is referred vnto God. So that a good conscience is nothing else, but the inward integritie of the hart. In which sence Paule writeth, that the

fulfilling

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fulfilling of the Law is love out of a pure conscience and faith vnfaigned*. Also it is sometimes extended 1 Tim.1.5. vnto men. So Paule indeuored to walke with a good conscience toward God and men. But that is ynproperly spoken. And that is to be considered both in the commandements of God which must needs be kept, and also in things indifferent and meane.

If mens lawes be given to this ende that they be to be obmay charge vs with religio, as if the obseruing ther- served. of were of it selfe necessarie, we say that that is layd vpon the conscience which was not lawfull. For our consciences have not properly to deale with men, but with God, seing they are gouerned by the word of God alone.

Obiett We must obey Princes euen for consciéce fake*: therfore the lawes of Princes beare rule o- Rom. 13.3. uer mens consciences.

An. We must distinguish betweene the Genus & the Species. The generall commandement of God commendeth the authoritie of magistrats. Hitherto That we must we must obey. But it is not meete that the lawes obey princes which are written by them, should appertaine vnto the inward gouernment of the foule. Therfore if any thing be commanded contrarie to the word, or if in things indifferent there be a certaine necessitie laid vpon vs we must not obey.

6 Such are those which in Poperie are called ec-Popish consticlesiastical costitutions which are brought in for the true & necessary worthip of God. And as they be innumerable, so they be infinite grins to insnare souls.

ob. Bishops are spirituall lawgiuers appointed of Authoritie of Bishops. the Lord, after that the government of the Church is committed to them. Therfore he which breaketh their costitutios, rebelleth against god & the church

An. The authority of Bishops appertaineth to set

How menslaws

and how farre

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the pollicie of the Church in good order., again & which we must not speake. But it is necessarie that they alwayes follow the rule of the Scripture.

There is but one lawgiuer, God.

I

2

For to speake properly there is but one Lawgiuer, namely, the lord, who is able to faue & to destroy. He hath so comprehended in his Law, all that which was necessarie to the perfect rule of good life, that he left no thing for men to adde to that chiefe perfection. And this doth he to that end, fir & that all our works may be gouerned by his will. Secondly, that he may shew that he doth only require obedience at our hands.

8 If we keepe in mind thefe two reasons, we may easilie judge what constitutions of men are contrary to the word of God. With the former reason Paul contendeth against the false Apostles which assaied to burden the churches with newe burdens*. He vfeth the second more in the Galathians, when he teacheth that the consciences must not be insnared

which must be gouerned by God alone.

Let vs apply this doctrine to our times. We fay that the constitutions wherwith the Pope doth burden the Church, are hurtfull, whether they be concerning ceremonies and rites:or which do more true worship of belong to discipline. First because they holde that the worship of God is contained in them: Secondly because they bind the consciences with precise necessitie to keepe what soeuer they command.

10 Furthermore that is the worst of all that whe religio is once begun to be determined by such vain inuentions, the commandement of God is made of none effect*. For it is a greater offence with the, to profitable and haue omitted auricular confession, the to haue continued a most wicked life a whole yeare together.

II There be also other two no small faults in the fame

Col. 2.3.

tions-.;

Gal.5. Faultes of popish constitu.

They ar couted for the God 2 They bind the confciences.

3 They make the commandement of God of none effect Mat. 15 3. 4 They be vnfoolish.

2

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same constitutions, first they prescribe unprofitable observations. Secondly they oppresse the consciences with an infinit multitude, and they do so cleaue to shadowes, that they cannot come to Christ.

12 So that at this day not onely the vnlearned tudes. multitude, but as euerie one is puft vp with worldly wisedome, so he is wonderfully delighted with the Popish snares beholding of ceremonies. Hypocrites & filie wome thinke that nothing can be inuented, which can be either more beautifull, or better. Neither is it anie maruell that the authours thereof are come to that point, as to mocke both them selues & others with friuolous toyes: because they have taken a pattern The papists are partly by the dotings of the Gentiles: & partly like apes. apes they have imitated the old rites of Moses Law.

13 Againe there is such a number of them, that The number is the Church can in no case endure them. Hereby it not tollerable commeth to passe that there appeareth in ceremonies, I wot not what Iudaisme: & other observations bring vpon godly soules a grieuous butcherie.

14 Obiest. There be amongst ys manie, as ignorant, as they were some amonge the people of If- Popish intro-

fake.

raell. Such introduction was appoynted for their duction

An. To oppresse weake consciences with great heaps of ceremonies, is not to comfort them. Paule faith that the Iewes are like to children, which were kept vnder tutors and gouernours, & we to growen men, which being fet free from the tuition of others, have no neede of childish rudiments.

Quest. Shall the ignorant fort then have no ceremonies geuen them to helpe their vnskilfulneffe?

An. Let those be given the which set forth Christ more plainly, and not those which darken him.

They are counted purging facrifices

15 Obiect. They be facrifices, wherewith God is well pleased: sinnes are taken away: and saluation is purchased.

An. They are rather foolish and pernitious opi-

nions.

Bosting of stage players.

Obiect. Good things are not corrupt by straunge errours, for as much as in this behalfe a man may no lesse sinne in works commanded by God.

An. But they are euill, as being not vnderstood, and like to a stage play. God seeketh obedience, nei-Ter 7.22. ther will he be worshipped with precepts of men*. * Mat. 15.9 Lastly they do not direct vs vnto Christ : but they are only nets to catch money, and serue for sacrilegious buying and felling.

7 Inuented for gaine.

16 Therefore lo often as this superstition creepeth in, that they will have men to worship God with their inventions, what lawes foeuer are made to that end, they straight way degenerate vnto those groffe abuses. God threatneth this curse to all ages, that he will strike them with blindnesse & blockishnesse, which worship him with doctrines of men*. .

Tef. 29.13. Popish traditions.

17 Obiect. Our traditions are not of men, but of God. For the Church is so gouerned by the Spirite

of God, that it can not erre.

An. We have alreadie shewed howe falslie they chalenge to them selues the title of the church. For the Church followeth the rule of her spouse. Neither is that the Church, which passing the boundes of the word of God, doth play the wanton, & doth riot, in giuing new lawes,

The Church doth not go without the word.

Obiect. The prophecies are added to the Lawe. An. There is no addition there, but an expositio. 18 Obiect. We have from the Apostles the be-

ginning of our traditions.

An. The whole doctrine of the Apostles trauel-

leth

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leth to this ende, that the consciences may not be burdened with new observatios: or that the worship of God may not be polluted with our inuentions.

Obiect. The most of the Apostles decrees were receased by yfe and the manners of men, & yet they The decrees of

were not put downe in writing.

An. They learned by the reuelatio of the Spirit, in writing after Christ his ascension, those thinges which they could not understand when Christ was living, and those things which were necessarie to saluatio they

left in writing.

19 Therfore in all these things there is great simplicitie required, such as we see appeare in the administratio of the Supper in the Apostles time. The next successors added somewhat, which was not to be misliked. But afterward came those foolish counterfaiters, who patching together divers pieces now The making of & then made these gestures & iettings of the Masse, the Masse

Obiect. Augustine saith, that those things which are done with one confent in all the whole church,

came first from the Apostles them selves.

An. We may understand, faith he *, that those Epist. 118. things which are kept in all the whole world, were decreed either by the Apostles the selues, or else by generall councels, whose authoritie is most wholesome in the Church. But he speaketh of the obseruations of his time, which were then very fewe.

20 Obiett. We have holy water fro the Apostles.

An. Yea I wot not what Pope did pollute Bap- Holie water. tisme with this strange and vaseasonable signe.

21 Obiect. The Apostles and Elders of the pril the Apostles. mitiue Church, established a decree, besides the comandement of Christ, wherin they commanded all rhe Gentiles to abstaine from things offred to idols, Act. 15, 20. 29. from ftrangled, and from bloud*.

the Aposties are let downe

2

The decree of

An. The Apostles made no new Law, but the diuine and eternall commaundement of God, touching the not breaking of charitie. Neither is anie iote of that libertie taken away, but the Gentiles are admonished by what meanes they should temper them selves to their brethren, that they abuse not their libertie to the offending of them.

22 Like as if anie faithfull Pastours bearing rule in the Churches which are not as yet well ordered, do forbid al those which are of their flocks that they eat no flesh vpon the Friday before those which are weake, or that they work not openly vpo holy days.

23 Obiect. And yet it is needfull, that being in Subjection we suffer eue the hard commandements

of our rulers.

1 / sincil his on An So they decree nothing that is contrarie to Zef. 29.13. the truth of the word of God. For God rejecteth* Mat. 15.9. and punisheth*the inventions of men. * 2 Kin. 17.24.

1 24 Therfore both our owne wisedome, and also the wisedome of all men must become foolishnesse in our eys, that we may fuffer God alone to be wife. 25 Obiect. Samuell facrificed in Ramath, and though he did that contrarie to the Law, yet it pleas

y Sam. 7.17. Va fed God. septer a line of ed your bearen

An. He did not fet anie fecond Altaragainst the Samuels facri- onely Altar: but because there was not as yet anie fice. place appointed for the Arke of the couenat, he ap pointed the citie where he dwelt for the facrifices, as being most commodious.

Obiect. Menoha being a priuate man, did offer a

Sacrifice contrarie to the Law to ail

An: This was an extraordinare and particular example, neither is it to be imitated. In man

26 Obiect. Christ would have those burdens which were heavie & which could not be born, to be

borne,

Tud. 13.19. Menohaes facrifice.

1 Kin.12.1.

2 Kin. 16.10.

Blat. 22.3.

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borne, which burdens the Scribes and Pharifes did

binde together.

113

An. Christ would have his disciples to beware of the leaue of the Pharifees, because they mixed their The traditions traditions with the doctrine of truth: yet hee will of the pharifes haue them to bee hearde, if they teache Moses his

27 Obiect. Then all the lawes are euill, wherby the order of the Church is set in frame.

An. Lawes which ferue to nourishe pollicie and peace, are greatlie to bee observed in Churches, so What eeclesia they be made decentlie & according to order.

28 Which shalbe, if rites be vsed, which may pur- good. chase reuerence to holy things. That done, if modeflie and gravitie doe shine and appeare. This is the What thinges first thing in order, that those which rule, know the order requirule how to rule well: and that the common people reth. be accustomed vnto the obedience and true discipline, Lastlie, that the state of the Church being fer in good order, the peace & quietnes of the church

And that is comclinesse, which is so fit, for the must de obreucrence of holie mysteries, that it is a fit ex-serued in the ercife vnto godlinesse, or at least fuch as shall serue church. to the convenient garnishing of the action, and that not without fruite. Such exercises of godlines Order in the leade vs directlie vnto Christe. And order is placed church. in that framing, which taketh away confusions and tumultes. Paul giueth an example of the former, that profane qualting & banquetting be not loyned 1 Cor. 12,25. with the supper ! In the other fort are the houres appointed for prayer and preaching. Therefore the one fort of constitutions have respect vnto rites and ceremonies, the other to discipline and peace.

ficall lawes be

3

One forme of

30 Furthermore I allowe those constitutions of tions be good. men, which are both grounded vpo the authority of God, and also are taken out of the scripture, and consequentlie are altogeather divine. Let kneeling in time of solemne praier be an example.

Quest. If we must hear the Lord alone, why hath he not described particularlie, what we ought to fo-

discipline doth low in discipline and ceremonies?

not agree to all An. Because they depend upon the condition of ages. times, neither doth one forme agree to all ages. Yet we must follow generall rules, that that may be ob-1 Cor . 14.40. ferued which is comelie, & which order requireth*.

Quest. What libertie of conscience can there be in so great observation and circumspection?

An. Yea it shall stand excellentlie well, when we Rudiments of shall consider that the lawes are not stedfast & conour infirmity. tinuall, whereto wee are bounde, but externall rudiments of mans infirmitie which though all of vs do not neede, yet all of vis doe vie, because one of vs is bound to another to nourish love.

Quest. What? Is there so great religion in a womans veile, or in her filence, or inkneeling, that it

cannot be omitted without danger?

An. If in these one swarue either through want Euill contempt of wit, or through forgetfulnesse, or necessitie, there by reason of is none offence committed, but if through cotempt stubbornesse. the stubbornnesse is to be misliked,

> 32 Furthermore we must vse great diligence in this point, that none error creepe in which eyther staine or darken this pure vse. Which thing shall be brought to passe, if all the observations that bee, shall have a manifest shew of profite, and if very few bee yled: and especiallie if the doctrine of a faith. full pastour be joyned therewithall, to shut and stop the way before wicked opinions.

> > CHAP.

Let ceremonies be profitable.

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CHAP. XI.

Of the iurifdiction of the church, and the abuse therof, such as we see in poperie.

THE thirde part of Ecclesiasticall power re-maineth, which we say cossisteth in jurisdicti-touchinge on. And this iurisdiction is an order prouided for iurisdiction. preservation of spiritual pollicie: to this ende, from the beginning there were judgement seates or cosistories in churches, to examine manners, and pu- Consistories. nish vices; and beare rule in exercising the office of Mat. 18.18. the keyes*. Paul calleth them gouernments*. Fur. * 1 (or. 12.22. the keyes, thermore, that power of the keyes hath two parts. Ioh. 20.23. principallie. The one confifteth in preaching the Mat. 16.19. Gospel*, which is properlie not so much power as a The preaching ministerie, if we respect men. For Christ hath given of the worde. this power to his word, whereof men are ministers.

We speake not of this now.

2 The other power of binding and loofing is described by Christ*, when hee faieth, If anie brother What it is to heare not the church, let him be to thee as an Hea-binde and the then or publicane. Verilie I fay vnto you, whatfoe-ende. uer yee shall binde, &c. But the church bindeth him whom it excommunicateth:not that it may destroy Whatto loose him, but that he may repent: It loofeth him whom it receiveth to communion or fellowship:because it doeth as it were make him partaker of the vnitie. which it hath in Christ Iesu. And least anie man cotemne the judgement of the church, the Lord doth restify, that it is nothing els but the publishing of his sentence.

3 Obiect. All these thinges lasted but for a time, when as the magistrates were as yet aliens fro our religion.

Disciplineis

An. This order is alwaies necessarie, Because necessarie,

The difference between the magistrat and the church.

the church doth neither take anie thing to herfelfe which is proper to the Magistrate : neither can the Magistrate doe this which the church doth; yea the Magistrate himselfe must sometimes be chastened, which thing befell Theodosius Cæsar,

4 And surelie if anie man doe throughly weigh the wordes of Christ, hee shall plainelie see that the state & perpetuall order of the church is described

there, and not any temporallorder.

Furthermore the true vse of Ecclesiasticall iurical indiction is, that offences may be preuented; and if anic offence be risen, it may be done away. Ther be two things to be considered in the vse: first, that this spiritual power may be quite seperated from the authoritie of the sword. Secondly, that it be not administred as one man will, but by a lawefull affemblies both things were observed in the purer church. For the holy Bishops did neither vse fines nor prisons, but their sharpest punishment was excomunication with the state of the word of

God.

6 Neither was such power in mans hand onely, that hee might doe whatsoeuer he would, but it did belong to the copany of Elders, which was in the church, that which the Senate is in the citie. Cypria ioyned the whole Cleargie with the Bishop. And it was an viuall custome that the iurisdiction of the church should be exercised by the Senate of elders: wherof there were two kinds: for some were appointed to teach: othersome were only Censors of manners: This ordinance grew out of kind by little & little. In Ambrose his time the clarks alone were Cesors*. At length the Bishop did challendge that to himself, which was graunted to the church.

7. Afterward the Bishops committed this charge

Vie of ecclefiasticall Iuris diction.

Discipline seperated from the power of the sword. Excommunication is the sharpest censure of the

The Senat of the church.

church.

Epift.1 4.lib.3. Two forces of Elders. In.5.cap.1.ad Tim. Tirannie of Bishops. CALVINS INSTITUTIONS, LIB4.

to their officials: which in deed differ nothing from Officials. profane judges.

Obiect. Officials admonish and excommunicate. The iurisdi-

An. Surelie they mock God by this. Some poore cials is ridiman oweth a little money? He is cited: If he appeare culous. he is condemned. Being condemned, vnlesse he pay he is admonished. By the second admonition there is a step made to excommunication: if hee appeare not, he is admonished to come to the court: if hee make delay, he is admonished, and foorth with excomunicate. Ispeake nothing of the praies, spoiles, briberies, facrileges, whiche are gathered thereby.

8 Such is the popith spirituall jurisdiction. Also they doe falflie attribute to themselves the power Bishops doe of the sworde: because it is not exercised uppon falssie attribute mens consciences, and Christe also forbade that to them selves.

Obieet. Moses had both together.

An. First, that was done by a rare myracle. Secondlieit did but last for a time : for when there is Mat. 20.35. a certaine forme appointed by God, the civill gouernment is left to him:he is commanded to relign the priesthood to his brother.

9 Obiest. By this meanes the glorie of Christe Thepriesthood doeth slorish as it is worthie, and in the meane sea-is resigned to fon the Bishops are 1.0t too much called away from Aaron.

that which their calling requireth.

An. As touching the first Christ saith*, Kinges of the nations and Princes reigne ouer them, but you shall not bee so : and in an other place*, Mat. 20'23. Who made me a judge or a deuider among you? Luk.22.25. As touching the other they are not more excel- Luk.12.14. lent then the Apostles, who did not thinke it meet for them to serue tables, having forsaken the word Att.6.2. of God*.

the fword.

ACE. 6.2.

A laudable custome.

Iurifdiction was made of voluntarie iudgments

went thus farre beginning with a verie little: but they have lifted up themselves with subtiltie & croked craftie meanes, and that privilie. In times past if anie controuersie did happen, the godly committed the judgement thereof to the Bishop, because they did not doubt of his vprightnesse. This was praise worthie, but these men made an ordinary iurisdiction of voluntarie iudgements. When cities & countries were shortlie after brought into divers straits, they fled vnto the patronage of Bishops: these men of patrones, became lords. 11 Although the Bishop of Rome being not con-

10 Neither is it to be doubted, but that Bishops

tent with their kingdomes, laid hands vpo the Empire, who as Bernard faith*, had neede of a weed-

hooke, not of a scepter.

Epist. 5. lib. 2. Gregorie.

Lib.de.confid.z.

12 Gregorie called the Emperour most noble Lorde, and himselfe his vnworthie servant*.

Neither are five hundred yeares yet past, when as the Bishops were in subjection to princes: neither was the Pope created without the authori-Henriethe Em. tie of the Emperour. The Emperour Henrie the 4. of that name, who folde holie things, gaue occasion to Gregory the seueth, to alter this order. At length Hildebrand who called him felfe Gregorie the fe-

uenth, made also the Emperours subject to him. Obiett. The West Empire was given to the Pope

by Constantine.

An. That is a falle starting hole, under colour of donation.

In the meane season the Popes ceased not sometimes by fraude, fomtimes by treacherie, fometimes by weapons to inuade other mens dominions: also they brought the citie it felf which was at that time free vnder their power: vntill they came to that

power,

perour fold holie thinges. Hildebrand brought the Emperoures in subjection to him. Constantinus.

Increase of the Papacie. power, which they doe now enjoy.

To jurisdiction is annexed freedome. For Freedome they thinke it an vnmeet thing, if in personall cau- annexed to les they answere before a civill judge, and they sup- Iurisdiction. pose that both the libertie & also the dignitie of the church consisteth in that, if they be exempted from common judgements and lawes.

Obiett. If any question of faith were handled or anie such question as did properlie appertaine to the church, the hearing thereof was referred to the

church.

16 An. By this exception holy men fought nothing els, but that Princes which were not religious might not with tyrannicall violence and lust hinder the church in doing her dutie. For they did not difalow it, if sometimes Princes did vse their authority in Ecclefiasticall matters, so this were done to preserue the order of the church, and not to disturbe it. Therefore they doe euill to chalendge to them-Selves freedome.

CHAP. XII.

Of the discipline of the church, whose principall use is, in censures and excommunication.

TVRTHER MORF, that we may the more ea- The division. Filly understand Ecclesiastical discipline, which dependeth upon the power of the keyes, and spirituall jurisdiction, let vs deuide the churche into the cleargie and the common people. Let vs speak first of common discipline, under which all men must be: then we will come to the cleargie, which have their proper discipline.

2 The first foundation of the church, is, that priuate admonitions doe take place: that is, if any man

The degrees of como discipline. Private admonition. 330

2 Act. 20.20. 3 Mat. 18.15.17.

Excommuni-

I 2 Deuision of sinnes. Mat.18.15. I Tim.5.20. Gal.2.14.

Another destination of sinnes.

doe not his ductie willinglie, that he suffer himselfe to be admonished and that everie one studie to admonish his brother when need is. Especiallie let the Pastors be diliget herein, whose dutie it is to preach to the people, and to exhort through every house. If any man resuse admonitions, and despise two or three witnessess and if hee continue stubborne, let him be banished out of the companie of the faithfull, as a contemper of the church.

3 But because he intreatesh there offecret faults wee must put this diussion, that some sinnes are private, and some publike. Christ speaketh of the former, Reprove him betweene him and thee alone*. Paulsaith concerning open sinnes, Reprove him in presence of all men*: that the rest may feare. Hee himselfe followed this last in Peter*. Therefore in secrete sinnes let vs proceede according to the degrees which Christ setteth down in manifest sinnes, let vs straight way proceed ynto the solemne rebuking of the church.

4 Let this be also another distinction. Of sinnes some are defaults, some hainous offences: for these latter Paul vieth a more sharperemedie in the incestrous person of Corinthus*: because he doth not only in wordes chasten, but with excommunication

punish him.

Endes of cor-

I Col. 1.24.

1 Cor. 5 6:11.

2 Theff. 3.14.

5 And there be three ends whereto the church hath respect in such corrections, and in excommunication. The first is that they may not bee named among christians which lead a wicked life, as if the holy church were a conspiracy of wicked men*. The second that good men may not bee corrupted with the continual companie of the wicked*. The third is, that those men themselves, beeing consounded with shame, may begin to repent of their filthines*.

6 Thefe

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6 These ends being set downe, it remaineth that we fee how, and after what for the church doth execute this point of discipline, which consistes hin iu-risdiction. First of all let vs retaine that division of sinnes. finnes, that some are publike and some private. The Publike. former kinde doth not require these degrees which Private Christ reckoneth vp. In the second fort, they come Haynous offen not to the church, vntill stubbornnes come. When ces. it is once come to knowledge, then must we observe Defaultes the other division between hainous offences & defaults. In lighter offences there must a light and fatherlie chattisement be ysed. But hainous offences must be chastised with a more sharp remedie: as by 1 Cor.5.5. depriving of the supper, vntill the sinner doe testifie his repentance*, This order did the olde and better

church observe, whe lawful governmet was in force.
7 So far of was it that anic was exempted from submit them this discipline, that the Princes did submit these selves to discitogether with the common people, to abide & beare pline, it. And it is meet that the scepters of all princes bee made subject to Christes crowne. So Theodosus was depriued by Ambrose of the right of the com- Am. lib. 1. Epist.
munion*. This is a lawefull proceeding in excom- 3.111 oras, funeb. municating of a man, if not the clders alone do that Theo. apart, but the Church knowing and approuing the

fame.

8 And such sharpnesse becommeth the church as is joyned with the spirite of meeknesse, that he may not be swallowed vp of forrow which is punished*. 2 Cor. 2.7. For by this meanes a remedie should bee turned to destruction. For when as they enjoyned a sinner pe- A cauear. nance to endure for 7.4.3. yeres, or during his whole the men of old. life:what could followe thereupon, but either great hypocrifie, or great desperation?

All thinges must be tempered with love and

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All things must cur be temperat with courtesie. ber

ber of the elect excommunicate persons, or bee out of hope of them as if they were alreadic damned. We may indeed count them straungers from the Churche, and therefore from Christe: but yet onlie during that time wherein they continue diuorfed.

The difference between excomunication and curling-

munication and accurfing that accurfing doth give over a man to eternall destruction, taking away all pardon: this that is excomunication doth rather punish maners. There is either rare or none vse of accursing. Though the Churche doe not suffer vs to keepe companie with excommunicate persons, yet we must striue, and labour to bring them to better fruit, that they may returne to the fellowship of the Church*: least wee fall straightway from discipline to butcherie.

2 The []. 3.15.

To depart from the church.

Lib. 2 . cont parm cap. 1.

What pastour is free from the curse.

It This is also especiallie required to the moderating of discipline, which Augustine disputeth against the Donatists*, that neither private men, if they see vices not diligently corrected by the councell of Elders, depart from the Church, or that the Passours themselves, if they cannot purge all things which need redressing, doe not therefore cast from them their ministerie, or disturbe the whole church with vnaccustomed sharpenesse. For whosoever doth either by rebuking amend what he can: or exclude that which hee cannot amende, saving the bond of peace; or doth disalow with equity, and support with stedsassing the that which hee cannot exclude: hee is quit and free from the curse.

12 And this doth hee say, because of the Donatists, which when they sawe vices in the churches, which the Bishops did reproue with wordes, but

nor

not punish with excommunication, they did cruelhe inueigh against the Bishops, and did deuide We must not themselves from the flocke of Christe with a wic- make any ked Schisme. So at this day the Anabaptistes.

13 Augustine doth principallie commende that the Anabap. one thing, if the infection of sinne muade the multitude, then the sharpe mercie of liuelie discipline is necessarie. For faith he, even purposes of seperati- Epist. 64. on are vaine, pernitious, sacrilegious: because they Note. are wicked and proude: and doe more trouble the good weake ones, then amend the stout euill ones.

14 The other part of discipline, consistent ther-in, that as times shall require, the pastours exhort either to fasting, or solemne praier, or to other ex-pline concerercifes of humilitie, repentance and faith, for which ning falling. there is neither time, nor maner, nor forme prescribed in the worde of God, but it is left to the judgement of the church: the observation of this point alfo, as it is profitable, foit was vsed in the olde Icel 2.16. churche in the time of the Prophetes and Apo-AEL13.3. ftles*.

15 Let lawfull fasting haue three endes. For wee vie the same either to bring downe the flesh: or that we may be better prepared to praiers, or that it may The ends of be a testimony of our humility before God. The first fallinge. end is fitter for private fasting. The second is common to both, and the third likewise.

16 Therefore to often as we must make pray- must be bidde. er to God for any great matter, it were expedient to proclaime a fast when wee bid praier. So when the men of Antioch did lay handes on Paul & Att. 12.3. Barnabas, they ioyne fasting with praiet*. Such * Luk.2.37. was the fast of Anna the Prophetesse, of Nehemi-1. Nehem. 1.4. as*, and others,

17 Againe, if either pestilence, or famine, or war

Icel. 2.15. Ich. 3.5. begin to raunge, or if any calamitie hang ouer anie countrie, it is the dutie of the Pastour to exhort the church to fast, that it may humbly befeech the Lord to turne away his wrath. We may readilie gather out of the wordes of Ioel, that the people of Israel did that*.

Obiett. It is an outward ceremonic, which together with the rest had an end in Christ.

An. Yea it is even at this day also an excellent help for the faithfull. Therefore when Christ excuse this Apostles*, because they did not fast, he saith not that fasting was abrogated, but he assigneth the same to times of calamitie, and he ioyneth the same with mourning.

18 It is well knowen that the life of the godlie must be tempered with thristinesse sobrietie: but there is besides that another temporall fast, when, we diminish somewhat of our accustomed maner of living: this consistent in three things, in the time, that we come to praier fasting: in qualitie, that beeing content with small fare wee avoid dainties: in quantitie that we eate more spatinglie then we are wont.

19 But we must alwaies beware that there creep in no superstition. Therfore let vs first reméber that we must rent our hearts & not our garments*. Second-lie we must take heed that we count it not a meritorious worke. Such was the doting of the Manichees*. Last lie, that it must not be strict lie required as necessarie. For that is to give an occasion to tyrannie.

20 Wherein the men of old did erre, and those which brought in the superstitious Lent, and other ceremonies.

Obiect. Christ fasted sortie duies.

Mat.9.15.

Sobrietic is most fitte for Christians. Fasting consisteth in three thinges.

1 2

3

Thinges to be auoyded in fa-fling.

Lib. 2.de Mor.

Manich.cap 13. & lib 30 cont. Faustum.

An. Hee fasted not therefore that he might pre- What manner scribe others an example: but that by a myracle he fasting Christs might confirm the preaching af the gospel. Neither was. did he fast ofte, nor after the maner of men: because he ear no meat for the space of 40. daies. But as Mo- Exod. 24.18 & ses to establish the authoritie of the law*. So Christ 34.28. to begin the gospel. So Elias, to the ende the people might know him to be a restorer of the law, spent 40 1 Kin.19.8. daies without meat*. There was also a great diverfitie in that superstitious imitation, which is in deed a wrongfull zeale.

21 Afterward followed far worse times, and vnto the disordered study of the common people was added both the ignorance and also the rudenes of the Bishops, & also lust to reigne & tyrannous rigor.

22 There followeth another part of discipline, which appertaineth properlie to the cleargie. That The second is cotained in Canons, which the olde Bishops laid part of Discivpon themselves & their order, of which fort these pline touching are, that no clark thould give himself to hunting, di- the cleargie. cing, or banquetting. To these were added the punishments also, where by the verie authoritie of the Canons was established. To this ende euery Bishop had the gouernment of his cleargie committed to him. Therfore were prouinciall Synodes instituted, that those which wer negliget, might be made to do provinciall sy. their ductie. For it was in the Emperors power on- nods. lie to call a generall councell. So long as this sharp- The Emperous nessed did last, the clarks required no more in worde alone did garage and the same and the at the peoples hands, then they themselues did per- conneell. forme in example. For asmuch as they were straighter to thesclues then to the people. Al that is so growen out of vie, that nothing can at this day be inueted to be more vnbridled & dissolute the the clergie; & it is growé to such licentiousnes, that almost

3:6 all the world crieth out. Antiquitie is buried, onclie the shadowes thereof remaine.

Mariage forbidden.

23 They are therein straigth, and vnintreatable, that Priestes be forbidden to marrie: though that be done through wicked tyrannic & against the word. Because God hath expresse prouded that this libertie might not be infringed *. Paul forelawe that fuch doctrine of divels would be broched*.

1 Tim. 3.2. 1 it. 1.6.

Obiect. Montanus, the Tatianes, and Eucratites did condemne matrimonie, not we:but we do onely exclude the Ecclesiasticall order from it.

Montanus. Talianes. Eucratites.

An. The Prophesie agreeth as well to the Papiftes, as to the Tatianes, because it is all one thing.

24 Obiect. The Priest must be distinguished from

the common people by some marke.

1 Tim. 3.2. Siritius called mariage polution. Ad Epif.HILpaniarum.

An. As the Lorde did not foresee that also, in what ornaments the Priests ought to excell: notwithstanding hee hath placed marriage among the rest of the gifts*, which Siritius the Pope called the defiling of the flesh*.

25 Obiect. The Leuiticall Priestes, so often as their courses came to minister, must have laine fro their wives, that beeing cleanethey might handle

holie things.

The difference betwene the ministery of the Gospell and the Leuiticall.

There is not like reason or consideration of the ministerie of the gospel, as was of the Leuiticall ministerie. For they as figures did represent the holinesse of Christ the Mediatour, and did shadow it with certaine groffe draughtes. The Ecclefiasticall Pastours do not at this day beare this perfon, Wherefore the Apostle without exception pronounceth that marriage is honourable among all men*. Which thing the Apostles did approue by their owne examples.

Heb 1 3.4.

z (ar.9.5.

26 Neither

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26 Neither did the old fathers onlie tollerate mariage in the order of Bishops, but also it was pronounced in the Nicene Synode, that lying with a Hift. ripars, be. mans owne wife was chastitie*.

3.C4.I4.

27 After this followed the times wherin too fuperstitious loue of single life got the vpper hand: & the praises of virginitie were long without measure.

Obiect. Priestes were manie times forbidden to

marrie.

An. This liberty continued both under the apo-Single lyfe. ftles, and also certaine ages afterward, that Bishops longe tyme might marie: shall we thinke that vnlawfull and vn- married. feemelie at this day, which was vsed and received then with praise?

28 Let vs conclude that there must be no necesfitie laid, where the thing is of it felfe free, and doth

depend ypon the profite of the Church.

CHAP. XIII.

Of vowes, by rash making whereof everie man hash miserablie intangled himselfe.

I CVRELIE it is a lamentable thing, that the Ochurch, for which libertie was bought with the price of Christes blood, was so oppressed with cruel Ecclesial tyrannie, and almost ouerwhelmed with an huge tirannie. heape of traditions: but the private madnesse of euerie man did shewe that Sathan and his ministers had so great libertie graunted the by God not without most iust cause. Hereby it came to passe, that neglecting Christe, and having greeuous burdens laid vpon them, by digging ditches and pits for thesclues, they drowned themselves more deeplie: that A similitude. wee fee in vowes, wherwith they binde themselues as with most straight bonds.

Lawfull vowes. 2 Furthermore if wee will not erre in judging

: To whom the vowe is made.

Col. 2.23.

The first caution in vowes

2Who we be. 1 2

3

Act. 2 3.12. Iud.11.30 Iephthaes vowe

3 With what mind.

4Endes of VOWES

ning. Gen. 28.20 * Pfal. 12.16 6 55.13.6-116 14.

what vowes be lawfull, and what otherwise: we must consider three things: first, who it is to whom wee make our vowe, Secondlie, who we be which make our vowes: Lastlie with what minde we yowe. The first tendeth to this end, that we think that we have to deale with God:whom our obedience doth so delight, that he pronounceth that all wil worshippings though they be beautiful, are accurfed*. That which is doone wirhout faith, whiche resteth in the word, is sinne. Therefore let this be the first caution

or prouision that wee attempt nothing vnlesse wee haue God to goe before vs, and totell vs as it were out of his word, what is good to be done, or vnprofi-3 In the other let vs measure our strength, & be-

hold our vocation, that we neglect not the benefite of the libertic which God hath given vs. For hee which voweth either that which is not in his power or which is cotrary to his calling is rash: & he which despiseth the bountifulnes of God, is ignorant. Such was the vow of the cutthrotes of lephthe , and at this day of the facrificing Priestes, Monks, Nunnes, who forgetting their owne infirmitie, thinke that

they are able to lead a fingle life.

4 Thirdly it skilleth much with what mind thou makest thy vow if thou wilt haue it to be alowed of God. Therfore let vs direct our vowes to four ends: wherof we refer two to the time past, and two to the time to come. To the time past appertain the vowes Of thankes gi- of thankigining, & the vowes of repentance. Of the former we have an example in the tithes which Iacob yowed*. In the old facrifices of the peace makers. Thus must we understand the Psalmes wherin mention is made of vowes*. The second kind shalbe lawfullic

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lawfully observed if vsing a vowe, that we may bind The vowe of our selves with a straiter bonde, we renounce that Repentance. wickednesse into which we were fallen.

5 The vows which are made for the time to come The vowes of to ted to this end, partly that we may be made more the time to warie; partly that we may be pricked forwarde as it

were with pricks to do our dutie.

6 Such is the vowe made in Baptisme, confirmed by catechizing and the receauing of the Supper: whereby, renouncing Sathan, we binde our selues to serue God, that we may obey his holie commaundements, and not obey the wicked lusts of our flesh.

Obiect. No man doth perfectly obey the Law.

An The promise which we there make, is joyned both with crauing of pardon, and also with crauing of the help of the holy Ghost. In particular vowes Let particular the three former rules must be observed. Let them vowes be onlie be sober & but for a time : lest if they be continuall, thou either pay them with great tediousnesse, or being wearied with the long continuance thereof, thou be enforced to breake them.

7 Therfore we codemne all superstitious vowes: Superstitious fuch as are abstaining from wine and flesh: fasting vowes for certaine dayes: gadding on pilgrimage to holie places and fuch like.

8 Yea we see how farre Munkish vowes are fro Vowes of the true rule of vowing.

Obiect. They were allowed by the publike judgement of the Church.

An. Colledges of Munkes were in times past as Colleges of it were seminaries of the Ecclesiasticall order, Monkes. that being brought vp there with great hardnesse and patience they might be called to the office of A similitade. Bishops.

Demoribus
scalec. Cath.cap
31.
The old munks

9 Augustine doth thus depaint out vnto vs the forme of the old Munkerie. Contening, saith he, the enticements of the world being gathered together into a most holy common life, they spend their time together, liuing in prayers, readinges, disputations, swelling with no pride, being troublesome through no stifneckednes, waxing pale with no enuy, no man possessed another. They worke with their owne handes those things wherwith both the bodie may be fed, the minde may not be kept backe from God. They deliuer their worke to the Deanes, which make an account to one whom they call Father, &c.

10 Such was the Munkish profession in times past. Our men at this day place the greatest part of their holinesse in idlenesse, which if you take away, where shall that contemplative life be, wherin they boast they excell all other men, and draw neare to

the Angels?

The order of the perfection of munkerye

Idlenes of

munkes.

11 And yet they vouchfafe their order alone of the title of perfection, & they exempt the same from all callings of God.

Obiett. It is not so called therefore, because it containeth perfection in it selse, but because it is the

best of all to attaine to perfection.

Perfection of munkes.

An. Yet that admiration remaineth in the common people, as if the Munkish life alone were the Angelicall life, perfect, & cleane from all vice. Vnder this colour they make most gainefull markets.

12 Obiett. The Munkish life is the way to perfection, because they promise that they will keepe the Councels of the Gospell touching loue of enemies, touching not desiring of reuenge*, &c. wherto Christians are not commonly bound.

An. Such Counsels are verie commandements, which

Mat. 5.44.
A comandement concerning the louing of our enimics.

markets.

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which all Christians must obey.

13 Obiet The Lord sayd to the yong man, If thou wilt be perfect, sell all that thou hast, and give to the poore*. We do that.

Mat. 19.21.

An. If the summe of perfection be placed in this, what meaneth that which Paule teacheth, that he which shall geue all that he hath to the poore, is 1 Cor. 13.3. nothing vnlefle he have loue*?

Obiect. This is the principall worke of perfectio,

but not the onely worke thereof.

An. Paule maketh loue the onely bond of perfe- Coll. 3 13.

ction*, without anie renouncing of goods.

14 Obiect. The Munkish profession is a forme of a seconde baptisme, because they renounce the world, to liue holilie.

An. As manie Monasteries as there be at this day Conventicles I say there be as many conventicles of schismatiks, of schismatikes who troubling the order of the Church, are cut of from the fellowship of the faithfull, that they may Franciscanes. more freely geue them selues to pleasure. Such are at this day the Benedictines, Franciscanes, Dominicanes,&c.

15 By this comparison of the old and new Mun-Munkes. kerie it appeareth sufficientlie, that our could Munkes falflie pretende the example of the primatiue Church, for defence of their profession: for A similitude. as much as they differ no leffe from them then apes from men.

16 It is an excellent thing to play the Philosophers in secret:but it is not a point of christia meeknesse to flie as it were into a wildernesse, through hatred of mankinde, and also to forsake their offices which the Lord hath especially commanded.

17 Nowe therefore we fee of what fort the vowes Vowes of be, whereby Munks are admitted and entred at this Munkes.

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day into this excellent order. First because they institute a new worship to deserue withall, I conclude
vpon that which goeth before, that whatsoever they
vowe it is an abhomination before God. Secondlie
because they invent to them selves a newe kinde of
life, without anie beholding of the calling of God, I
say that it is rashly done & therfore vnlawfull. Furthermore forasmuch as they tie them selves to wicked worshippings, I avouch that they are not consecrate to God, but to the deuill*. The same must we
say of perpetuall virginitie, which they promise to

Deut. 32.17. Pfal 116.37.

God, whereas it is not in our power.

Obiest. We make this yowe trusting onely to the grace of God.

The vowe of virginitie.

Mas.19.11.

An. Whereas it is not given to all*: & those are with open voyce cited to marrie, to whom power to containe is denyed: it is not for vs to coceaue hope of an especiallgist.

1 Cor.7.9.

Obiest. It hath bene observed time out of minde, that those should tye them selves with the vowe of continencie, which would wholie dedicate them selves to the Lord.

The vowe of continencie.

An This custome was auncient: it is not therefore blamelesse: moreouer it was lawfull for those to marrie which could not continue. Which thing is not permitted at this day.

18 Obiest. Vowing was vied in the Apostles time: because Paule saich that the widowes which being once receaued into the publike ministerie did mar-

rie, did denie their first faith*.

Vowe of widowes.

1Tim. 5.12

An. The widows which were at that time receaued to the publike ministeric were about threescore yeares of age, they layd upon them selues the condition of perpetuall single life; if they should afterwardes marrie, that did easily come to passe which Paule

CALVINS INSTITUTIONS. LIB. 4. 333 Paule faith, that casting from them shame, they became more insolent, then became Christian wome. Therfore first they professed fingle life, so farre as the necessitic of their function did beare. Secondly it was even then better for them to marrie then to burne. Thirdly they had already shewed a token of their aged continencie.

19 And Deaconesses were made not to delight The office of God with finging & with mumbling not vnderstood, Deaconesses. and to leade the rest of their life in idlenesse which Popish Nonnes do: but that they might do to the pore the publike ministerie of the Church, that they might wholy apply themselues to the duties of loue. Thereupon I conclude with Paule, that it is wickednesse that women should be receased to vowe con-

20 Therefore let vs conclude that as vnlawfull vowes & not rightly made, are of no reputatio with Vowes raffilie God, so ought they to be void with vs. For it is an ab-mademust be furd thing that we shold be driven to performe those reversed. things, which God doth not require at our hands. Therfore vowes rashly made do not only not binde. but they must necessarily be reversed & disanulled.

tinencie before they be threescore yeares of age.

21 Therfore when they forfake the Munkish life, and take in hand some honest kind of life, they are vnworthely accused of breach of faith & periurie, because they have broken the knot which could not be loosed (as it is commonly beleeved) wherby they were bound to God & the Church. But it is no bond when God doth abrogat & difanull that which man Note. confirmeth.

> CHAP. XIIII. Of the Sacraments.

Elide the preaching of the word there is an o-Diher help for our faith in the facramers, which

What a facrament is.

is of like fort. And a Sacrament is an outward fignes whereby the Lord doth feale vp in our consciences the promises of his good will, to support the weaknesse of our faith : and we on the other side testifie our godlinesse as well before him and the Angels, as before men. Augustine calleth it a visible signe of an holie thing.

2 The men of old vsed this word in that sence. For so often as the olde interpreter would translate into Latine the Greeke worde pusapion, especiallie where mention was made of holy thinges, he tran-

Eph. 1.9.0.3.2. Col. 1.26. flated it Sacramentum.

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3 By this definition we understand that a Sacrament is neuer without a promise going before it, but that it is rather annexed thereto as an appurtenance, to this end that it may confirme the promise it selfe, and may establish and make sure the same to vs. Of which meane God foreseeth that our ignorance and flownesse first, and secondly our weake-A medicine for nesse stand in neede. For the weaknesse of our faith is so great, that vnlesse it be vnderpropped on euery and ignorance.

> faint. This is that which they say commonly, that Sacrament confisteth in the word preached & vnderstood, and the externall signe.

fide, it is straight way shaken and doeth forthwith

Obiect. It is enough if the priest do onely recite the forme of consecration even in Latine, before

men vnlearned.

Hamilin. Ich. 13.

our infirmitie

A fimilitude.

Rom. 10.8. A popish dilemma

An. Augustine saith otherwise that the word being added vnto the element doth make a Sacramer, not because it is spoken, but because it is beleeued. This is the word of God which we preach, sayeth Paulc*.

obiect. Either we know that the word of God which

CALVINS INSTITUTIONS. LIB. 4. 335 which goeth before the Sacrament is the true will of God, or elfe we knowe it not. If we knowe it, we learne no newe thing out of the Sacrament. If we knowe it not, the Sacrament shall not teach ys that, whose force consisteth in the word.

An. Scales which are hung vpon publike actes, scales being receaucd alone are nothing worth, being writinges. hung vpon parchment they confirme that which is A similande. written. So the Sacrementes have this peculiar thing about the word, that they are more fit to flay vp our faith, seing they do liucly represent vnto vs the promises, depainted as it were in tables.

6 Obiect. That which is earthly and bodilie Whethera can not confirme that which is heavenly and spiri- bodilie thinge tuall.

An. Earthly Sacraments do not confirme the spi- spirituall.

riruall truth, but vs which are carnall.

Obiect. They be not testimonies of the grace The Szcramets of God, because they are given to the wicked also, doe not give who notwithstanding do never a whit more feele wicked. thereby that God is fauourable to them.

An. Grace is offered, but they refuse it by their

want of faith.

Obie Et. If faith be good, it can not be made better. For there is no faith but that which doth firmly leane vpon the word of God.

An. None of the sonnes of men shal euer attaine to fuch perfection of faith, but that he ought rather to pray with the Apostles, to have his faith increafed*, and to have his want of faith holpen*.

Obiect. Philip answered the Eunuch*, that Act. 8.17. he might be baptized, if he did beleeue with all his whole hart. Therfore he would have his faith to be perfect.

An. To beleeue with the whole hart is not to be-

that which is

P/al119.10 7 fal. 12.3.

beleeue perfectly, but hartily & with a sincere mind to embrace Christ? fo Dauid, with my whole heart haue I fought thee * , I will confesse to thee with mine whole hart*.

Object. If faith be increased by the Sacraments. the holy Ghost is given in vaine, whole worke it is

to begin, maintaine, and finish faith.

An For one benefit which these men set forth, we consider three. First the Lord teacheth vs by his word: Secondly he confirmeth vs by the Sacramets: Last of all he enlighteneth our minds by the light of his holy Spirit, and he setteth open an entric into The confirma- our hearts for the worde and Sacraments : which should otherwise onely sound in our eares, and be present before our eyes, but not moue our inwarde

9 Therfore the ministerie of the confirmation, and increase of faith, is so affigned to the Sacraments, that in the meane season all this proceedeth from the holy Ghost. If that inwarde maister be wanting, the Sacramentes can do no more in our ments effectu-mindes, then if either the brightnesse of the Sunne should shine to the blind eyes, or if a voyce did soud in deaffe cares.

> 10 For left the worde should found in our cares in vaine: and lest the Sacramentes should be present before our eyes in vaine, the Spirite sheweth that it is God, which speaketh to vs there, he mollifieth the hardenesse of our harts, and frameth ir vnto that obedience, which is due to the word of Cod.

> 11 For like as feede, if it should fall in a barren plot of the field, doeth but die: but if it be fowen in arable lande well tilled, and manured, it will bringe foorth fruite with gayne: So the worde

3 tion of faith.

The inward Maister doth make the Sacra all. A fimilitude.

A fimilizude.

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of God, if it shall hit vpon an hard necke, it waxeth barren, as being sowen in fand*: if it get a soule ma- Mat. 12.4 nured with the hand of the heauenly Spirit, it wil be Ier. 8.15. most frutefull.

12 Yet the Sacramentes are fo faid truly to confirme our faith, that manie times when the Lord will take away the confidence of the thinges promiled, he taketh away the Sacramentes themfelues, which we may fee in Adam*, and the Ephefians*.

Gen 3 22. * Eph. 2.12.

Obiect. The gloric of God is so farre diminished as it is deriued vnto creatures, to the which so great power is giuen.

An. God vseth the instrumentes which he seeth to be expedient, that all things may obey his glorie:

but we place no power in creatures.

13 Obiect. Sacraments are only signes whereby we are distinguished from profane men.

An. Sacraments are indeede sure testimonies of our faith before men, but this is the chiefest thing that they serue for our faith before God.

14 In the meane season let vs beware that we weaken not the force of the Sacraments, and quite ouerthrow the vsc therof: Secondly that we do not imagine certaine hidden powers to be in the Sacra-We must rake mentes, which we can no where reade to be geuen heed of three them of God.

Obiect. The Sacraments do iustifie & giue grace; The Sacramets so we put not in the barre of mortall sinne.

An. Such doctrine is deuillish, when as it promifeth righteousnesse without faith: Secondly, because the minds of men do rest rather in this spectacle of a bodily thing, then in God him selfe.

15 Also we must beware that we traslate not that to the one, which is proper to the other. The truth I

steepe downes.

AN ABRIDGEMENT OF

The Sacramets worke that which they figure onlie in the Elect.

is contayned indeede in the Sacraments, but they are not so linked together but that they may be separate. Therfore the thing must alwayes be distinguished from the signe. For the Sacraments worke that which they sigure only in the elect: For Christ is receaued by faith alone.

16 Quest. Do then the wicked bring that to passe by their vnthankfulnes, that the ordinance of God is yoyd, and doth come to nothing?

An. Augustine aunswereth: if thou receaueit carnallie, it ceaseth not to be spirituall, but not to

Homain. Ioan 25 thee*.

17 For there is none other office of the Sacraments, then of the word of God, which is to offer to vs Christ, and in him the treasures of the heauenlie grace: but they profit vs nothing vnlesse they be receased by faith: which is to vs as the mouth of a vessel, to recease liquours, and graces of the holie Ghost.

Faith is lyke the mouthe of a veffell. Sacraments put for all manner fignes

Gen.2.17.6.

* Gen. 9.13. Gen. 15.17. Iud. 6.37. 18 Furthermore the word Sacrament doth generally comprehend all fignes, which God did euer command men to vsc, that he might affure them of the truth of his promises. Those he would have to be extant sometimes in naturall things, as when he gave Adam the tree of life to be a pledge of immortalitie*: and the rainebowe to Noe and his posteritie *. Sometimes he gave them in miracles: as when he shewed Abraham light in a smoking oue*: when he wet the sleece with dewe, all the grounde being drie, to promise victorie to Gedeon*.

19 But we intreate properly of the Sacramentes which God wold have to be ordinarie in his church, to nourish his children in one faith and the confession of one faith. For Augustine saith, men can be congeled together into no name of religion, either

truc

CALVING INSTITUTES, LIBIA. true or falle, vnlesse they be knit together by some

fellowship of visible Sacraments.

20 And these also have bene diverse according to the diverse respect of time. For Circumcision was graunted to Abraham*, whereto purifications and facrifices were afterward added*. Christ gaue to the Fauft, manuch Church Baptisme*, and the Supper*. I speake not cop. 11. of laying on of handes: because it is not ordinarie, Diversitie of neither doth it agree to all.

21 Circumcifion was graunted to Abraham for Leuit.1.2. a seale of the righteousnesse of faith*. Purifyinges were testimonies of their washing in Christ*. Sa-Rom.4.11. crifices did promise the satisfaction of the Media- Heb. 9, 1, 14.

tour.

22 Baptisme doth witnesse to vs that we be washed by the bloud of Christ, the Supper that we are redeemed: these two are found in Christ, who came in water and bloud*, that is, that he might purge & 1 Ioh. 5.6. redeeme.

23 But the Fathers did eat the same mear which we eate, & drunke the same drinke which we drinke namely Christ*.

Obiect. The Sacraments of the old Law did shadow grace: those of the newe do geue it being pre-

sent.

An. Who dare make voyde that figne, which gaue to the Iewes the true communion & partaking of Christ?

24 Obiect. The outwarde Circumcision is nothinge with God, neither doeth it geue anie Rom.2.250

thing*.

An. So it is, if the truth it selfe be wantinge. Which might also be sayde concerning Baptisme, by good right. For God regardeth not the outward washing*, vnlesse the mind be inwardly purged.

Lib. 9 consra Gen. 19.20. facraments. * Mat. 28.19. Mar. 26.26. Heb. 4.14.

1 Cor. 10.3.

E Cor. 10.5.

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1 Pes. 3.28 Col. 2, 17.

Heb. 7.8.9.10. Whatthe

Iewish cere-

The compa-

Supper.

monies did

profit the

Iewes.

ObieEt. Paule doth vtterly contemne Circumcia fion made with handes, when he compareth it with the Circumcifion of Christ*.

An. Paule disputeth in that place against those which required Circumcision as necessarie, wheras it was abrogat. Therfore he admonished the faithfull that omitting the old shadowes, they stay in the truth. And he proucth that Baptisme is the same to Christians, which Circumcision was to the men of old time.

25 Obiect. All the Iewish ceremonies were shadowes of things to come. The bodie is in Christ*.

An. Paule did not therefore make the ceremonies shadowish, because they had in them no sound thing, but because the fulfilling therof did after a fort hang in suspence vntil the giving of Christ. And also though they shadowed Christ being absent, yet he vetered inwardly to the faithfull the presence of his power.

Obiect. Christ distinguisheth the Supper from

Manna euen in respect of the efficacie.

An. He hath to deale with those which thought that Manna was nothing else but the meate of the bellie: he faith that he giueth better meate, which rison betwenc Manna and the feedeth the foules vnto the hope of immorta-

litie.

26 Furthermore the Sacraments of both Lawes being diverse indeede in signes, but equall and like in verie deede and efficacie, do testifie that the fatherly good will of God, and the grace of the holic Ghost are offered to vs in Christ, but our Sacraments do this more plentifullie and plainly: there is in both the same giving of Christ.

CHAP.

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Of Bapsisme.

2 D Aptilme is a figne of our entring, whereby we What baptilme Dare admitted into the societie of the Church, is. that being ingrafted into Christ, we may be reckened among the children of God. Furthermore it is A double end. geuen vs of God to this ende: First that it might ferue for our faith with him : Secondly for our confession before men. Baptisme bringeth three things to our faith: First that it may be a signe of our purging, like to a certaine fealed charter, whereby he confirmeth to vs that all our finnes are blot- Faith. ted out.

2 In this sense must we understand that which Paule writeth: that the Church is fanctified by Christ her spouse, and washed with the washing of water in the word of life*, and in another place: that Epb. 5.26. we are faued according to his mercie, by the wa- Tit.3.5. fhing of regeneration*.

Obiect. Baptisme is onely geuen for the time past, so that we must seeke other newe remedies for our newe falles into which we fall after Baptisme.

An. At what time soeuer we be baptized, we be Webe washed once washed for all our life time, and also purged, by Baptisme For the puritie of Christ, which is offered to vs life therein, is alwayes fresh.

Obiect. Hereby men take libertie to finne in time

to come.

An. This doctrine is deliuered to those onely, who after they have finned, being weary, do groane under their finnes, that they may have wherewith to lift vp and comfort them selues againe, lest they fall into despaire.

Obiect. Christ is made to vs a propiniation for re-

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mission of sinnes going before*.

Baptisme is the Sacrament of Repentance.

An. In that place Baptisme is not handled but repentance. Therfore so often as being wounded with the searinge yron of conscience I shall turne ynto God, my finnes shall be forgiuen me.

Obiett. By the benefite of repentance, and the keys, we obtaine remission after Baptisme, which at our first regeneratio is given vs by Baptisme alone.

An. Baptiline is the Sacrament of repentaunce. But if this be commended to vs during our whole life, the force of Baptisme ought also to be extended vnto the same endes.

It bringeth also an other frute, because it sheweth to vs our mortification in Christ, and new life in him. For as Paule faith, we are baptized in-Zom.6.3. to his death, that we may walke in newnesse of life.

> 6 Our faith receaueth this third frute, because it doth furely testifie to vs that we are not onely ingrafted into the death & life of Christ, but also that we are so vnited to Christ him self, that we are partakers of all his good thinges. Therefore he did dedicate and sanctific Baptisme in his owne bodie*. And we are baptized in the name of the Father, & of the Sonne, and of the holie Ghost: because we obtaine the cause both of our purging, and also of our regeneration in the Father, in the Sonne the matter: in the Spirit the effect.

7 Ubiect. The Baptisme of John was one, the

Baptisme of the Apostles another.

An. Diuerse handes do not make the Baptisme diverse: but the same doctrine sheweth that it is the fame: both did baptize to repentance, & remission of finnes.

Obiett. There were more plentifull graces of the Spirit shed forth after the resurrection.

An. This

Mat. 3.13.

The forme of Baptisme.

Ofthe Baptisme of John and the Apostles.

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An. This appertaineth nothing to make the diuersitie of Baptisme.

Obiect. They are baptized againe by Paul which had once receaued the Baptisme of John*. There- Act. 19.3.5. fore the Baptisme of Iohn was onely a preparation. Baptisme put

An. Baptilme is taken in that place for the gifts for the gift of of the holie Ghost, which the faithfull receased by the holie ghost the laying on of hands, as else where oftentimes.

Obiect. Iohn fayd that he did baptize with water but Christ should come, who should baptize with

the holy Ghost and with fire*.

An. He did not compare Baptisme with Baptisme, but his person with the person of Christ, he was the minister of the water, but Christ the giver

of the holy Ghost.

9 These thinges which we have spoken both concerninge mortification, and also touchinge washing, were figured to the people of Israell in the sea, and the cloude*. Mortification was shadowed 1 Cor. 10.1. when he deliuered them out of the cruell hand of A figure of Pharao. In the cloude there mas a token of their mortification. purging*.

10 Obiect. By Baptisme we are loosed from originall finne, and we are restored to the same puritie

of nature, which Adam had before his fall.

An. Therein wee must note two thinges: First that that damnation which verie infantes bringe with them from their mothers wombe, having the feede of finne included in them, is taken away: whereof they have a testimonie in their Baptisme.

II The other is that this peruerines doth neuer ceffein vs, but doth cotinually bring forth new fruts of finne, which are called the workes of the flesh . Gal 5.19. Those make vs guilty of the wrath of God. Therfore Workesof the we are baptized into the mortification of the flesh, flesh.

Num. 9.14.

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which we follow dayly, but it shall be perfected whe

Rom. 6.14.

they fuffer not finne to raigne in their members*.

Therfore he is enforced to crie out with mourning,
O wretch that I am, who shall deliuer me from this
bodie that is subject to death?

The 2 end

1 2 3 in, that it may ferue for our confession before men. For it is a marke wherby we do openly professe that we would be reckened among the people of God: whereby we testisse that we agree in one religion with all Christians; and whereby finally we do make publike profession of our faith: that not onely our heartes may breath out the praise of God, but our tongs also and all members of our bodie may sound out the same with such significations as they can.

Faith an instru-

What thinges are given in Baptisme. 14 And the meanes to recease those thinges which the Lord promiseth vs in Baptisme, is faith: that we may beleese that it is God that speaketh by the signe, which purgeth vs, washeth vs, maketh vs partakers of the death of Christwhich taketh away the kingdome of Sathan: weakeneth the strength of concupiscence, and causeth that having put on Christ, we are counted the children of God.

Quest. If sinnes be not washed away by the force of Baptisme, why did Ananias say to Paule, that he

fhould wash away his sinne by Baptisme*>

An. Namely that by the signe of Baptisme Paule

might be certified, that his finnes were forge-

16 Furthermore if we recease the Sacrament as from the hande of God, from which it came, we may thereby gather, that there is nothing added thereto, or taken therefro by his worthinesse,

CALVINS INSTITUTIONS. LIB.4. 345 by whose hand it is deliuered. Yea when circumcision was corrupt with manie superstitions, yet it ceased not to be counted a signe of grace. Neither was circumcifion iterated under Iosias and Ezekias.

17 Obiest. That faith of ours which hath followed baptisme certain yeares, doth sufficientle shew

that baptisme was void.

Au. The promise was alwaies true, but our vnbeliefe did let that it had not then the effect: because though men be liars, & untaithfull, yet God cealeth Rom. 3.3. not to be true.

18 Obiect. Paul baptised againe those who Iohn Act. 19.3.5.

had baptized *.

An. We have alreadie saide that the baptisme is taken in that place for the visible graces of the spirit

which were given by laying on of hands*.

19 As touching the outward figne, let vs followe the natural institution of Christ, casting far from vs those Popish additions, blessing, breathing, falt, tapers, chrisme, and such like deceites of Satan. Therfore let him that is to be baptifed be represented in The forme of the companie of the faithfull, the whole church be Baptisme. ing witnesse beholding him, and praying for him:let him bee offered to God; let the confession of faith be recated: let the promifes bee repeated which are contained in Bapusme: let the instructed bee bapti- How one that fed in the name of the father, of the sonne, & of the is to be inftrucholie ghoste : at length let him bee dismissed with ted ought to praiers and thanksgiving.

20 It is also apperrinent to the matter to knowe this, that it was doone amisse, if private men doe Let not private vsurpe the administration of Bapulme. For as wel the distribution of this, as of the supper, is a part

of the Ecclefiafticall ministerie.

AET.15.0 11

Popish additi-

be baptized.

men baptize.

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August, lib.comera Epift Parm. or a fault veniall*. 3.cap.13.

Obiect. If he which is ficke discease without baptisme, he is in danger to be deprined of the grace of regeneration: therfore if necessitie constraine, and if a lay man or a woma baptize, it is either no fault,

Gen. 1717.

An. God pronounceth that hee doth adopt our infants to be his, before they be borne, when as hee promiseth that he will be our god, & the God of our feed after ys*. Therefore saluation consisteth in the promise, which may bee fulfilled without Baptisme; as in the people of Israel, which died before circumcifion.

21 Obiett. It was an ancient custome.

An. It was not therefore to be praised. Epiphanius doth vpbraid Marcion, for graunting licence to women to baptize*: and in an other place hee teacheth that the holie mother of Christ was not suffered to doe it.

22 Obiect. The Angell of God was pacified after Lib.contr. Hor. that Sephora having taken a stone, did circumcise

her fonne*.

An. God did not therefore approue her fact: Otherwise we might say that the worshipping which the Gentiles which were brought from Assyria raised up, did please God, because the beastes ceased to afflict the people. Secondlie, that which is particular, ought not to be made an example. Therefore let vs conclude that the Sacrament like to a feale, doth not make the promise more effectuall, as being of it selfe weake, but doth onlie confirme the same to vs. Therefore if in omitting the figne there bee neither fluggishnesse, nor contempt, nor negligence we are fafe from all danger,

No:c. Exod. 4-25.

Sephora cir. cumcifed.

Contempt of the facraments must bee fled

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CHAP. XVI.

That baptizing of infants doesh verie well agree both with the institution of Christe, and also with the nature of the signe.

Obiett.

BAPTIZING of infantes is grounded vpon lie by the boldnes and curiofitie of men, and afterwarde rashlie vsed through foolish facilitie.

2 An. The force of baptisme dependeth vpon The force of the promise; therefore we may not denie the signe Baptdependeth to those, to whom the thinges are given which are vpon the Pro-

there represented.

3 Moreouer if God made infants partakers of circumcifion, because the promise was made to A-Gen.17.10. braham & his seed*: why shall we not say the same Circumsision of Baptisme, seeing it is instituted for vs in steede of and Baptisare circucision? For as Christ is the foundation of bap-all one tisme, so likewise of circumcision.

4 There is the same promise in both, namelie of the fatherlie sauour of God, of remission of sinnes, 1 The promise.

and of eternall life. The thing figured is all one,

namelie regeneration.

5 But and if the couenant made with Abraham, 2 The thinge remaine firme and stedsaft, it dothnolesse belong figured. to the children of Christians at this day, then it did appertaine vnder the old testament vnto the children of the Iewes. And they are partakers of the thing signified, why shall they be excluded from the signe? If they have the truth, why shall they be put backe from the signe?

Obiect. There was a certaine day appointed for

circumcision.

An. Therefore wee have greater libertic. And

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God wil have infants to be received into his covenant, what more will we have.

Wherefore the children of the Iewes were called the holie seede: because beeing made partakers of that couenant, they were distinguished fro the children of the wicked*: and even by like reason the children of christians are accounted holy, yea although they be the issue but of one faithful parent & they differ fro the vnclean feed of the idolaters*.

7 Wherefore the Lorde lefus doth meeklie embrace the infants, which were brought to him, chiding his disciples which went about to keepe them from him:forasmuch as they led away those to who the kingdome of heaven did belong, from him thorow whom alone the entrie standeth open into the kingdome of heauen*.

What agreement hath Baptisme with this imbracing of Christ?

Because Baptisme doth conueigh vs vnto Christ, whom imbracing by faith we have the kingdome of heaven. Which thing hee doth afterwarde testifie in deed, when as he commendeth them afterward to his father. If the kingdome of heaven be theirs: why shal the signe be denied them?

ObieEt. Christ saith, Suffer little ones to come: therefore they were in age and good big ones.

An. But they are called by the Euangelists Bright maisia by which wordes the Grecians fignific those young infants which hang vppon their mothers breastes. Therefore to Come is put for to have acceffe.

ObieEf. The kingdome of heaven is not given to infants, but such as they be: because it is saide, To such, not to them.

An. When he commandeth that infants be suffered

Gen. 17.12.

1 Cor.7.4.

Mas. 19.13.

What agreement there is betweene Bapzisme and the embracing of Christ.

To come put for to have acecffe.

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fered to come vnto him, nothing is more plaine then that hee meaneth verie infancie.

8 0b. We can no where finde that even one infant was baptized by the hands of the Apostles.

An. So often as mention is made of some fami- whether the lie that was baptized*, and infants are not excluded Apostles did who wil reason thence that they were not baptised? baptize infants By the very same reason women shoulde be forbid- Att. 16.15.32. den to come to the Lords supper.

9 Quest. What fruit commeth by this observation either to parents or to the infants, which are

dipped in the holie water?

An. Faith is holpen by an excellent comfort. The fruite of Thep romife is confirmed to a thoulande generatiof Infantes. ons.

Obiect. The promise is sufficient to confirme the

faluation of our children.

An. It seemed otherwise to GOD, who as he knoweth our infirmitie, would beare so much in Whatbaptisme this matter with it. Therefore let those which im-doth profit children. brace the promise, offer their children to the church to be figned with the figne of mercie. Children reap this profite, that being ingrafted into the bodie of the church, they be somewhar the more commeded to the other members. Secodlie whe they be grown vp, they are thereby pricked forward not a little, to the carnest studie of worshipping God. Last of all God will punish it, if anie man despice or disdain to haue the child dipped in the figne of the couenant.

10 But let vs examine the arguments of our ad- of the adversauersaries. First they holde that the signes of Bap- ries against haptizing of time and circumcifion differ muche for divers Infantes. thinges are fignified: the couenaunt is altogeather divers : neither have the children the same

names.

3

The arguments

Circumcifion was a figure of mortifica-

tion.

Circumcifion a figure of moreification.

An. So is baptisme.

Obiect. With whom the couenant made goeth not beyonde the temporall life: to whom the promises giuen, doe rest in present and bodilie good thinges.

An abfurd thinge.

Coll. 2.1 Y.

firmed by

Gen.15.1.18.

Spirituallpro-

An. And if God meant to fat the Iewish nation as an heard of swine in a stie.

11 Surely if circumcision were a literall figne we must think none otherwise of baptism. For asmuch as the Apostle maketh the one no whit more spiritual then the other*. And in the meane season wee doe not denie, but that God did testifie his good will by myses are conearthlie and carnall benefites, whereby wee doe alerthlie benifits so say that that hope of the spirituall promises was confirmed*.

> 12 Obiest. They were called the children of Abraham which tooke their beginning of his feedc: they are called by this name which imitate his faith. Therefore theirs was the carnall infancie, and ours

the spirituall.

Who are Abrahams children.

An. God promiseth to Abraham that he will be his God, and the God of his feed. Who foeuer they be which receive Christ the authour of this blessing they be heires of this promise: and so consequentle

they are called Abrahams children.

13 Circumcision was given to testifie such bountifulnesse to the lewes: whereby their mindes were lifted vp to the hope of eternall life: and it was cal-Rans 4.20. led the seale of faith*, that Abraham might be the father both of vncircumcision and of circumcifion.

> 14 Obiett. Paul teacheth that those which are of the flesh, are not the sonnes of Abraham*.

Rox1.9.7.

AN

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An. Hee sheweth by the example of Ismzel and The goodnesse Esauthat the goodnes of God is not tied to the car- of God is not nall feed: but that he which shall keepe the lawe of tyed to the the couenant, and imbrace the promise of God by carnall seed faith, he is counted the childe of Abraham.

15 Obiect. Those which in times past did circumcise infants, did onelie figure the spirituall infancie, which commeth from the regeneration of the word

of God.

An. The Apostle docth not so subtillie play the Philosopher, when he writerh that Christ is the minister of circumcision to fulfill the promises which were made to the fathers*.

16 Obiett. Women ought not to be baptised, if Att. 2.29.

baptisme must be like to circumcision.

An. By circumcifion was testified the sanctifica- Whether wo tion which did agree both to men and women. But men ought to the bodies of men children alone were imprinted, baptized. which coulde be so onelic by nature, yet so that the women were through them after a fort partakers & companions of circumcifion. Therefore let the like- The likelihood lihood of baptisme and circumcision remaine in the of Circum, and inward mysteric, in the promises, in vse, in efficacie. Bap.

17 Obiet. Children are not yet by age fit to vnderstande the mysterie signified there. Therefore they are to be accouted the children of Adam, vntil they grow up to the age which is agreable to their

Second birth.

An. Then were they to bee left in death. But on the other side Christ commaundeth that they bee brought to him*: because he is the life*.

Ob. Infants doe not therefore perish if they bee *. Ioh. 14.6.

counted the children of Adam.

An. Yeain Adam we all die : neither doth there remaine anie hope of life, but in Christ alone*.

Mat. 19.12.

1 Cor. 15.122

Epb. 2.3. Iob. 11.25. How infants are regenerate.

Toh.3.3.

* LNK. 1.15.

Quest. How are infants regenerate being not endowed with knowledge either of good or cuill?

An. The worke of God, though it be not subject to our capacitie is not yet nothing. For theirs is the kingdome of heaven, where into no vncleane thing doth enter. Therfore they are first regenerate*, & fanctified * from their mothers wombe.

ObieEt. From the wombe, that is, from their child-

hood. The fecripture speaketh fo.

An. The Angel telleth Zacharie, that that which Lak. 1.15. was not yet borne shall bee filled with the holie ghost*.

And surehe Christ was therefore sanctified Christes sandi- from his veric infancie, that he might sandtifie his fication. elect in himself, out of every age without differece.

Obiect. The spirit acknowledgeth no regeneration in the scripture, but of the incorruptible seede,

that is, the word of God*.

An. Peter speaketh onelie of the faithfull which had been taught by the preaching of the word. To fuch the word of God is the onlie feed of regeneration. It doth not thereupon follow that infants cannot be regenerate by the power of God.

19 Obiect. But faith commeth by hearing, the vie

whereof they have not yet obtained*.

An. Paul peaketh of the ordinarie dispensati-Manie are illu. on of the Lord, which he vieth to keepe in calling minatewithout his. But hee hath inlightened manie without anie

preaching.

20 Obiect. Baptisme is the Sacrament of repentance and faith. But neither of these is in tender infancie.

An. Circumcifion was a figne of repentance*, and a seale of faith*. And yet infants were circumcifed. What if we say that infants are baptifed to the

* Rom. 4.11.

1 Pet.1.23

The word of God is the feed of rege-

neration. Rom. 10.17

preaching

Ter.4.

repen-

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repentance and faith to come? Which two though they be not as yet formed in them, yet the feede of The feed of both lieth hid in them through the fecrete operation of the spirit, whose fruits shall afterward appear.

faith in infants

21 If therefore those whom the Lorde hath vouchsafed to elect, having received the figne of regeneration, doe depart this life before they growe vp, he renueth them by the power of his Spirite, as he himselfe alone foreseeth to be expedient. If they come to riper yeares, that they may be taught the truth of baptisme, they shall be heereby more infla- Baptisme is a med to the defire of renuing, the marke whereof marke of rethey have given them, that they might think there-newing. upon throughout the whole course of their life.

22 Obiect. Baptisme is given for remission of

finnes.

An. I graunt: Therefore seeing God doth affure this age of hope, of mercie, why should we take fro it the figne, being indeed farre inferiour?

Obiect. The church is cleanfed by the Lorde, by Eph. 5.26.

the washing of water in the word of life*.

An. Therfore it seemeth to be an vnmeet thing, that it should want the testimonie of it in infantes, Infantes are who are by right accounted a part of the churche, kingdome, feeing they be heires of the kingdome.

Obiest. Wee are ingrafted, by baptisme into the 1 Cor. 12.13. bodic of Christ *.

An. Therefore infants must bee baptized, that they be not pluckt from the body of Christ.

23 Obiect. Peter counsaileth the lewes to repent and then to be baptifed for the remission of sinnes*. Act. 2 37. Also Philip maketh answere to the Eunuch, that he may bee baptifed, if hee beleeue with his whole heart.

Hee speaketh of those which are growen An:

They which must not be baptized vntill they make con faith.

Gen 15.1. Gen. 17.11 Infantes are contayned in the couenant by right of inheritance, Iob. 3.5.

A fimilitude.

Mat 3.11.

Mas. 28.19.

Joh. 5.24. Those which are not yetbaptized must not be adjudged to death. Mat. 28.19.

Mat. 16.16.

Nar. 16.15.

vp which are not to bee baptized vnleffe their conare growen vp uersion & faith be seen and tried. There is an other respect to be had of infants.

24 As wee may see in Abraham, whose faith the fession of their Sacrament doth followe*: in Isaach it goeth before all vnderstanding *: because hee is contained in the couenant from his mothers womb, by right of inheritance,

25 Obiett. Vnlesse one be borne againe of water and the spirite, hee cannot enter into the kingdome of God*. They thinke that baptisme is called regeneration. Therefore they which are not capable of regeneration, ought not to be baptifed.

An. He doth not there intreat of baptilme, but of regeneration which is made by the spirite, which is compared to water*, as in an other place to fire: otherwise faith should follow after baptisme, seeing water is put before the spirit. Which is contrarie to the scripture*.

26 Obiect. All which are not baptized must bee

adjudged to eternall death.

An. Yea whofoeuer beleeueth in the fonne, shall not see death. He shall come into judgement, but he shall passe from death to life*, we do no where finde that hee which was not yet baptised is condemned.

27 Obiest. It was faid, Teach, then Baptile*. Againe, he which shall Beleeue, & be baptised, shall be faued*. What will we more? Therfore doctrine and

faith must needes goe before baptisme.

An. If we would greedilie stay in the order of the wordes, it shoulde likewise follow, that we must first baptize, then afterward teach: seeing it is said, baptile, teaching them to keepe *, &c.

28 But hee intreateth there of those which are growen vp, which must first be taught, & then when

they

they beleeue, they must bee baptized : but infants Infantes must are baptized by reason of the promise made to their be baptized parents.

because of the promise.

29 If any man cauill, that infants are to be deprined of food, because the Apostle doth not permit them to eate which doe not worke, shall he not be worthie to be spitted at of all.

2 The [. 3.10.

Obie Et. Christe was not baptized yntill he was was bap. when

Why Christ he was thirtie yeares of age.

thirtie yeares of age.

An. Because he determined to lay a sure foundation of baptisme then by his preaching he sanctified it under his owne bodie, that it might succeede circumcifion.

30 Obiett. In like fort infants were to bee made Why the Sup-

partakers of the supper. per is not made An. They differ greatlie therin; because baptism common to inis a certaine entring into the church: the supper is giuen to those which are growen vp in yeares, which are now fit to beare strong meate, which are apt to

doth not agree to infants. 31 Obiect. As the signes of Christ are perfect, they do likewise require those which are perfect, or capa-

discerne the body & blood of the Lord, which thing

ble of perfection.

An. The perfection of baptisme reacheth unto The perfection death: therfore it is ill done to restraine it vnto one of Baptisme minute of time.

reacheth vnto death Obiect. The fignes of Christe are instituted for

memories sake, that eueric one may call to minde that he was buried togeather with Christ.

An. It appertaineth to the supper, that every one The examinaexamine himfelfe

Obieet. All those remain in death which beleeue per. not in the sonne of God, and the wrath of God remaineth vppon them *. And therefore infantes lok. 3.36.

tion of the Sup

AN ABRIDGEMENT OF 356 which cannot beleeve, lie in their owne condemis

Christ speaketh not there of the general An. giltinesse, wherein all the posteritic of Adam is inwrapped, but he doth only threaten to the contemners of the Gospell, damnation. But this doth nothing belong to infants.

Obiett. Wholocuer is borne of the spirite, hea-

reth the voice of the spirite.

nation.

An. That is, the faithful are framed to obedience

as the spirit worketh in them.

Obiect. Because that which is naturall is first. we must wait for the time which is fit for baptisme, which is spirituall.

An. Though faith Paul they bee loft by nature. which are borne of the faithfull, yet they are holy by

supernaturall grace*.

Obiect. When Dauid went vp into the tower of Sion, he did carrie with him neither blind nor lame but couragious fouldiers*.

> An. Yea trulie, he biddeth blinde & lame to the heauenlie banquer*.

Obiect. The Apostles were fishers of men, not of children*.

An. Allkinde of fishes is gathered into the net of the Gospell*.

Obiect. Spirituallthinges are fit for those which

are spirituall*, infants are not such.

An. He intreateth of doctrine, yea God doth confecrate to himselfe by his free adoption, those which are begotten of the flesh.

06. They must be fed with spiritual meat, if they

meate me must be new men.

An. Baptisme being the signe of adoption sufficeth them, vntill being growen vp they be able to beare

What it is to heare the voyce of the Spirit.

1 Cor. 1 5.46. 1 Cor.7.14.

2 Sam. 5.3

*Luke.14.21. * Mas. 4.19.

* Mat. 13 47.

1 Cor. 2.1 3

With what be nourished. CALVINS INSTITUTIONS. LIB.4. 357

beare strong meat.

Ob. Christe calleth all his vnto the holie Supper.

An. Hee admitteth none but fuch as arealrea- Who are to be die prepared to celebrate the remembrance of his admitted to the Supper. death.

Obiect. It is monstrous if a man eate nor, after he is borne.

An. Christeis neuerthelesse meate to infants, though they abstaine from the signe.

Obiect. A good steward giveth meat to the fami- Mat. 24.45.

lie in due time*.

An. It belongeth to God alone to determine that.

Ob. The Apostles are commanded to make hast 106.4.35.

to the haruest, whiles the fields are white*.

An. Christ his meaning is to have the Apostles to addresse themselves more joyfullie to the worke, whiles they beholde the present fruite of their labours.

Obiect. All Christians are brethren, in which number infants are not, folong as we drive them from the supper.

om the supper.

An. None be heires of the kingdome of heaven, Infantes are members of

but such as are members of Christ.

Obiect. No man is made our brother, but by the Spirite of adoption, which is onlie given by the hearing of faith.

An. That is preposterouslie drawen to infants, which is spoken onlie of those which are growen vp.

Obiect. By regeneration we be made Gods. But those be Gods to whom the worde of God is spoken. Which doth not agree to children, which are infants.

An. The place of the Pfalme is wrested to a

Christ

.13

strange sense. Againe to feigne that there is a Godhead in the faithfull, is of Seruetus his dotings. Seructus his

Object. Sheepe and goates were not straightway offered in facrifice, so soone as they came out of the wombe.

Exod.13.20

doting.

An. All the first begotten so soone as they opened the matrix, were holic to the Lord*. Therefore we must not wait for mans strength.

32 Therfore let vs conclude that those opinions must be taken away, which make void that consolation which the faithfull conceive in their minds, by the promises of God; which make them vnthankfull toward the mercie of God: & fluggish to teach their childrengodlinesse.

CHAP. XVII. Of the holie supper of Christ, and what is availerb us.

The Supper doth nourish those which are begotten by the word. Signes.

A three fold ende.

1. 2. 3.

1 The confirmation of faith is the first ende of the Supper.

T IKE AS we are by baptisme brought into the Lchurch of God : so by the spiritual banquet we are kept in that life, into the which hee hath begotten vs by his word. The fignes are bread & wine, which represent vnto vs the inuisible food, which we haue by the flesh and blood of Christ. The ende is threefold: that it may serue for confirmation of our faith: for our confession before men; and for exhorration to loue. Therefore this miftycall bleffing tendeth to this ende: namelie, that it may confirme to vs that the bodie of the Lorde was once so offered for vs, that we do now eat the same, & by eating it do feele in our felues the force of that onlie facrifice: that his blood was shed for vs, that it is to vs cotinuall drinke. And so sound the wordes of the promile which is added there.

3 And

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2 And out of this sacrament godlie soules may gather great fruite of confidence, and sweetnes, because they have a testimonie that we are growne to- The Supper is gether into one body with Christ, so that we may cal a great argu all that ours which is his: againe what foeuer is ours dence. hee will have it so imputed to him, as if it were his owne. Hecreupon it followeth that eternall life is ours, and that wee cannot bee condemned by our sinnes, from the giltinesse whereof he acquitteth vs.

3 Whereas he commaundeth vs to take, hee fignifieth that it is ours: whereas hee biddeth vs eate, The comman-hesignisheth that, that is made one substance with Take. vs. Wheras he faith of his bodie, that it is deliuered for vs, of his blood that it is shed for vs, hee therein teacheth that both these are not so muche his as ours: because he tooke both, and layd downe both, not for his owne commoditie, but for our faluation. The force of And the whole force of the facrament confifteth in the Supper. these wordes: which is given for you: which is shed for you.

4 Therefore they be not the principall parts of the facrament, to preach to vs the bodie of Christe simplie, and without anie higher consideration ; but The promise, rather that promise, whereby hee doth testifie that his flesh is meat indeed, and that his blood is drinke indeede: wherewith wee are fedde to eternall life. Whereby hee affirmeth that hee is that bread of life, of which who soeuer shall eate, hee shall live for cuer.

5 That is done, both by the Gospell, and also more plainlie by the holie Supper. Where both hee himselfe offereth him selfe to vs with all his good things: & we receive him by faith. Furthermore we 2 Faultes to be must in this place beware of two vices: that nei- taken heede of ther doing too much in extenuating the fignes, wee in the Supper,

A fimilitude.

seeme to plucke them from their mysteries, wherto they are after a fort knit fast : nor that beeing immeasurable in advauncing the same, we seeme in the meane season to darken the mysteries themfelues.

05. To eate the flesh of Christ and to drinke his blud: is nothing els bur to beleeue in Christ himselfe.

An. Like as not the fight, but the eating of bread ministreth foode to the bodie: so the soule must trulie and throughlie be made partaker of Christ, that by his power it may be quickened to a spirituall life. They thinke that to eate is onelie to beleeue: therfore I say that that eating is a fruit & effect of faith.

Eating is a fruite of faith.

This is also to bee observed that when the cuppe is called the couenant in the blood, there is a promise expressed which serueth to confirme faith. whereupon it followeth that vnleffe wee haue respect vnto God, & imbrace that which he offereth, we do not rightlie vse the the holie supper.

7 0b. In the supper we are only partakers of the

8 The summe cumeth to this end: that Christ was

Spirit of Christ.

An. Yea his flesh is meat indeede, and his blood The flesh of is drinke indeed; neither hath anie man life but hee which eateth that flesh & drinketh that blood.

Christis meat indeed.

fro the beginning that liuclie word of his father*, the fountain of life, and the originall fro whence all thinges did alwaies receive life. That life was then made manifest, whé the son of God hauing také our flesh vp5 him, offred himself to be seen with eyes,& handeled with hands. Moreouer it maketh the selfe same flesh wherein it is to bring life to vs, that thorow partaking thereof, we may be fed to immorralitie. Heerin the godly have fingular comfort, that

they findelife in their owne flesh. Let them onely

hold

Toh. 1.2. Christ is the fountaine of life

Ioh.6.48.58.

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hold out the lap of their heart, that they may embrace it being present.

9 Obiect. The flesh of Christ hath not so great power of it felf, that it can quicken vs, which by the owne condition was subject to mortalitie: & being now endued with immortality doth not live of it self

An. Yet it is by good right faid to geue life, which The flesh of is filled with fulnesse of life, that it might poure it Christ giveth out into vs. For the flesh of Christ is like to a foun. life. taine being rich, and fuch as cannot be drawne dry, A similitude. which doth pour out into vs the life which floweth Eph. 1.22. $\cancel{\circ}$ 4. trom the godhead into it*.

10 Therfore our foules are none otherwise fed with the flesh and bloud of Christ, then bread and wine do maintaine and sustaine the corporall life.

Obiett. The distance of place is so great, that the flesh of Christ can not come to vs, that it may be to

vs meate.

An. The power of the holie Ghost doth so much The distance of surpasse our senses, that it is a foolish thing to go a-places doth bout to measure his infinitnesse by our measure. Let not hinder the faith conceaue that which the mind doth not com- partaking. prehend, that the Spirite doeth trulie vnite those things which are separate in place. After which fort the Apostle sayd: that, the bread which we breake is the partaking of the bodie of Christ.

Obiect. It is a figurative speech, wherby the name

of the thing fignified is given to the figne.

An, By the breaking of bread, the Lord Joth not Breaking of only represent, but also deliuer the partaking of his bread. bodie.

11 And the holie mysteric of the Supper consisteth in two things: in bodilie signes, & in the spirituall truth. Let vs therein consider three thinges: the fignification: the matter which dependeth ther-

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three thinges ed. he matter. he fignificati-

he effect. orbonistes. ransubstanti-

arning in the upper.

Vhat confe-

ration is.

ift.12.

vpon; the vertue or effect which followeth vppon both. The fignification is placed in the promifes. The matter is Christ with his death & resurrection. be conside- By the effect we meane redemption, righteousnesse and eternall life.

12 And although in the mysterie of the Supper we grow together in one body with Christ by faith. yet we reiect the error of those, which fasten Christ to the element of bread.

13 Obiect. The bodie of Christ which is in it self ombard lib. 4. visible, lieth hid and is couered under the forme of bread after confecration*, so that onely whitenesse remaineth.

14 An. Hence came faigned transubstantiation. But there should be no likelihoode betweene the

figne, and the thing fignified.

Obiect. Some of the old writers did vie the word

Turning.

conversion or An. That they might teach that the bread which is consecrated to the mysterie, doth much differ fro common bread; but they wold not abolish the sub-

stance of the outward signes.

15 That is it which is fignified by the worde of consecration: that shall appeare by an example. The water which flowed out of the rocke in the wildernesse was a signe of the same thing to the Fathers, which the wine doth figure to vs in the Supper. But it was a common watering to beaftes, & the people, and the cattell. Whereupon it followeth that there is none other chaunge made, but in respect of men, by reason of the promise.

Obiect. The rod of Moses being turned into a ferpent, though it get the name of a ferpent, yet it retaineth the old name, & it is called a rod*. So bread is called bread, though it be become a new substace.

An. The

xod. 4.3.6.7.

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An. The eye was a witnesse of that turning, but The rod is calnot in the Supper: and in short time it returned to led a serpent. the owne forme, therefore it retaineth the name of a rod.

16 Obiect. The bodie of Christ as it is inuisible & Vbiquitaries. infinite, it is euerie where: therefore nothing doth. hinder, but that it may lye hid under bread.

An. The nature of a true bodie doth not suffer

that.

17 Obie&f. The fleih of Christ had neuer anie other measuringes saue onely so farre & wide as hea- How Christ is uen and earth do reach. And whereas Christ was faid to have borne and did grow, that was done by dispensation, waxed and that he might fulfill in the fight of men, those things growen. which were necessarie to saluation.

An. What is this, to ascribe to Christ a phanta- Marcion.

sticall bodie, but to raise vp Marcion from hell?

Obiett, Christs bodie is glorious and immortall therfore there is none absurditie if it be contayned in more places the one, if in no place, if in no forme under the Sacrament.

An. But the body was mortal which Christ gaue to his disciples, the day before he suffred. Mat. 17.3.

Obiect. He had alreadie shewed his glorie to the

three disciples in the mount.

An. He meant by that brightnesse to give them The end of the a tast of immortalitie for an houre. But he had not transfiguration a double bodie: but it was his owne, garnished with newe glorie,

18 Goto, if they will tie and fasten the bodie & bloud of the Lord to the bread and wine, the one

must needs be pluckt away from the other.

Obiet. The bloud is in the bodie, and the bodie in the bloud.

An. That is a friuolous starting hole. For they

be distinct in signes.

19 Furthermore let vs neuer suffer these two exceptions to be taken fro vs. That no iote of the heauenlie glorie of Christ be diminished or taken away: which cometh to passe when he is tied to the earthly creatures. Secondly that we do not imagine anic thing to be in his bodie, which is not agreeable to mans nature: which cometh to passe when it is either said to be infinite, or to be in more places then one at one time.

20 Obiet. The Pronoune, This, doth only note the forme of bread.

An. But Christ did testifie that that which he reached to his Apostles, namely breade, was his bodie.

Obiect. The bread must needes be chaunged into the bodie of Christ, because it was sayd, This is my bodie.

An. This word, is, is neuer taken for to be chan-

ged and turned into an other thing.

Obie&. This is my bodie, fignifieth as much as that the bodie of Christ is with the breade, in the

bread, and vnder the bread,

An. These speeches are too diverse, that the bread is the bodie, and that the bodie is with the bread. Secondly, the bread should be Christ, and alfo God. The cup should be the newe Testament, whereas it is only a figne thereof.

21 But the name of the thing is given to the figne because of the alliance which is between the things fignified and their fignes. So Circumcifion is the couenant*. The lambe is the Passeouer*. The sacrifices of the Law are the putting away of finnes; the doue is the holie Ghost*. The stone is Christ.

22 Obiect. The force of the verbe substantiue is

Popish transubstantiation.

A Caution.

1

Absurdities.

Gen. 17.13 *Exod. 12.43. Mat. 2.16 *1 Cor.10.4.

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To great, that it admitteth no figure.

An. And yet Paule expoundeth it, where he calleth bread the communicating or partaking of the bodie of Christ*.

1 (or.10.16.

23 Obiect. We may not depart one whit from the letter.

An. Then God is a man of warre*. God hath Exo. 15.20 eyes, eares, hands, feet.

Obiect. When Christ did comfort his Apostles,

he spake not darkly or figuratively.

An. It is true. For vnlesse the Apostles had remembred that the bread was figuratively called his bodie, they should have bene troubled with a thing so strange or monstrous, that Christ should sit at table in their fight, & should be included in the bread being inuifible.

24 Obiect. The infinite power of God must not The power of

be made subject to the lawes of nature.

An. The question is not what God could do, but whathe would do. And it pleased God that Christ should have a true bodie.

25 Obiect. We have the word wherein the will The will of of God is made manifest. God must be

An. The gift of interpretation must not be bani-ioyned with shed out of the Church, which bringeth light to the word.

Object. We have the word.

An. Such as the Anthropomorphits had in times Theerror of the Anthropopast, when they made God to have a bodie.

26 Obiect. Christ sayde, Behold Iam with you Mat. 28.20.

vntill the end of the world*.

An. He sayd in another place, Me shall you not Mat. 26.11. haue alwayes with you *. For he is present euerie where by his divine maiestie: whereas in bodie he is at the right hand of the Father.

Quest Shall we then appoint Christ some certaine countrey of heaven?

An. This is a curious question: we beleeve that

he is in heaven, it is enough.

27 These words shewe the same, to go away, to alcend, to be lifted up on high, whiles the Disciples did behold*. And Paule likewise affirmeth*, that we must looke for him from heaven.

28 Obiect. Augustine saith, that the bodie and bloud of Christ are distributed in the Supper*.

An. He expoundeth him selfe when he saith, that the Sacraments take ther names of the likelihoode of the things which they signifie. Take away, sayth he, spaces from the bodies, and they shall be no where: and because they shall be no where, they shall not be at all.

29 Obiect. The bodie of Christis in it selfe visible in heauen : but in the Supper it is inuifible by dispensation.

An. Yea Peter saith that the heaven must con-

raine Christ vntill he come againe*. Obiett. His bodie was swallowed vp of his god-

head after his ascension. An. There should remaine no difference between

his divinitie, and his humanitie.

Obiect. His bodie is glorified.

An. It is not therefore infinite. Because Christ fayd, See and grope*.

Obiect. Stephen saw him after his ascension*.

An. It was not needfull for Christ to change his place, who could make the eyes of his servaunt so quicke of fight, as that they should pearce into the heavens. The same must we also say of Paule* ..

Obiect. Christ came out of the graue, when it was shut *: and he came in to his Disciples when

AX.1.9. Mar. 16.9. Luk.24.51 *Phil. 3.20. Epift.23. ad Bo-Bifi.

Seructus.

A# . 3.21

A glorified bodic.

Luk. 24.39 * Act.7.55.

Act.9.4. Mat. 28.6 Zob.20,19.

the

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the doores were shut *.

An. As Christ walked vppon the water euen as ypon an hard pauement : so no maruell if the hard- The miracuneffe of the stone did yeeld when he came against it. out of the

Obiett. Christ vanished away suddenly out of his grave

Disciples fight as they went to Emaus*.

An. He became not invisible, that he might take away the fight of him felfe from them, but he did onely go out of fight, as before he had holden their eyes that he might not be knowen*. 30 Object. Where soener the godhead of Christ

shall be, there shall his bodie be also.

An. The one onely person of Christ doth so confift vpon two natures, that yet notwithstanding either of them hath still her owne properties remayning.

Obiect. No man ascendeth into heaven, but he which came downe from heaven, the Sonne of man

which is in heaven*.

An. We must not despise the communicating of Comunicating properties. Christ was in heauen as he was God, y- of properties. pon earth as he was man.

31 Obiett. There shall be no presence of Christ How we eniog

in the Supper, vnleffe it be in the bread.

An. As if, if Christ lift vs vp vnto him self by his

Spirit, we do not as well enion his presence.

32 Christ pronounceth that his flesh is the meat of the foule; his bloud the drinke of the foule. He commandeth vs to take, I doubt not but he doth indeed reach it, & I do receaue it. It is an higher mysterie then that it can be vttered in words.

ObieEt, Then there shall be a mixture of the flesh. of Christ with our soule, or a pouring out therof in- A powring out

to the fame.

An. No trulie. But let it be sufficient that Christ

lous comming

the presence of Christ.

How our foules are nourished by the

doth breath out life into our foule fro the substance of his flesh: yea that he doth poure out into vs his owne life, though the verie flesh of Christ do nor bodie of Christ enter into ys.

> 33 Obiect. This doctrine is contrarie to the true and reall eating.

The true cating.

An. The true eating is spirituall.

Obiect. So then we touch only the frute or effect of the flesh of Christ.

Christ is the matter of the Supper.

The vnbeele-

An. Christ is the matter of the Supper, therupon followeth the effect, the purging of our finnes.

Obiect. Who so ever are made partakers of the Sacramental eating they are made partakers of the bodie and bloud of Christ.

uing receaue onliethe figne. An. The vnbeleeuers recease the fignes, not the thing fignified.

ObieEt. Mans ynthankfulnesse can not diminish

the faithfulnesse of Gods promises.

An. I graunt: but some recease the spiritual meate when it is offred them, some reprochfully refuse it, which are destitute of faith.

Obiect. Hereby the word is diminished, This is my body, if the wicked recease nothing but corruptible bread.

An. God will not be knowne to be true, in the verie receauing, but in the constancy of his goodnesse.

Quest. How shal Christ come to the condenation of certaine, vnleffe they recease him vnworthely*?

An. Men do not purchase to the selues death by receasing Christ vnworthely, but by refusing him.

34 Therfore Augustine saith, that the rest of the Homilin Ich.59 Disciples did eat the bread the Lord: but Iudas did eat the bread of the Lord, where he doth plainely exclude the vnbeleeuing from partaking of the bodie and bloud of Christ.

35 This

1 Cor. 11.19.

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35 This knowledge will likewife eafily draw vs a- Carnall worway fro carnall worthipping, which some haue ere- shipping. Acd in the Sacrament through petuerse rashnesse.

Obiect. If it be the bodie, then the foule, and the godhead must be together with the bodie. Therfore

we must worship Christ.

An. It is a falle accopanying. For the body of Christ Accompany. is not Christ. Again the body is in heaven, not in the ing. fupper. Therfor the Apostles did not worship it prostrating the selues, but they tooke it sitting at table. Last of all Luke saith, that the faithfull did communicat, not in worthipping, but in breaking of bread*. Att. 2.42.

36 The Nicene synod meant to preuent this mis- The Nicene sy-chief when it forbad vs to be hubly intentiue to the node. fignes fet before vs. Neither was it ordained in times past for any other cause, that y people should be ad-Why it was monished before the cosccratio to lift vp their harts faid lift vp your

37 Object. We geue this worship to Christ.

An. Then we need no figne, feing Christ fitteth in heauen. And wheras they carie about pompoufly the confecrated hoft: which they flew forth in a fo- They carie alemne spectacle to be beheld, worshipped, called v-po, it is too superstitious. We have hitherto shewed how the mystery of the holy Supper serueth for our how the mystery of the holy Supper serveth for our faith with God. Now let vs speak of the outward coffession: Paule interpreteth that to be to shew forth second end of the Lords death, which was instituted by the Lord the Supper. before, that the disciples should do it in remebrance of him*. And that is publikly, & altogether with one of him*. And that is publishy, & altogether with the mouth openly to confesse, that the whole confidece *Luke. 22.19. of life & saluatio is placed in the death of the Lord: that we may glorifie him by our confession: and exhort others to geue glorie to him, by our example.

38 Thirdly the Lord also wold have it to be to vs in steed of exhortation: then which none other can

370 AN ABRIDGEMENT OF more vehemently animate and inflame vs both to Rnde exhorpurenesse and holinesse of life, & also to love, peace, ting to loue. consent. For he doth so impart to vs his bodie, that he is altogether made one with vs, & we with him. Paule did plainly teach that: The cup of bleffing is the partaking of the bloud of Christ*. The bread of 1 (or. 10. 16. bleffing is the partaking of his bodie. Therfore Augustine doeth oftentimes call this Sacrament the bond of loue.

The Supper is the bond of louc.

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lon.

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I Cor. 1 1.29.

mans felf.

39 Hereby is that verie well confirmed whereof I spake, that the right administration of the Sacraments is not without the word. For what soeuer. profit we reape by the Supper, the word is requifit: whether we be to be confirmed in the faith : or to be exercised in confession: or to be stirred vp to loue, we have neede of prayer. What shall we then

fay of that dumbe action of the Papists, of their ma-The Maffe.

gicall inchantment, and of other toyes?

40 Furthermore like as we see that this holy bread of the Supper is spirituall meate and wholesome to To whome the the faithfull: so againe it is turned into most hurt-Supper is poy- full poyfon to all those whose faith it doth nor nou-

rish: & whom it doth not prouoke to the confession of praise, and to loue. Therfore Paule exhorteth c-

uerie one to tric and examine him selfe. The tiyall of a

41 Object. They do eate worthely which are in the state of grace, namely pure, & purged from all finne.

An, By such an opinion & doctrine all men shold be kept backe from the vse of this Sacrament.

42 But let vs remember that this holy banquetis The Supper is a medicine for the ficke: a comfort for finners: a rea medicine for the ficke. ward for the poore: which should nothing profit the founde, righteous, and rich, if anic such could be found. Thefore we shall drawe nere worthely, if we know

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know our owne vnworthinesse, and seeke our righteousnesse in Christ,

43 But as touching the outward rite of the action, Mans worthiall things shalbe well done, if they be done with love nesse.

The outward rice. let a fermon be made: then let the minister having Prayers. fet breade and wine vpon the table repeate the in-Attution of the Supper: let him recite the promises which are therin left for vs : let him also excommu- The forme of nicate all those which by the Lordes inhibition are ministring the forbidden to come therto: let prayer be made, that the Lord wil with like benignity frame vs to receive that food as he hath vouchtafed to bestowe it vpon vs: & that seing of our selves we are not, he will of his mercie make vs worthy of such a banquet: and here let either Pfalmes be fong, or let somewhat be read; and let the faithfull communicate in such order as becommeth them. After the Supper is ended let an exhortation be made to faith, confession, & louc. Last of all, when the thankesgiuing is en- Whenthe Supded, let the Church be dismissed. If that were done per must be ce at least euerie weeke, it should be more allowable.

44 This was an euill ordinance that it should be receased but once in a yeare, and that but for fashions sake. Luke sheweth that it was oftener vsed in the Apostolike Church: whe he saith that the faithfull continued in the doctrine of the Apostles, in fellowship, in breaking of bread, and prayers*. Which Att. 2.42. thing was long time observed in the Church : as we may gather out of the Canons of Anacletus, and Calixtus.

45 By these constitutions the holy men meant to The canons of retaine and maintaine the often vie of the commu- Anacletus. nion, deliuered by the Apostles them selves : which they saw to be most wholsome for the faithfull, & to

8

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How the often Augustine testifieth of his age, that this Sacrament vie of the Sup- was prepared and receated in some places dayly in per grewe out of vie by litle and litle. In lex.cap. Ioh. tract. 26. *Incap.1. Hom. 26.ad Eph.

forbidden

46 And furely this custome which commandeth to communicate but once in the yeare, is a most certaine invention of the deuill: through whose mi-

grow out of vse through negligence of the people;

fome places certaine dayes coming betweene*. The

nisterie soeuer it was brought in.

same doth Chrysostome teach*.

47 Out of the same shop came that other constitution also, which did either steale, or take from the better part of the people the halfe of the Supper: namely the figne of the bloud, which being forbid-The figne of the blood was denthelay and profane men (these titles do they geue to Gods inheritace) it became proper to a few the lay people. shauelings & annointed persons. For this is the comandement of eternall God, that all drinke.

Object. It is to be feared lest the consecrate wine

be shed.

.An. As if all daungers were not before seene by the eternall wisedome of God.

Obiett. One doth serue for both. For the body is

The bodie is not without bloud. distinguished from the blood

An. As if the Lord had for no cause distinguished his bodie from his bloud, both in words and signes. We must retaine the profite which we reape in the double earnest by the ordinance of Christ.

48 Obiett. We must not fet a rule from one fact, whereby the Church may be tyed to continuall ob-

feruation.

The partaking of both fignes is necessarie.

An. It is no fimple fact. Because Christ appointed that the Apostles should do so afterwarde. For these are the words of one that comandeth, Drinke ye all of this.

Ubiett. The Apostles alone were admitted to be

par-

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partakers of this Supper, whome he had alreadie

chosen into the order of sacrificing Priests.

An. He commanded that they should so distribute the bread and wine, which was afterward observed by the faithfull after the Apostles time for the space of a thousand years, & all without exception were made partakers of both signes.

49 Neither did this custome growe out of vie so Gregorie the long as any droppe of integritie remained in the last Bishop. Church. Gregory whom you may by good right call the last bishop of Rome, saith, that it was kept in his time. Yea it endured as yet, fourc hundred yeares after his death, when all things were growen out of kind.

50 Neither did the Apostle lie when he told the Corinthians, that he had received that fro the Lord which he had deliuered to them. For afterward he declareth the tradition, that all of them both one & othershould be partakers of the signes.

CHAP. XVIII.

Of the Popish Masse, by which sacriledge the Supper of Christ hath not only bene profaned, but also brought to nothing.

T TEreby it appeareth how farre contrarie the Maffe is to the holy institutio of the Supper. Ob. It is a facrifice to obtaine remission of sinnes.

An. Yea it blasphemeth Christ: it burieth his Thevertues of crosse: it maketh his death to be forgotten:it taketh the Masse. away the frute thereof : and it weakneth the Sacra- 1.2.3.4.5.

ment wherein the memoriall of his death is left.

2 First, those which say Masse must needes be a Blaspheming priests. And that cannot be done without horrible of Christ. blaspheming of Christ, seing he is appointed of his

Heb.5.5.6-10.7 Father to be the onely and eternall priest *: & such Pfal.110.14. as hath no neede to have a vicegerent under him.

Obiest. Sacrificing priefts are not appointed vnder Christ as if he were dead, but they are only Suf-

fragaines or helpers.

An Christ who is not hindered by death, is one.

and needeth no parteners.

Obiect. Melchisedech offered bread and wine to Abraham, which was a preparation to the Maffe.

An. That is fallly referred to bread and wine,

which the Apostle referreth to blessing.

2 Fruite of the Maste.

Suffragaines.

Heb. 7.23.

3 Another vertue of the Masse, is : that it doth burie the crosse and passion of Christ.

Obiett. The Masse is onely a repeating of the sa-

crifice which was once offered.

An The Apostle teacheth, that no repetition is Heb. 9.26. 6 10 necessarie*, saying: The remission of sinnes being once obtained, there remaineth no more offering.

The facrifice of Christis not repeated.

Mat. 1.8.

Toel-2.28.

Ief 16.21.

10.

06. The Masse is the application of the sacrifice. An. The true application is made by the preaching of the word, & the administration of the ho-

lie Supper. 4 Obieft. It shall come to passe that incense & a cleane oblatio shalbe offred to his name, through

out the whole world*.

An. As if it were a new & vnwonted thing with the Prophets to depaint out by the externall rite of the Law, the spirituall worship of Cod, wherto they exhort the Gentiles, when they speake of their cal-

ling*.

The third office of the Masse, is, to blot and rafe out of mes memories the true death of Christ. For what is the Masse but a newe and altogether a diverse testament, seing that it promiseth newe remission of sinnes?

The third of. fice at the Malle What the Maffe is.

Ob. This

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Object. This facrifice is vnbloudie.

An. Therfore contrarie to the nature of facrifi- 40 ffice to ces, because there is none without sheding of bloud, draw men back

lest washing be wanting.

6 The fourth office of the Masse is to take from vs the fruite which came to vs from the death of Christ. For who can thinke that he is redeemed by the death of Christ, when he shall see new redemption in the Maffe?

Obiect. We obtaine remission of sinnes by none other meanes in the Maffe, saue onely because it is alreadie purchased by the death of Christ.

An. That is, we are redeemed by Christ vppon An absurditie. that condition, that we our selues may redeeme our

selues.

7 Last of all the holy Supper wherin the Lord 50ffice to take lefte a remembrance of his passion, is taken away, away the Sup when the Masse is set on foot. For the Supper recei- The cotrarietie ueth, the Masse giueth & offereth : the Supper tea- betweene the cheth that we obtain faluatio by the death of Christ Supper and the alone, the Masse chalengeth that to it self: the Supper is the bond of vnitie, the Masse of division: For in the private Masse, there is no partaking of the Supporthough there be manie prefent.

8 Obiect. But the priest eateth in the name of

the whole Church.

An. Who commanded him fo to do? Christ will haue the bread to be broken and deuided. In the Masse it is shewed and worshipped.

9 Moreouer this peruersnesse was vnknowen to the purer Church. Therfore let vs fay that they do erre filthilie, which take the Masse for a sacrifice.

10 Obiest. The men of old time called the holie

Supper a sacrifice.

An. But they declare therwithall that they meane

How the Supper is a factifice. Aug. 46.20.0018. Fault.cap.18.

The compari-

and our thanks

fon of Moles his facrifices.

giuing.

nothing elfe, but the remembrance of that only facrifice, which Christ our only Priest did offer vpon the croffe*.

11 Moreover they did more neare imitate the Iewish manner of sacrificing, then either Christ ordained, or the nature of the Gospel did bear: & they turned afide too much vnto the shadows of the law.

12 For there is difference put betweene Moses his facrifices and the Lords Supper, because though they did represent to the people of the lewes, that efficacie of the death of Christ, which is given to vs at this day in the Supper: yet the manner of reprefenting was diverse. Because there the Priestes, the facrifice, the Altar, did figure the facrifice of Christ which was to come: but the fignes of the Supper as bread and wine, do celebrate the remembrance of the facrifice alreadie past.

Two kindes of Sacrifices.

13 Furthermore the word Sacrifice being taken generally, doth comprehend what soeuer is offred to God. And though there were diverse formes of facrifices, yet they may be referred vnto two members. For either the offering was offered for finne, after a certaine maner offatisfaction, and it is called expiatorie or cleanfing; or it was in steed of thanks. giuing, to restifie the thankfulnesse of the mind. To this are referred burnt offerings, & drinke offerings, oblations, first frutes, peace offerings*, but the sacrifice of cleanling was so offred by Christ alone, & fo finished, that there is no place left afterward for

Exod. 29.30. Ich.19.30.

anie other facrifice.

xSacrifice of purging.

14 Wherfore the shauelings by Massing commit blasphemie, and that such as is not to be suffered, both against Christ and against his facrifice, when they thinke vpon the repeating of the oblation, and of newe remission of sinnes.

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15 Euen Plato doth sufficientlie reproue their Platoes scoffe. vanities, who he derideth them very wittilie, which thought that their wickednesse was couered with these as with veiles : and having made as it were a couenant with God, did more carclessie pamper themselves: he seemeth altogether to allude to the vie of the cleanling of the Matie.

16 Vnder the other kinde of facrifice which wee 2 The facrifice called the facrifice of thankfgiving, all offices of ving. loue are contained, which when we doe toward our brethren, we honour the Lord himselfe in his members: againe, all our praiers, praifes, thankfgitting, and whatfoeuer we do to the worthip of God; which is so necessarie for the church, that it cannot be abfeat from the fame*.

17 Such workes had the name of facrifices giuen them, not onlie in the new testament*, but also in the old and in this fenfe all the faithful are cal- 1 Pet.2.9. led Priests.

18 What remaineth but that the blinde may fee Pfal.51.21. the deafe may heare, and very children may vnderstand, this abhominatio of the Matte? Which being Matte. offered in the golden cup hath made allkings of the earth, & people to drunke, that being more blockish then verie beafts, they have placed the ship of their faftie in this one only deadlie gulf. This is that Helena for whom the enemies of the truth fight fo couragiouslie.

19 These are the things which we thought good to speake concerning the two Sacraments: the vie Baptime is the whereof was delivered to the Churche of Christe entranceinto from the first beginning of the newe Testament, to, the Church. the ende of the worlde: namelie, that Baptisme shoulde be as it were a certaine entrance into the Church, and the entring or beginning of faith: and

M21.1.11. Rom. 12.1. Ph.4.18. * Heb. 1 3.15. *Ofec.14.3. The abhomination of the

There be but

the dayly food.

The Supper is the Supper is as it were continuall food, wherewith Christ doth spirituallie feed the familie of his faithfull. For that cause it is often repeated, but baptisme is not fo.

20 Therefore let the church of Christ bee content with these two : neither let it not onlie admit anie thirde for the present time, but not so much as defire it, or wait for it, vntill the end of the worlde, For it belongeth to God alone to erect a sacrament, feeing it belongeth to him alone both to promife & also to give saluation.

CHAP. XIX.

Of the fine sacraments falslie so called, where it is de. clared that the fine other be no facraments which have been hitherto commonlie taken for facraments: and also it is shewed what maner of things shey be.

TOW let vs come to the other 5. Sacraments I whereto the Papistes have falslie given the name of facraments, seeing they have neither commandement nor promise.

2 Furthermore we must hold this stronglie, that it belongeth to God alone to institute a Sacra-

ment.

Obiect. The old church did hold that there bee feuen Sacraments.

An. That cannot be proued: for when they speak of those fignes, which ought to bee testimonies of gods grace toward vs, they are content with these two, namelie Baptisme and the Lordes Supper

1. Of confirmation.

What confirmation is.

God alone

doth institute a Sacrament.

> 4 It was a cultome in times past, to present the childre of christians to the Bishop: that they might

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fulfill that dutie, which was required of those which being growen vp, did offer themselues to bee baptized. For they fare among those that were to be catechifed, untill beeing well instructed in the mysteries of faith, they coulde make confession of their faith before the Bishop, and the people, then they were examined according to the forme of the Ca- Catechilme. techisme which was then common. And to the end this action might have more reverence and dignity they laid their hands upon them. Which ceremonie Laying on of I commend, and could wish it were restored at this handes. day to his pure vsc.

5 But the latter age, hath put I wote not what feigned confirmation for a Sacrament of God, ha- Feigned confir uing in a manner blotted out the thing it selfe.

Obiect. Confirmation giveth the holie ghost for increase of grace, which is given in baptisme for innocencie: it strengtheneth them to the battaile, which in baptisme are regenerate to life : which is done with annointing, and this forme of wordes: I figne thee with the figne of the holie crosse, and I confirme thee with the Chrisme of aluation, in the The forme of name of the father, and of the sonne, and of the ho-popish confirlie Ghoft.

An. It is trimlie & handsomely done. But seeing there is no word of God, this sacrilegious boldnesse cannot be excused.

6 Obiect. We might imitate the Apostle, which AE. 8 15. by laying on of hands gaue the holie ghost. To geue the

An. This was an especiall gift in the Apostles, & holieghost. lasting but for a time. Furthermore they gave the spirite visiblie: which the shauelings doe 1. ot.

7 ObieH. Our ointment is the oile of Saluation. Popish oyne-An. Who taught you to seeke saluation in oyle. ment. Ob. It hath force to strengthen.

Gal.4.9 Col. 2.20.

An. But Paul draweth vs farrefro the elements of this world, who condemneth nothing more then to sticke to such petie observations*. Surelie they whiche call oyle, the oyle of faluation, doe renounce the saluation which is in Christ.

8 Againe, whereas they attribute more to confirmation then to baptisme, because baptisme cannot well be made perfect without confirmation: do they not inforce vppon vs their diuelishe wickedneffe?

Christians annointed.

> 9 Obiest. All the faithfull must receiue the holy ghoste by the laying on of handes, after baptisme, that they may be found perfect Christians, because he shall neuer be a Christian, vnlesse he be annointed with the Bishops confirmation.

An. Then Christ doth onlie begin Christians, the oyle doth make them perfect. By this sentence the Apostles, Martyrs, and a great fort of christians

are condemned, which were not annointed.

The dignitie of the popish annoynting.

10 Obiett. Holy annointing must be more reuerenced then baptisme: because it is administred properlieby the hands of the chiefest bishops, Baptisme is distributed commonly by all Priests.

An. O sacrilegious mouth darest thou set fat or oyle defiled onlie with the stinch of thy breath, and charmed with mumbling of words against the sacrament of Christ, and compare it to water sanctified

by the word of God?

Obiect. It must have greater reuerence given it not for the greater vertue which it giueth, but because it is given by those which are more worthie: and in a more worthic part of the bodie, that is in the forehead: or because it giueth greater increase of vertues : though baptilme bee more auaileable to remission.

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An. First doe they not bewray themselves to be Donatistes, which esteeme the force of the Sacra-Donatistes.

ment by the worthinesse of the minister.

11 The other reason is foolish. For we say that in Baptisme the forehead is likewise dipped in water. In comparison of this weeset not one peece of dongue by their oyle, either in baptisme, or in confirmation.

Obiect. Oile is deerer.

An. This inhaunfing of the price is theft, iniquitie, and deceit. In the third reason they bewray their owneyngodlinesse: when as they say that there is greater increase of vertues giuen in confirmation then in baptisme. By laying on of handes the Apoftles gaue the visible graces of the spirite: wherein doth the fat of these men shewe it selfe fruitfull?

12 Obiect. The observation of confirmation is most ancient, and confirmed by the consent of ma-

nie ages.

An. It is no whit the better. Because a sacrament commeth not from the earth, but from hea-

uen. Not from men, but from God alone

13 Therefore let vs conclude that the true vse of confirmation is the maner and order of cate- The true vse of chifing, or a forme written for this vie: which con-confirmation. taineth a familiar summe in a manner of all points of our religion: wherein all the whole Church of the faithfull must agree togeather without controuersie. When a childe is tenne yeares olde let him The forme of offer himselfe to the Church to make confession catechizing. of his faith: let him be examined concerning euerie point, let him make answere to euerie point, if he be ignorant in anie let him be taught.

Laying on of

handes.

I 2 publike repentance, that those which had done and ended those satisfactions which were enjoyined the were by solemne laying on of handes reconciled. That was a token of absolution, whereby both the sinner himselfe was lifted up with hope of pardon, before God, and the church was admonished to receive him courteouslie, putting out of mind the remembrance of hisosffence. To the greater commendation, the authoritie of the Bishop came between. Afterwarde in successe of time the matter came to that passe, that even in private absolutions they vessed this ceremonic.

2. Ofrepentance.

Cypr.lib.Epift.1.
Epift.2
Lib 4-fent.dift.
22.cap.2.

What a Sacra-

15 The Romish schoolemen take great paines to find a sacrament heere.

Ob. Outward repentance is a facrament & figne of the inward repentance, that is, of the contrition of the heart.

An. If it were a facrament, it should be an ourward ceremonic instituted by the Lorde for confirmation of faith.

The absolution of the Priest.

Lib. 4. fent. dift.

14 cap.1.* De

2.

panis dift. 1.cap.

16 It might with a fairer colour be objected, that the absolution of the priest is rather a sacrament, then either outward or inwarde repentaunce. For they might easilie haue saide, that it is a ceremonic to confirme our faith, concerning remission of sins, and that it hath the power of the keyes.

17 Therefore let vs conclude that repentance cannot be a facrament: because there is no particular promise of God extant for this thing, which is the onlie staffe and stay of a facrament. Secondlie, that whatsoeuer ceremonie is here showed foorth,

it is a mecre invention of men.

Obiett. Icrome faith*, that it is the fecond boord

CUTAINS THOUSTILATIONS TIME. after shipwracke: because if anie man have marred his garment of innocencie, which hee had in Baptisme, hee may repaire it againe by repentance.

An. This is a wicked faying : because baptisme is not blotted out by sinnes. Moreover baptisme is the Mar.1.4. facrament of repentance for the remission of fins*. Therefore there is no cause why we should make an

other facrament for repentance.

3. Of the last annoy nting, as they callit.

18 The third feigned Sacrament is extreme vn-the forme of thion, which is done only by the prieft, and that in extreame vn-extremities and with oile confectated by the Bishop: thion. and with this forme of words, By this holie annointing, and his most holie mercie, God doeth forgiue thee whatfocuer thou hast offended, by seeing, hearing, smelling, tasting, touching, they seigne that it hath two vertues: remission of sinnes, and ease of the bodile disease, if it be expedient so to be : if not, faluation of the foule.

Ob. The institution is set downe by lames*.

19 An. That was a temporall gift: and through the vnthankefulnesse of men it did quicklie cease. Theannointing For by the same reason Silvah, the clay, spittle, dust, which the Amight be a facrament.

Iam. 5.14.

20 Furthermore they bee injurious to the holie temporall, and ghoste, which make that rotten oyle whiche is of no fon. force, his power. But seeing the ceremonie is not instituted by God: neither hath the promise of God, it cannot be a sacrament.

postle vsed was

21 Furthermore, Iames will haue all sicke men to bee annointed: these annoint with their grease, The end of anbodies which are halfe dead. Iames will have him noynting. that is ficke to bee annointed by the Elders of the Church: these men will have none to annoint but the masse priest. It was common oyle which they

Confectation of oyle.

vied: these men vie charmed oyle, and such as in niene times saluted in this manner, thrise, Haile holie oyle: thrise, Haile holie ointment: thrise, Haile holy balme.

4. Of ecclesiasticall orders.

The plentic of orders.

f place, beeing so fruitefull of it selfe that it bringeth foorth seuen pettie Sacraments: which when they reckon vp, they reckon thirteen. And they be dore-keepers, Readers, Exorcists, Acoluthes, Subdeacos, Deacons, Priests, They say there be seuen, because of the seuen fold grace of the holie ghost*. Some others make niene after the similitude of the triumphant Church: some will have shaving of clarks to be the sirft order of all, and the order of Bishops to be the last. Some excluding shaving reckon vp the order of Archbishops. Othersome adde Psalmistes, and singers. Thus do men disagree when they dispute and reason about divine matters without the word of God.

Shauing of

Iefa. 17.2.

23 But this surpasseth all follie, that in euerie one they make Christ their fellow in office.

24 They make Readers, Psalmistes, Dorekeepers, Acoluthes, with great pompe: that they may take vpon them a vain title, and doe nothing of that which their name requireth.

Obiect. This must be ascribed to the peruersnes

of times.

An. Then there is at this day no fruit of their hohe orders in the church.

25 Nowe let vs speake of the ceremonies. First whomsoeuer they take to bee of their souldiers, they enter them into the Cleargie with a common signe. For they shaue their crownes, that the crowne may signific princes dignitie. The crowne of their head

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Is made bare that their minde may freelie beholde 2 Significatios the glorie of God: or that they may be taught, that of the crowne the vices of their mouth & eyes must be cut of: or shauing is the laying away of temporall things. The compasse about the crowne is the remnant of their. goodes ferning for sustentation of their life . All thinges are doone in figures. Yet there is no kinde of men more greedie, blockishe, or more given to luft.

. 26 Obiett. The crowne of Clarkes hath the be-

ginning from the Nazarites.

An. Whatels doe they alleage, but that their mysteries are meere Iudaisme.

Obiett. Paul shaued his head*.

1 (or.9.20.

An. Not for lanctificatios fake, burthat he might

beare with the weaknesse of his brethren.

Dorckcepers when they are made they re- Leffer orders. ceine the keies of the Churche dore; Readers, the 2 Diorekee. Bible: Exorcists, the formes of couring: Acoluthes, pers. Tapers and a Cruet. Lo what he the ceremonies of 3 Readers. the leffer orders, wherein on Gods name there is 4 Exorcifts. fo great hydden vertue, that they may be not only; fignes, but also causes of invisible grace. Beeing fuche Sacramentes as were vnknowne to the fathers, and inuented without commaundement, or promises.

28 There remaine three orders which they call greater. It belongeth to the pricits to offer the facrifice of the bodie and blood of Christ vppon the Greater orders altar, to make prayers, and to bleffe Gods giftes ... Therefore they receive the Pattin and the Hoafts Theordering & their hands are announted. Thus they do corrupt of a Priest the priesthood of Christ, and the order by God ap. pointed: and as cocerning laying on of hands which must be vsed to commed the office of a true Elder,

Laying on of handes.

furelie I doe greatlie allowe that. Notwithstanding whereast have not put it in for a third Sacrament. I did it for this cause, because it is not ordinarie with all the faithfull, but a speciall rite for one certaine function.

Tob. 20.22. Popish brea-

thing.

29 The ceremonies agree verie well with the thing it selfe. When the Lord sent the Apostles to preach, he breathed vpon them*: by which figne he represented the power of the holie ghoste. These good men retained this breathing, and they whilper ouer their fillie Priestes, as if they did put forth the holie ghost out of their throat: Take, say they, the holie ghoste. And so by their foolishe gesture they mock Christ. Experiece likewise teacheth how true that is, which crieth that of horses they are become Asses: of fooles, frantike persons, which are made Annoynting of Prices.

Priestes.

30 They say that they received annointing from the sonnes of Aaron. Therein they shew themselves iniurious to the Priesthood of Christe, which alone was figured by all the olde priesthoode. Therefore they fall away from Christ, and they deprive themselues of the office of pastours. . 31 This is the holie oyle, which maketh such

A printe which can not be put out.

coulde not bee wiped away with dust, and salt, or soape.

Obiect. But that print is spirituall.

An. What hath oyle to doe with the foule? where is the word?

a print as cannot bee blotted out, as if the oyle

Zx0d.30.30.

ObieEf. Moses was commaunded to annoint the fonnes of Aaron*.

An. There is commaundement given there likewife touching the Coates, the Ephod, the Har, the Crown, the Girdles the Miters, touching the killing

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of a calfe, and the burning of the fat therof, & why doe they not observe it?

32 It is the office of the Deacons to affift the Priestes in all thinges which are done in the Sacrathe popish dea ments: namelie in Baptisme, in Annointing, in the cons.

Pattine, in the Chalice: to bring in the oblations, & to fet them ypon the Altar, to prepare the Lordes
Table, and to couer it with the cloathes: to beare
the crosse, to pronou...ce and sing the Gospell and
Epistle to the people. Is there one worde here touching the true ministerie of the Deacons? What is
the ceremonie? The Bishop layeth his hand uppon
the Deacon: hee layeth a stoale upon his left shoulder: hee given him the text of the Gospell: I pray

what doe these thinges belong to the Deacons?

33 To what end should I speake of Subdeacons?

3 Popish sub.

They were in times past appointed to have the deacons. charge of the poore. They have at this day a triffling sunction: to bring the Chalice and Patten, the Cruet with water, & the towell to the altar, to Popish toyes, powre out water to washe the handes, &c. What rite was this? He receive that the Bishop the Patten and Chalice: of the Archdeacon the Cruet with water, the Manuall and such other baggage. In such toyes the holie ghost is included. This is the care they have for the poore. No word, no promise: therefore this can be no factament.

16. 1-10-1 Y

5. Touching Matrimonie

34 The last is matrimonie, which as all men graunt to be instituted of God, so no man, vntill Gregories time, did cuer see it given for a Sacrament.

Obiest. It is a figne of an holie thing, that is

8 AN ABRIDGEMENT OF

Eph. 5.29.

of the spiritual coniunction between Christ and his church*.

An. Matrimonie was not instituted for vs of God for this purpose, that it might lift vp our faith. Also it were an absurde thing to call all those sacraments, which are signes of holie things: otherwise the starres*: a graine of mustarde seede*.leauen, a sheepheard*, a giant, and infinit other things should be Sacraments.

Mat. 15.31.33. *Ief. 40.11. Absurdities.

35 Obiest. This is a great sacrament saith the Apostle*.

*Eph.5 29 Misterie for a Sacrament.

An. He calleth it a mysterie, that is a secretineither doth he speake of matrimonie, but in Christ & the church.

36 The Latine interpreter hath oftentimes put the word facrament for an hiddé thing, in no other fense, then Paul called it a mysterie: as in the Epistle to Timothe, the Ephesians*, and els where. But if matrimonie be a facrament, Why do they cal it the defiling of the flesh? Why will they not suffer Priestes to marrie?

Tim.3.9. Eph.1.9.

The Papistes cal Matrimony the defiling of the flesh.

37 Why doe they forbid marriage from Septuagesima to the vtas of Easter: three weeks before the natiuitie of S. John: from Aduent vntill the Epiphanie? That wee may rid our selues out of their myre, let vs conclude that there be onlie two ordinarie and common sacraments in the Churche of Christ, Baptisme & the holie Supper of the Lord.

CHAP. XX.

Of civill gouernment.

A double gonernmentin man. FURTHER MORE seeing there is a double gouernment in man, and we have spoken sufficiently

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ently of the one which is placed in the foule and inward man, and doth respect eternall life : it remaineth that we intreat of the other, which appertaineth vnto the ordering of the civil & outward righteousnesse of maners. These two though they be seperat, yet are they ioyned together, not cofounded.

2 Object. What have the civill lawes to do with a Christian man? We are dead by Christ to the elements of this world, and wee are translated into the kingdome of God, and wee fit among the heauenlie ones. Therefore it is an vnimeet thing for a Christian man to bee occupied with these profane

and vncleane cares.

7 10 54

An. These two gouernments are distinguished, Anabaptists. they are not contrarie, If the kingdome of God did extinguish this present life, civill lawes should be superfluous. But if it be the will of God that we should bee as pilgrims vppon the earth, those which take away these helpes from man, they take from him his manhood.

Ob. There ought to be such perfectio in the church that the owne moderation therof ought to be a law.

An. That is foolishlie to imagine that perfection which can neuer be found in the fellowship of men.

3 Therefore there is no lesse vie of civill pollicie, Thenecessivie (which causeth not only that we line well together: of civill policy. but that no offence of religion arise) then of bread & water. And it hath 3. parts: the magistrate who is the keeper of the lawes: The lawes according to which he ruleth: the people which obeieth the Magistrate.

4 The Lorde dorh not only allow the office of 1 The Magi-.Magistrates, but he giveth the same most honoura- strate. ble titles, and hath wonderfullie commended the same to vs. For they are called Gods, because

1

Exod. 22.8 Pfal. 92.1.6. they beare the person of God, whose vicegerents they are after a fort*. Such were David, Iosias, Iosaphat.

Kings are nurthe Church. 10/.49 23.

5 Kings are therefore called nourfing fathers, cing fathers of and Queenes nourfing mothers*, of the Churche, neither are they deposed from their honour. After that Paull had admonished Timothee that prayers should be made in the common assemblic, for kings. hee addeth foorthwith the reason, that wee may lead a quiet life under them with all godlinesse and honestie. In which wordes he commende that their patronage the tuition of the church.

6 Which cogitation ought continuallie to exer-

Whatthinges giftrate to doe his ductie.

2 .

stirre vp a Ma- cise the Magistrates: partlie that they may be raifed vppe to doe their duetie, that they may reprefent vnto men integritie, wisedome, continencie, innocencie, seeing they knowe that they are appointed to bee ministers of righteousnesse, goodnesse, and prouidence: partlie that they may mitigate with finguler cofort the difficulties of their of-

fices, which are many and great. 7 Obiect. The Lorde said to the Disciples. The

kinges of the nations reigne ouer them, but among you it is not so, where hee that is the chiefest must

become the least*.

An. He speaketh there of Ecclesiasticall pollicie and gouernment, and not of the civill and outward. But Paul faith that there is no power but of

God*.

8 Furthermore there be three kindes of civill government : Monarchie or when one governeth: Aristocratie or the gouernment of the best men, Democracie, or common gouernment. If you compare the states themselves togeather, it cannot easilie be discerned which is best and most profitable. It

Rom. 13.1.

Luk 22.25

The kindes of ciuill policie.

is our

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is our dutie to shew our selues yeelding, and obedient to those whom the Lord hath set ouer vs.

9 The office of Magistrates, as it is described in The office of the worde of God, reacheth vnto both tables of the Magistrates. lawe. For no pollicie is happilie framed vnlesse the first care be of godlinesse: and they are disordered lawes which doe onelie provide for men neglecting the right of God. As touching the second table, Ieremie denounceth to kinges, that they doe instice & judgement*. Therfore they are armed with power Ier. 22.3. to defend the good, and to keepe under the wicked Dout. 1.16, with sharpnesse.

I 2

Icr 17.16.

10 Obiect. Are all forbidden by the law of God, Exod. 20.13. to kill*. Therefore it is not lawfull for a Magistrate, Deut. 5.17. and him that is godlie, to be blooddie.

The Magistrate in executing judgements, doth nothing of himselfe, but doth execute the verie iudgement of God. So Moses slew the Egypti- Exod.2.12. an*. And the best Magistrate must beware of these two rockes especiallic; that he do not rather wound then cure with sharpnes of mind:or that he fall not into most cruell humanitie through superstitious Rockes to be defire of elemencie. It is an euill thing to live vnder Note. a prince, vnder whom nothing is lawfull: but worfe under whom all thinges are lawfull.

11 Thence wee may gather that it is sometimes needfull, and lawfull for kinges to take weapons in make ware. hand, to represse the vnquiet motions of seditious men: to helpe the oppressed: and to punish the wickednesse of the wicked.

12 Obiect. There is no testimonie or example extant in the newe testament, which teacheth that There is the warre is a thing lawfull for Christians.

fame reason to past.

An. There is the fame reason to make warre now which nowe whiche was in times past: neither is there was incimes

C c iiii

AN ABRIDGEMENT OF anie cause to the contrarie, which ought to keepe

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I 2

Magistrates from defending their subjects : Againe,

Luk.3.14.

A Caution.

the Apostles do frame the kingdome of Christ, and not fashion pollicie. Last of all, Christ altered nothing, neither did hee commaunde Souldiers to cast their weapons from them*. But and if warre bee lawfull, Garrisons, Leagues, Munition, Fortreffes and other fuch thinges shall bee permitted by the law of God. In the meane season they must beware that they be not more led by their own affection, then by common feeling.

13 It liketh me also to adde that last of all, that tributes and taxes are the lawefull reuenewes of princes: which they may bestow indeede, especial-Le to maintaine the common charges of their burden. Notwithstanding let Princes remember that their treasure chambers are not so much private cofers, as treasuries of all the people, which they cannot ryotouslie bestow or wast, without manifest

injurie.

2 Lawes.

14 In pollicies, lawes are next to the Magistrate, being the most strong synowes of common wealths, or rather the foules thereof, without which the magistrate cannot bee: as they cannot be without the Magistrate. For the law is a dumbe Magistrate: as the Magistrate is a living law.

The law is a dumbe Magiftrate.

Obiect. A common wealth cannot be well framed, wherein the politike lawes of Mofes are neg-The Magistrat lected, and it is gouerned by the common lawes of

is a liuing law. the Gentiles. An. This saying is false and foolish: which thing The division of shall easilie appeare by deuiding the lawe given by Moses into the Morall Lawe, the Ceremonithe law.

all Law, & the Indiciall Law: if we throughlie view euerie part, that we may see what of them appertai-

neth

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neth to vs: and what not.

15 Therefore feeing the morall Lawe is contained in two pointes whereof the one doeth simplie commaunde to worship God with pure faith and The moral law godlinesse: and the other to loue men sincerely: it is the true rule of righteousnesse appointed for the men of all nations, and times, which will frame their life according to the willof God*. The cere- Gal.4.4. moniall Lawe was the schooling of the Icwes, vntill 2 Ceremoniall, Godgaue his Christ, who was then shadowed by figures. The Iudiciall Law which was given to them 3. Iudiciall. in steede of pollicie, deliuered to them certaine formes of equitie and righteousnesse, whereby they might liue innocently & quietly among themselues. And as the Ceremoniall did appertaine vnto the first part of the Lawe: the Iudiciall to the seconde: yet either of them had properties distinct from both Eables of the Lawe. Therefore as ceremonies might the distinction be abolished though godlinesse remained safe and of Lawes. found: so the offices of loue may be done, though these Iudiciary constitutions be taken away. Which thing if it be true, furely euerie nation hath free libertic left to make fuch lawes, as it shall see to be profitable for it felfe: which notwithstanding must be framed accordinge to the perpetuall rule of loue.

16 Wherein wee must diligentlie marke two thinges: the appointing or making of the lawe, The making of and the equitie thereof. The latter is naturall for a Law. all lawes. But the former doth confider the circum- Equitic therof. stances of times, places, and nations. Therfore it is diuerfe.

17 It remainesh that we speake of the people, 3 The people. which the Magistrate gouerneth by the law, & how he ought to yfe both.

Obiest. The office of Magistrates is superfluous among Christians, who are forbidden to reuenge,

require, to go to law.

An. Paule testifieth the contrarie, that he is to Rem. 13.4. vs the minister of God for our good *. Therefore we may yse his hand against the injuries of wicked men.

18 For lawes are lawfull, if a man vie them well. And there is a right vse both for the plaintiffe to pleade: and also for the defendant to defend: but with this affection onely, that eueric one defend by right that which is his owne.

19 So Paule defended him selfe against the false accusations of his accusers: and he chalenged before the judgement feat the prerogative of the Ro-

Alt. 22.1. 6- 24 mane libertie: and he appealed from an vniust de-12.0-15.10. putie, to the judgement feat of Cefar*.

Obiect. Men are forbidden to be desirous of re-

Num.19.18. uenge*.

An. The vengeaunce of the Magistrate is not

mans, but Gods.

20 Obiett. We must not resist euill : but we must turne the right cheek to him, which giveth vs a blow on the left.

Mat. 5.39.

An. Christ will have those which are his to abstaine from defire of rendring like for like, that they may rather put vp iniurie then repay it.

21 Obiest. Paule condemneth suites generallie. 1 Cor.5.6.

An. He reproueth the immoderate furie of the Cotinthians in going to law, which caused the wic-

ked to speake euill of the Gospell.

The office of Subiectes.

22 The first dutie of subiects toward their Magistrates, is, to thinke most honourablie of their function, namely, which they acknowledg to be a jurifdiction committed of God:and for that cause to reuerence

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verence them as the Ambassabours of God: & that with a syncere and quiet minde, not constrained. Reverence. Which Paule expoundeth: that we must obey not only for wrath, but for conscience sake*.

Rom. 13.50

23 Another thing is, that with mindes bent to the honoring of them, they approve their obediéce to them: whether they must obey their decrees, or pay tributes, or take vpon them publike offices and burdens, which appertaine to common defence*. Tit.3.1. The third thing is, that they commend the fafety & prospentie of those under whom they live, to God by prayer*:

1 Pet. 1.13.

prayer.

24 Hitherto touching the Magistrate who is in _ i Tim. 2. 1. deede the father of the countrey, the pastour of the people, the preserver of peace, the president of iuflice. But if there shall be anie which shall chaunge power into tyrannie, what must we do? Surely that sence and feeling hath alwayes bene bredde in the mindes of all men, no leffe to hate and abhorre tyrantes, then to love and reverence lawfull kings.

25 But if we loke into the word of God, it shall leade vs thirher, that we be subject to the gouernement of all Princes, although they do nothing leffe then that which was their dutie to do*. This is hard 10h,34.30. and yet true, that subjects must as well reuerence a Ofe. 13.11. tyrant, as concerning publike obedience, as the best king, if they had him.

26 Because such are not given without Gods prouidence, the fingular working whereof we see in diof God in apstributing kingdomes, and in placing of kings. In pointing kings. Daniell it is fayd. The Lord chaungeth the times and the courses of times : he casteth away kings , & he appointeth kings *. God gaue to Nabuchadnezar the land of Egypt*.

27 Therfore Nabuchadnezar is called the fer- Dan. 2.27.

the feruant of God. Ier.17.5. Seditions cobe expelled.

Nabucadnezar uant of God. Also God commandeth that he be reuerenced with great reuerence and obedience*:for none other cause surely, but because he had the kingdome: into the princely throne and pallace gitations must whererof he was taken by the heavenly decree, Therfore let those seditious cogitatios neuer come into our mind, which may turne vs away from that true and syncere obedience.

28 Obicet. That commaundement did belong to

the Israelites.

An. But we must marke with what reason God doth establish the commaundement. I have geven, faith he, the kingdome to Nabucadnezar*: wherefore serue him and liue. Therefore to whom soeuer it shall be certaine that the kingdome is geuen, let vs not doubt that we must serve him. And so soone

he reigneth by the will of God Pro.28.2. Icb. 12.19. * Ier. 29.7. * 1 Sam. 14.7. €.26 g.

Ic. 27.17.

We must obey as the Lord doth advance anie to the kingdome, he a tirant because maketh his will knowen to vs, that he will have him to raigne*. Therfore God commandeth his people to pray for the Babylonians*. And Dauid being appointed to be king would not smite Saule, who did vnworthely pursue him, but he called him honourablie his Lord, and the annoynted of the Lord.

29 Obiect. Gouernours owe mutuall duties to

their Subjects.

An. If the Magistrate do not his due office toward his subjectes, yet it standeth them yppon to thinke yppon and perfourme that which belongeth to them, and which is commaunded by God: that this may more easilie be done, let ys call to minde our offences *: and then humilitie shall bridle our impatince: Last of all let vs craue help at the hands of the Lord, in whose hand the harts of kings are, & the inclining of kingdomes*.

Thinges ftirring vp to obedience. . I 3

30 And here both his maruellous goodnesse, and allo

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also power, and providence shewe them selves. For fometimes he stirreth vp of his servantes manifest Pro. 21. 1.

Pfal. 82. 2. 6. 2. dement, that they may punish a wicked gouerne- 10. ment: fometimes he directeth to that end the furie How God deliof those which thinke vpon and go about an other uereth those thing. So he deliuered the people of Israel from the tyrannie of Pharao, by Moles *: he set them at libertie from the violence of Chusan the king of Sy- Exod 3.7. ria by Othoniell*. So he tamed the pride of Tyrus Iud 3.9. by the Egyptians: so he bridled the insolencie of the Egyptians by the Affyrians: he brake the cruelty of the Affyrians by the Chaldeans: he tamed the hautinesse of Babylon by the Medes & Persians: when Examples of as Cyrus had nowe subdued the Medes. And he Gods prouibeat downe the vnthankfulnesse of the kings of Iu-dence in dispoda and of Israell sometimes by the Assyrians, some- sing kingdoms. times by the Babylonians, albeit not after one maner. For the former forte followed the lawfull calling of God: the latter forte did the worke of God though ignorantly.

31 Notwithstanding the Lorde did execute his will, when he brake the bloudie scepters of kings, & A Magistrates ouerthrewe their vntollerable gouernments. Ther- authoritie must fore let vs neuer despise or offend the reuerent au- not be offenthoritie of the Magistrate. I speake of private per-ded, fons. For if there be at this day anie Magistrats, for the behalfe of the people appointed to tame & moderate the lust of kings, (such as the Ephoriwere among the Lacedemonias: the Tribunes of the people which were fet against the Consuls : or the Demarchi against the Senate of the Athenians : or at this day in enery kingdom the three estates) I doubt not, but that according to their office, they may Three effaces withstand the outragious licentiousnesse ofkings.

in kingdomes.

A caucas.

2 We must first obey God Dan.6.22.

Ofe. 5 13.

32 But in that obedience of subiectes we must especially marke, that it leade vs not away from the obedience of God. The Lord is the king of kinges, whome we must first obey, and then afterwarde those which are in authoritie: but no otherwise but in him. Daniell obeyed not the wicked commandement of the king *. On the other side the Israelites which did too much obey the wicked commandement of the king are condemned. That decree was pronounced by the heauenly crier, that we must obey God rather then men*. Let vs cofort our selues with this cogitation, that we do then performe that obedience which the Lord requireth, when

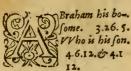
we fuffer anic thing what focuer it be, rather then we will fwarue from godlinesse.

The love of Cod overcometh all thinges.

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